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THE CRITICAL ENGLISH
TESTAMENT

IN THREE VOLS.

THE CRITICAL ENGLISH TESTAMENT

*Being an adaptation of Bengel's Gnomon, with Numerous Notes, showing
the Precise Results of Modern Criticism and Exegesis*

✓
EDITED BY REV. W. L. BLACKLEY, M.A.
AND REV. JAMES HAWES, M.A.

*VOL. III.—THE EPISTLES (FROM FIRST TIMOTHY)
AND THE APOCALYPSE*

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NOTE TO THE APOCALYPSE.



BENGEL'S valuable 'Commentary on the New Testament' fails notoriously when he comes to interpret the Revelation. Time has so thoroughly exposed the fallacy of his calculations of times and seasons, that the publishers and editors of this translation thought the wisest course would be to suppress that part of his work almost entirely. The best way of replacing the matter suppressed appeared to be to take that which is by far the best and the most valuable Commentary on this part of the Scriptures, the '*Horæ Apocalypticæ*' of the Rev. E. B. Elliott (5th edition), so able, so full of research, and which gives a complete account of all other schemes of interpretation, ancient and modern; and to present the reader with as brief an abridgment of the main part of it as could well be done. The publishers and editors wish here to express their thanks publicly to the author of that important work for his very kind, ready, and liberal permission thus to use it. At the same time, while Mr. Elliott's work is beyond all comparison the most valuable which has yet appeared on the subject; while it coincides with the general stream of the ablest older expositors, as Mede and the two Newtons; while it has not only added a large amount of illustration drawn from history, from classical literature, from numismatics, and from critical sources, to what his predecessors had worked out

before him, and has discovered and laid open many new veins in the vast mine of wealth, which God has given to the Church in this Book of the Revelation,—it is granted to no man to exhaust that mine, to no man, probably, never to mistake in a labour of such extent. Accordingly we shall have occasion to differ from him on some points, in which we conscientiously, and after much research, believe him to be in some degree mistaken; and also to supply some things which have escaped his notice, or which have not been so fully considered by him. The differences and additions will be found to be chiefly connected with the following topics:—The Palm-bearing vision; the early portion of ch. viii.; the Third Part; the early portion of ch. xii.; the Dragon; the Dragon departing; his standing on the shore of the sea; the Ten Horns of *the Beast*; the simultaneous worship of the Beast and the Dragon, or the double sovereignty of Rome at a particular epoch; the facts implied in the saying, “If any lead into captivity, he goes into captivity;” the Two Horns of the Lamb-like Beast; some few points in chs. xv., xvi.; and some regarding the New Jerusalem.

The reader will thus perceive that *we do not presume to offer a new scheme of interpretation*, and so to confuse men’s minds still more on this important part of the Word of God than has unfortunately been done already by the many crude interpretations which have been put forth from time to time, and especially of late years. Instead of disturbing the main stream of interpretation, as given by the soundest writers on this subject, especially Mr. Elliott, our work will be found to be a handmaid to his and to theirs; making only such corrections and additions as do but sup-

plement their labours, and establish the more their chief conclusions.

In addition to the prophetical interpretation, the reader will also find a critical text from the best sources; and a new and more exact translation, which is often of no little importance to the right understanding of the mind of the Holy Spirit in this, as in other parts of the Holy Scriptures.

November, 1867.

THE
FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

1. *An apostle*—The object of this title is to confirm Timothy. Familiarity must be laid aside when the cause of God is in question. [Transpose and read Χριστοῦ Ἰησοῦ, *of Christ Jesus. Tisch. Alf.*] *By the commandment*—So Rom. xvi. 26; comp. 1 Cor. i. 1, note. *Our Saviour*—Thus too is God the Father called, ii. 3; iv. 10; Tit. i. 3; ii. 10; iii. 4; Jude 25; Luke i. 47. The reason is explained, 2 Tim. i. 9. [Omit Κυρίου, *Lord*, and transpose, to read Χριστοῦ Ἰησοῦ, *Christ Jesus, Tisch., Alf.*] *Our hope*—Synonymous with *our Saviour*.

2. *Unto Timothy*—The epistles to Timothy, Titus, and Philemon, have some things rather intimated, as ver. 18, than fully expressed, inasmuch as they are addressed to individual persons. If an epistle to Timothy were not extant, we should very much desire one that we might see what Paul would most recommend to Timothy; now that there are two extant, we ought to make a very diligent use of them. [Omit—Gr. γνησίῳ, *true, genuine. Alf.*] *Sou*—Acts xvi. 13. *Grace, mercy, peace*—To the churches Paul writes, *grace to you and peace*. Here he adds *mercy*; and many years after, in 2 Tim. i. 2; comp. Jer. xvi. 5; Gal. vi. 16. *Mercy* implies a grace, as it were, more tender towards the wretched, and the experience of this Divine mercy brings a fitness for the Gospel ministry, ver. 13, 16; 2 Cor. iv. 1; 1 Cor. vii. 25; comp. Heb. ii. 17. [Omit ἡμῶν, *our* (with πατρὸς, *father*), also read Χριστοῦ Ἰησοῦ, *Christ Jesus. Tisch. Alf.*] *Jesus Christ*, lit., *Christ Jesus*—Paul, especially in this epistle, often prefixes the surname Christ to the name Jesus; he refers to the Old Testament promises concerning *Messias*, which were fulfilled in Jesus and were known to Timothy, 2 Tim. iii. 15.

3. *As*—The conclusion is at ver. 18. [Meanwhile Paul refutes the teachers of false doctrine, by the striking instance of his own conversion. *V. G.*]

The divisions of this epistle are three :

I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTION OF TIMOTHY IN THE SANCTIFIED ADMINISTRATION OF AFFAIRS AMONG THE EPHESIANS IN PAUL'S ABSENCE ;
WHERE

i. Generally, he gives him a precept for those who erroneously taught the law, and attests the sum of the Gospel by his own example, 2, 3, 4, 8, 9, 11, 12, 15, 19.

ii. Specially,

1. He prescribes the order of prayer, ii. 1, 2, principally to men, 8 ; and good works to women, 9, 10, with modesty, 11, 12.

2. He enumerates the qualities necessary for a bishop, iii. 1, 2. Also the duties of deacons and women, 8, 9, 11, 12, 13.

3. After impressively stating the most important points, he explains what Timothy ought to teach, 14—iv. 3 : in 4 and 5, what he ought to avoid, and what he ought to follow, 7, 8, 12, 13.

Then how he ought to deal with men and women, 1, 2 ;

With widows, 3, 4, 9, 10, 11, 12, 16 ;

With elders, 17, 18 ;

With offenders, 20, 21 ;

With Timothy himself, 22, 23 ;

With those of whom he doubts, 24, 25 ;

With servants, vi. 1, 2.

4. They who teach otherwise are reprov'd, 3, 4, 6, 7 : but Timothy is warn'd and exhorted, 11, 12 : and a charge is given him, 13, 14 : precepts are laid down to be given to the rich, 17, 18.

III. THE CONCLUSION.

To abide—The same word occurs Acts xviii. 18. The presence of good men restrains bad ones. Timothy at Ephesus, Titus at Crete, were not bishops, but were rulers of the bishops, and, as it were, Vicars Apostolic. *That they teach no other doctrine*—Than that which I have taught. Let them substitute nothing, let them add nothing. Comp. the speech of Paul to these very Ephesians, Acts xx. 28, 29, 30. The same word occurs ch. vi. 3, in which passage is a condemnation of things opposed to sound doctrine, and a commendation of good things. Things which appear only to be *different*, still involve something *contrary*. They were teaching the law in opposition to the Gospel, ver. 7, 11.

4. *Neither give heed*—In teaching. *To fables and—genealogies*—A *Henadialys* [for *genealogical fables* ; but this is

wrong. The *fables* are probably the Gnostic invention of *Æons*; the *genealogies*, the lists of their successions. These are *endless*, as being arbitrary and without any fixed starting point. *Iud.*] On fables, compare iv. 7; 2 Tim. iv. 4; Tit. i. 14: on genealogies, Tit. iii. 9. Since these two things are joined, and because they who used to teach such things boasted of the law, it is clear that the subject of the discourse is not concerning genealogies of the Jewish families, but of the genealogies of the *ages*, against which Irenæus and Tertullian quote this very passage. Moreover, Paul opposes to them the true consideration of the *æons*, ver. 17. But if you doubt whether they who taught *otherwise*, used the term *æons* (ages) already, we must all the more admit God's *wisdom*, which confutes *words* not yet framed; comp. Matt. xxvi. 7, note. Γενεὰ, *generation*, and αἰών, *age*, are kindred. The more inquisitive Jews at that time mixed freely with the Gentiles. Paul does not find fault with civil *genealogies*; but prefixes *fables*, a term inconsistent with *genealogies* of families, which were certainly not *fabulous*. Paul certainly would not have cared about the truth or falsity of them. It was a boast amongst those men that they could search more deeply into the mysteries of the law than others could—and this fact greatly hindered the power of the Gospel, particularly around Ephesus. *Questions*—To be ended by no decision, nothing to be desired: pure truth is profitable. On this and on strife about words, comp. vi. 4; 2 Tim. ii. 14, 23, 24; and lower down, ver. 6, 7; Tit. iii. 9. [For οἰκοδομίαν, *edifying*, read οἰκονομίαν, *economy, dispensation*. *Tisch., Alf. So Beng.*] *Godly edifying*—*Edifying*, lit., *economy*, here denotes the act, not the state; and, besides, the act is constant. Where time is wasted in useless *questions*, there the necessary and salutary *duties* of the *house* of God are neglected. [It is better to render, *the dispensation of God*. *Alf.*]

5. *The end*—Whither all things tend. The article marks the subject. Whoever rightly regards this end, cannot allow himself to be distracted by other things. Paul does not even write to Timothy about deep mysteries, that he may the rather rebuke the Gnostics; the ruler of a church in performing his office ought to regard what is necessary, not what is sublime. *Of the commandment*—Which you ought to urge upon the Ephesians, ver. 3, 18. *Charity*, lit., *love*—The foundation is *faith*, ver. 4; the end is *love*,

ver. 14; Tit. iii. 15. *Contentions* are opposed to this love. *Pure*—2 Tim. ii. 22; Tit. i. 15. *A good conscience*—iii. 9; 2 Tim. i. 3; 1 John iii. 19, note. Here, with Paul, *conscience* is in the understanding; the *heart* is the seat of *love*. The former would be in *idea*, the latter in *desire*; comp. Matt. xxii. 37, note. *Of faith*—Faith towards God strengthens when the heart is purified as regards one's neighbour, and the conscience corrected as regards one's self; wherefore *faith* is put third. A discussion is carried on concerning pure faith and a good conscience conjointly, ver. 19, and iv. 1, 2.

6. *From which*—A pure heart, etc. *Having swerved*—The same word occurs vi. 21; 2 Tim. ii. 18. ἄστροχέιν, is said of one who does not reach the *end* at which he aimed. *Have turned aside*—They not only did not become better, but they became worse. A false and outrageous elevation and extent of knowledge turns a man away from the faith and from the perception of good and evil, etc.; with illiterate persons this is not so. *Unto vain jangling*—Tit. i. 10; iii. 9. Under this one term he comprises *vain babblings* and *oppositions*, vi. 20. It is the greatest vanity when the discussion regarding Divine matters (Rom. i. 21) is not based on truth.

7. *Desiring*—Rashly. *Neither—nor*—A good teacher ought to be intelligent and trustworthy. Paul says they have not either of these qualities. *What*—Gr. ἃ; περὶ τίνων, *whereof*. ὅς, *which*, and τίς, *what*, differ. *Neither what they say*—Thence come *vain babblings*, vi. 20. [Render, *nor concerning what things they make their affirmations. Alf.*] *Nor whereof they affirm*—Thence come *oppositions of science, falsely so called*, vi. 20. Βέβαιος and θέσις, *firm and position* are in harmony. *Affirm*—Tit. iii. 8.

8. *Law—lawfully*—Kindred terms; νόμιμος, *according to what is agreeable to the law*. They used to strive about the law, Tit. iii. 9. *Use*—Sophocles says, νόμῳ χρῆσθαι, *to use the law*, which, according to the Scholiasts, is equivalent to νομοθετεῖν, *to lay down the law*, and so Paul does not here speak of the hearer, but of the teacher of the law. [For Paul is here inquiring, how the law is to be, not obeyed, but used by Christian teachers. *Hut.*]

9. *Knowing*—Construe with *use*. *Is not made*—A true teacher therefore ought not to use the law against a righteous person, Gal. v. 23. The antithesis is in the next verse,

ἀντίκειται, is contrary to. For a righteous man—Many things that follow are opposed to this one word. Therefore *righteousness* extends far and wide. For the lawless—Paul here speaks of the unrighteous according to the order of the Decalogue, whence clearly the precept, *Honour thy father*, is fourth, not third. [The Church of Rome joins the second commandment to the first, and divides the tenth into two. So Beng. also. Thus our *fifth* is his *fourth*. To make our *fifth* into *third*, their *third* and *fourth* must be joined and made *second*.] Lawless and disobedient—The first commandment, the foundation of the law, and of all *obedience*. For the ungodly and for sinners—Not reverencing the name of God, and therefore involved in great guilt, Ex. xx. 7. For unholy and profane—With a *profane* mind despising the true worship of God; such were the very people whom Paul notices; comp. iv. 7. Βέβηλος, *profane*, is compounded of the inseparable particle βε, Lat. *ve*, and βηλός, a *threshold*, especially a sacred one; whence τόποι βέβηλοι, *places accessible to the common people*.

10. *Men-stealers*—Who by force make *slaves* of free men. They who do not enlist soldiers, but impress them, whether by force or by fraud, are not far different from these. *Any other thing*—Repugnant to the ninth and tenth commandments. *To sound doctrine*—So, 2 Tim. iv. 3; Tit. i. 9, ii. 1; and *wholesome words*, vi. 3; 2 Tim. i. 13; and *to be sound* with regard to believers, Tit. i. 13. ii. 2. The opposite is *ροσῶν*, *doting*, vi. 4; *a canker*, 2 Tim. ii. 17.

11. *According to*—Construe with *sound doctrine*, ver. 10. Paul fixes the authority of his own *commandment*. They who know God's glory from the Gospel, vehemently hate sin. The law is thus established by faith. Or, *κατὰ*, *according to*, is construed with *χρηται*, *use*, ver. 8; although I do not know if it can be said that we must use the law according to the *Gospel*; or with *πίστεως*, *from faith*, ver. 5. *Glorious gospel*, lit., *Gospel of the glory*—Glory redounds to the Gospel from the Divine *blessedness*, and thence comes *sound doctrine*. *Of the blessed*—The same epithet is used of God, vi. 15. A peculiar phrase, indicating *immortality* and *blessedness*, the most powerful motives for a confession of the Gospel. The sum of praise is *blessedness*; comp. [my notes on Chrysostom de Sacerdotio, p. 371. The Blessed blesses. thence he is called *Saviour*, ver. 1. *Which was com-*

mitted to my trust—Tit. i. 3. Paul's peculiar prerogative, Rom. xv. 16 : Eph. iii. 8 : Col. i. 25.

12. *I thank*—A modal expression. The correlatives are these : Christ committed the Gospel to Paul : Paul renders thanks to Christ in that he is accounted faithful. He thanks him, ver. 17 ; and in all his epistles and in the introductions to them. *Who hath enabled me*—True conversion and calling confer *power*, Rom. v. 6. *Counted me faithful*—A metonymy of the antecedent for the consequent : that is, he hath committed the Gospel office to me : *θέμενος*, *putting*, marks the very act itself. The *entrusting* of the ministry is the moral aspect : the *putting* me into it is the physical view. In the phrase, *he counted me faithful*, there is an *ἀνθρωποπάθεια* [men's actions are attributed to God]. If I esteem any one *faithful*, and trust in him, this is opposed to *knowledge*. The Divine judgment concerning Paul, that he would be faithful, is infallible. God sees and knows all things. Active faith, therefore, does not belong to him. *Faith* and *sight* are opposed. I have desired to explain all this by that *Metonymy*. [Render, *accounted me faithful, appointing me to* (not *putting into*, but said of that appointment by which God fixes one's course to a certain end) *the ministry*. *Alf.*]

13. *A blasphemer*—Against *God*. *A persecutor*—Against holy men, lest the rest should be converted. *Injurious*, lit., *despiser*—In rejecting *my own* salvation. This threefold relation to God, his neighbour, and himself, is often made, especially in this epistle, and in that to Titus ; see presently, ver. 14, an antithesis to this verse : also, ver. 5, 9. Tit. ii. 12, where *ἐνσεβώς*, *godly*, is opposed to *ἀσεβεία*, *ungodliness*, and yet these two words, *soberly*, and *righteously*, are opposed to *worldly lusts*. So here *love* alone has a threefold relation : it is love towards God, and its opposite is a *blasphemer* ; it is love towards the Church, and its opposite a *persecutor* ; it is love towards himself, and its opposite is a *despiser*. *I obtained mercy*—This, as if after a parenthesis, is resumed ; ver. 16. This sense of mercy was constantly in the Apostle's mind, ver. 2, note. [God's *mercy* and Paul's want of it are put in sharp contrast. *Ellicott* in *Alf.*] *Because*—*Ignorance*, in itself, does not deserve pardon : but in the classification of reasons which might urge a man to reject salvation, it is opposed to pride and every greater wickedness.

14. *Was exceeding abundant*—He shows by what means he obtained mercy, namely, *with faith*, etc. The epistles to Timothy are wonderfully full of this abundance. *Grace*—By which *I obtained mercy*, ver. 13. *Lord*—Jesus. *With faith*—Its opposite is, *in unbelief*, ver. 13. *And love*—The opposites are, as we have said, *blasphemer, persecutor, despiser*. *Mercy* and *grace* mutually correspond. *Unbelief* and *faith* are opposed.

15. *Faithful*—An impressive prefatory formula. Paul knows *what he says, and whereof he affirms*, and by the very simplicity of his speech, refutes the false teachers, while discoursing beautifully on common subjects, although others affected more abstruse topics. So too Tit. ii. 1. *All*—Even *faith* is a kind of *acceptance*. This sentence deserves *all acceptation* by all the faculties of the soul: ἀποδοχή, acceptation (from δέχεσθαι, to receive, Luke viii. 13), means when I am thankful, and speak of a *good deed*: comp. the correlative, ἀποδεκτὸν, *acceptable*, ch. ii. 3. *Christ Jesus*—*Christ*, promised; *Jesus*, manifested. Franck shows that in this sense *Christ* is here put first, *Jesus* after *Christ*; comp. 2 Tim. i. 9, note. *World*—Full of sin, John i. 29; Rom. v. 12; 1 John ii. 2. *Sinners*—Great and notable. He also saves the less guilty; but it is of much more consequence that he saves such great sinners. It cannot but happen that all who have tasted God's grace, will taste its universality too, and in like manner also conceive favor towards all men. Paul argues from himself to all. *Chief*, lit., *first*—This is repeated with the greatest force in the next verse. Paul's example is *incomparable*, whether we regard sin or mercy. [No such example had occurred since the Lord's ascension. *V. G.*]

16. [*I am*—*I am*, he says, not *I was*; he includes the very moment of writing. *V. G.*] *Howbeit*—Although I am chief of sinners. [*That in me the first, or the chief*, to which answers all below. The greater this sin, the greater the proof of *long-suffering*. *Hut.* Transpose and read Χριστὸς Ἰησοῦς, *Christ Jesus*. *Tisch., Alf.*] *All long-suffering*—Although a less measure, as it were, may restore those who have not sinned so much; comp. Ex. xxxiii. 19 [in the Heb.], *all the goodness of the Lord* with respect to a very guilty people. *For a pattern*—That the rest might so be conformed to the *pattern*, or might turn it over in their hearts and consider it. If you believe, as Paul did, then you, like Paul, will be

saved. [In the same way, David also was eager to be an example, Ps. xxxii. 6. *V. G.*] The same word occurs, 2 Tim. i. 13. *On him*—On God. *To*—This can be construed with *pattern*. [Better as the *aim* of faith in him. *Hut.*]

17. *Now unto the*—The doxology flows from a sense of grace. *To the King eternal*—A common expression amongst the Hebrews. The thought of eternity is very delightful to those who are assured of grace, while it is very terrible to the rest of mankind. *Invisible*—This relates to praise. See how perverse they are who, because they cannot see God, deny his existence. [Omit σοφῶ, *wise*, *Tisch.*, *Alf.* So *Beng.*] Μόνῳ Θεῶ, *the only God*—So, the *only Potentate*, vi. 15; comp. Ps. lxxxvi. 10; John v. 44; Jude 25. [*A magnificent reading!* Not Crit.]

18. *I commit unto thee*—To place before thy hearers, ver. 3. [Its sum is indicated in ver. 5. *V. G.* An error. Its sum is what follows, *that thou mayest*, etc. *Hut.*, *Mey.*] *Prophecies*—Divine *predictions* (Acts xi. 27), given by many witnesses concerning thee, vi. 12. *Which went before*—When hands were laid on Timothy, the prophetic spirit declared that many important matters should be entrusted to him, iv. 14. *By them*—Προφητείας, *the predictions*. *Mightest war*—In this verse the simile is drawn from military matters, in the next from naval affairs.

19. *Holding*—During the war. *Faith*—*Faith* is like a most valuable liquid; a *good conscience*, like pure glass. *Which*—A good conscience. *Having put away*—[Gr. ἀπωσάμενοι, *having thrust off*; implying violence and resistance. *Alf.*] It departs unwillingly; it is always saying, Do not hurt me. Whoever holds it, does not easily make shipwreck of his faith. *Have made shipwreck*—Gr. ἐναβάγησαν. (Consequently they had begun the voyage of *faith*. Hesychius explains ἐναβάγησαν as equivalent to ἐκυδύνευσαν, *endangered*.)

20. *Hymenæus and Alexander*—A reproof by name; comp. concerning Hymenæus and Alexander, 2 Tim. ii. 16, 17; iv. 14, 15. *Whom*—Though absent. They were at Ephesus, and Paul was at Rome. This was an apostle's duty; Timothy had only to watch and beware. *I have delivered*—*For the destruction of the flesh*. *Not to blaspheme*—*Lest they should fall into blasphemy*, and fill up the measure of their guilt, becoming more hurtful to themselves and to others.

[He who has made shipwreck of his faith, is in great peril of blasphemy. Satan might harass them: he could not compel them to blaspheme. *V. G.* This phrase, *delivered unto Satan*, seems most probably to be a form of excommunication, Satan being regarded as ruler of all outside of the Church. *Hut.*, etc.]

CHAPTER II.

1. *I exhort*—In this chapter he describes public worship: (1) Regarding prayers: (2) With respect to doctrine, ver. 11, 12. *Therefore*—This exhortation flows from the sense of grace. Paul not only declares his own wishes, but also what Timothy ought to urge. *First of all be made*—[But *πρῶτον* belongs to *παρακαλῶ*. Render, *I exhort thee first of all*, (so *Hut.*) *to make supplications, prayers, etc.* *Alf.* Eng. Ver., *be made* is wrong]. The highest duty. [The apostle here furnishes employment sufficient to prevent any investigation into irrelevant subjects, ch. i. 4. *V. G.*] *Supplications, prayers, intercessions, and giving of thanks*—The plural adds force to the expression: *δέησις*, *supplication* (from *δεῖ* *it is needful*) is the *imploring* of grace in any special time of need; *προσευχή*, *prayer* is used in any setting forth of our desires and wants to God: *ἐντευξις* is *intercession* for others, men or creatures, iv. 5, even if they do not know how to pray for themselves: *εὐχαριστίας*, *giving of thanks*, ought to be rendered for all men, since, for example, God would have all to be saved, and Christ is the Mediator of all. *For*—This is joined with *supplications—thanksgivings*. *All*, at various seasons, have *special* necessities. *For all*—Ver. 4, 6.

2. *For kings*—On whom other men depend [and who often enjoy less opportunity of attaining the knowledge of saving truth. *V. G.*] *All*—Magistrates of the lowest grade, even in villages, often possess much power for good or for evil. *Authority*—As the royal counsellors, or other magistrates, where there is not a king. *That*—The reason for praying for kings. *Quiet*—Free, aliens having been removed. For instance: Chrysostom applies *ἡρεμίαν*, *quietness*, to the *Holy of Holies*, in the Temple: and the word is a kindred one to *ἔρημος*, *lonely*, by Metathesis [transposition of letters]. *Peaceable*—Free; they who are aliens, who at all events make no disturbance. *In godliness*—Piety towards God. A word constantly used by

Timothy and Titus. [Luke employs the same term in the Acts, and Peter in his second epistle. It may be called a remarkable device, hostile to God's kingdom and advantageous to Satan, that *piety* has been made a word of reproach, as in *Pietist*. The term itself does not involve anything bad. But if it be designed peculiarly to distinguish fanatics and hypocrites, why, pray, is *piety* punished? This is a grave matter. Experience confirms the fact; in social intercourse, when a man, having said not a word in behalf of religion, behaves rather modestly, he is readily assailed by this title, which the common people do not sometimes know how to pronounce. It can hardly be told, how many sparks of *piety* have been extinguished by the scoffing term *pietist*. God will execute judgment for all this. Jude, ver. 15. *V. G.*] *Honesty*—Of men one towards another.

3. *For this*—Why we must pray for all. You ask, Why are not more converted? We do not pray enough. It is a duty, both for ourselves and for others, to meet God's will which is already inclined to us. *And*—Therefore. *Our Saviour*—Who has actually saved us who believe. The antithesis is in the next verse: *Who wishes* that *all*, even unbelievers, *should be saved*: comp. iv. 10. It is a marvel that a soul which has truly found God's salvation, can deny the universality of grace.

4. *Will*—Seriously, ver. 3, note. *All*—Not a part only, much less a very small part: ver. 3, note. *Men*—Lost of themselves. *To be saved*—This is treated of in ver. 5, 6. *Come*—They are not compelled. *And—unto*—This is discussed in ver. 7. *Truth*—Saving *truth*.

5. *For*—Ver. 4 is proved by ver. 5: ver. 1 by ver. 4. All are of universal application. Comp. Isa. xlv. 22. *One*—Of all. They who have not this one God, by one Mediator, have no God, [consequently they are not saved. Yet God wishes all men to be *saved* by the saving knowledge of Him and the Mediator; but there is a legitimate and most holy order in that will, by which men should receive salvation. All mankind constitute as it were *one* man before God; it is right, therefore, that the recipients of salvation should intercede for those who are distant from it. Were that done, how much better would be the condition of mankind! Let him pray, I beg, who knows how to pray. *V. G.*] *And one*—Lit., *one also*. He

does not say, *also one*: and so the emphasis does not fall upon the adjective, *one*, as much as upon the substantives. We could not rejoice in the existence of God did we not *also* rejoice in the Man Mediator. *One—one*—Mark xii. 29, 32; 1 Cor. viii. 6; Eph. iv. 5, 6. *Mediator*—This is a kind of epithet of the noun, *man*; and the word *one* is connected with both of them together. *Man*—It is not without a reason that the Saviour is here called *man*, rather than God. The cause is set forth why all should turn to this Mediator who has given himself for all: comp. Rom. v. 15, note. The article is not added. Again, ch. iii. 16, he calls him *God*.

6. [Render, *Who gave himself a ransom in behalf of all, the testimony* (i.e. that which was to be testified) *in its own seasons*, etc. *Alf.*] *To be testified*—Lit., *the testimony*. Accusative absolute, as *ἔνδειγμα*, *manifest token*, 2 Thess. i. 5. A word very well suited to the character of Paul and Timothy; for they were witnesses. The testimony of universal redemption is here signified. *In due time*—Ch. vi. 15, note.

7. *Preacher*—A *herald*, solemnly appointed, sent by God. A word of important meaning, as 2 Cor. v. 20; 1 Thess. ii. 6, at the end. *An apostle*—Of Christ. [Omit *ἐν Χριστῷ*, *in Christ*. *Tisch., Alf.*] *I speak the truth—lie not*—This assertion belongs to the preceding clause: for the parallel, *in faith and verity*, is added to the next clause.

8. *I will therefore*—By this phrase is expressed the *apostolic* authority; ch. v. 14: comp. presently ver. 12, *I suffer not*. The particle *therefore* takes up ver. 1 again. *That men pray*—[Eng. Ver., obscures the passage by omitting the article; *the men*, as opposed to *the women*, ver. 9. *Alf.*] So, too, 1 Pet. iii. 7, prayers are assigned to *men*, with some special view. This is said of public prayer, where the hearts of the people follow the words of the person who prays: comp. the next verse regarding *women*. *Everywhere*—Construe with *men*. On this matter Paul appeals elsewhere to a similar practice in all the churches. Wherever men are, there are those for and by whom prayers should be made. *Lifting up*—They used to turn the palms of their hands to heaven, after the fashion of suppliants. *Holy hands*—*Wrath* and *doubting* are in the soul: but the *hands*, too, ought to be holy. The opposite is in Isa. i. 15 (end). The word *ἁγίους*, *holy*, has a special meaning in the

Greek idiom, and signifies freedom from violence. *Wrath*—Which [harassing men especially, *V. G.*], is the opposite of *love* (comp. 1 Pet. iii. 7, end), and is the mother of doubt. [For *διαλογισμῶν*, *doubting* (*disputation*, *Alf.*) *Tisch.* (not *Alf.*) reads *διαλογισμῶν*, *doubtings*, *disputings*. See below.] *Doubting*—Opposed to *faith*. Christianity consists of faith and love, and embraces grace and truth. And so the sum total of our wishes ought to be that we may pray, live, and die free from doubt and wrath. Our prayers and our whole profession of Christianity are either true or false together. Grace nourishes *faith*; truth, *love*, Eph. iv. 15. [But the rendering, *doubting*, is wrong; it means *disputations*. *Hut.*, *Alf.*, and see note above.]

9. *Modest*—Spiritually, as is further on described, ver. 10. *Shamefacedness*—Ver. 11, 12. *Apparel*.—Gr. *καταστολῆ*. A noble word. Women are pleased with elegant clothing: to this the apostle here alludes. They were rich at Ephesus, vi. 17. *Sobriety*—A word of common occurrence in the Epistles to Timothy and Titus. This virtue regulates all private life. [*Adorn themselves*—Construe with *with good works*. *V. G.*] *Not*—Gr. *μὴ*. *Οὐ*, *not*, denies, *μὴ*, forbids, in a discourse of this nature. There is a wide difference between *οὐ*, *not*, and *μὴ*, *not*. *Οὐ* might have been used here, because there is no finite verb; and so with participles. But the particles cannot be exchanged. [For *ἡ χρυσῶ*, or *gold*, read *καὶ χρυσῶ*, and *gold*. *Tisch.*, *Alf.*]

10. *Professing*—The same word occurs ch. vi. 21. *With good works*—Construe with *adorn*; *with works*, without speaking, which belongs to men, ver. 8, 11, 12; 1 Pet. iii. 1. There is a constant mention of *works* in the Epistles to Timothy and Titus; and those *works* are adorned with the title of *good* which are performed in the ordinary concerns of life.

11. *Let the woman learn*—Antithesis to *teach*, ver. 12. *With all subjection*—Antithesis of *to usurp authority*, ver. 12.

12. *I suffer not*—*I do not commit to the charge of*, that is, I cannot commit it. Litotes [softening of a severe expression]. *To usurp authority*—*To use authority over the man*, by teaching, by speaking, for instance, in prayer. *Over the man*—This not merely denotes a husband, but the whole race of man.

13. *For Adam*—The same reason which is applicable to the first man, holds good with regard to all men: so also that which applies to Eve, is equally applicable to all

women. Again, what is said, ver. 15, of the salvation of woman is appropriately understood of the first woman. *First*—So that the first woman was created for him, 1 Cor. xi. 8. 9.

14. *Was not deceived*—The serpent deceived the woman ; the woman did not deceive the man, but she persuaded him : Gen. iii. 17, *thou hast hearkened to the voice of thy wife*. [She listened to *sense* and *expediency*, he to conjugal love ; not to *deceit*. *Alf.* So *Hut.*] In the preceding verse we are taught why the woman ought not to *exercise authority*, in the present, why she should not *teach* ; more easily deceived, she more easily deceives ; comp. Eccl. vii. 29. *Deceiving* indicates less strength of intellect : and this is the chief cause why it is not lawful for a woman to teach. *Being deceived, was in the transgression*—That is, admitted the deception (Gen. iii. 13, *the serpent deceived me*), and so she began to be in the transgression. It is not said, ἐν παραβύσει γεγονυία ἠπατήθη, *having come to be in the transgression, she was deceived*. Consequently γέγονε, *was* or *became*, does not apply to the origin of the woman ; for the deception did not follow till afterwards : but γέγονε, *became*, closely agrees with ἐν παραβύσει, *in the transgression*, which has the force of a substantive : see Acts xxii. 17 ; and comp. John i. 15, note. The state of *transgression* quickly following *the deception*, is here denoted. A very similar phrase occurs Num. xxvi. 10, ἐγενήθησαν ἐν σημεῖω, *they became in a sign* [that is, *became a sign*].

15. *She shall be saved*—She shall be delivered from this offence. *In child-bearing*—The woman's office is here described, as contrasted with the duty of teaching and governing : *bringing forth and training children*. The particular cause of salvation is not here treated of : for many who bring forth children nevertheless perish : and many, again, who do not, are saved ; but the condition, or state, is signified in which a woman may attain salvation, although she be not mixed up with the duties of men. Consequently the *if* has a stronger force here than διὰ, *in*, and the *continuing* presupposes *standing* in faith, etc. *Continue*—That is *the woman*. A Syllepsis of number [agreement of the verb with a plural implied in the singular nominative]. For sobriety, which is praised further on, is becoming to women : comp. ver. 9. Let them *remain* within bounds. *In faith and charity*—General divisions. *Holiness*

with sobriety—Moderation is a special part of sanctification, it is a virtue which governs man in regard to himself as faith does in respect to God, love with respect to one's neighbour: holiness, especially chastity: moderation, self-control, ver. 9, 11.

CHAPTER III.

1. *This is a true saying*—This preface is used, because it does not appear to be such in the eyes of the world. *Desire*—Gr. ὀρέγεται—he desireth—Gr. ἐπιθυμῶ. There is great propriety in the use of these words in this passage: ὀρέγω, to stretch out, thence ὀρέγομαι, to ask with outstretched hand, to grasp; ἐπιθυμία, desire, of the mind, seeking a good thing, produces ὀρεξίω, outstretching; again, ὀρεξίς, outstretching, indicates ἐπιθυμίαν, desire: ὀρέγεσθαι, to reach after, is opposed to φεύγω, to flee from. In human affairs those things are more acceptable which a man gives or does spontaneously, than those for which he has to be asked: how much more is this the case in sacred matters! 1 Cor. xv. 16, end. But away with all sacrilegious courting of favours. Still there were some who desired it, James iii. 1. Paul does not altogether reject their wish, but he reduces it to its proper place. *Good—Honourable*, excellent, demanding virtues. To this refer *then* in the following verse. [*Bishop*—In the New Testament this word has nothing in common with the title *bishop* among us. It would be better rendered everywhere, *overscer. Alf.*] *Work*—It is work, occupation, not leisure; Acts xv. 38; Phil. ii. 30.

2. *Must*—Paul points out what Timothy ought to look to in appointing bishops, ver. 15; and thus he minutely describes the virtues as they meet the eye. *Then*—A good office must be committed to good men. *A bishop*—Lit., *The bishop*. Deacons are directly opposed to bishops, ver. 8; and so bishop includes presbyter; Acts xx. 28, note. *Blameless*—Without crime, bad repute, or just suspicion; comp. Tit. i. 6. *Be*—Not only in the discharge of his duties, but even when he is appointed, ver. 10. Mark the order of the virtues which follow. *The husband of one wife*—So ver. 12, ch. v. 9; Tit. i. 6. This is the part of a blameless man, and is put in the first place. It is the pristine nature of marriage that one man should have one wife. *The husband of one wife* is therefore simply

a paraphrase for *husband*; ch. v. 9, note. The opinion that a second marriage is here forbidden to bishops, seems formerly to have been derived from the Apostolic Canons; since the 17th Canon stands thus: "If any man after his baptism contracts a second marriage or keeps a concubine, he may not become a bishop, etc." Some have understood it as forbidding second marriages, and, indeed, the old translation gives this meaning: *If any one after baptism is married for the second time*, etc.; hence the unfavourable interpretation of the Canon was easily transferred to Paul. But of what consequence is it whether a man has, for instance, one woman as his help-meet during twenty years, or two after a time of widowhood? And why does not Paul add, *or be unmarried*, assuming rather than requiring the bishop to have one wife? Unmarried persons were not often met with at that time: he does not indeed bar them from the holy office, but still he assumes that the father of a family is a great deal fitter for it, and that of two candidates, equal in every other respect, the one who has a wife and virtuous family is preferable to him who is not married, and has from that very fact less to recommend him, ver. 4, 5; for he who is bound by the performance of domestic duties, which are so frequently mentioned here, has more power of influencing those who are bound to the world by similar ties; he thus places before them a more excellent example for their benefit, ver. 4. Besides, indiscriminate celibacy has exposed many to blame. The Jews, too, teach that a priest ought to be neither unmarried nor childless, for fear he should be unmerciful. [It is impossible to understand this as a *command to be the husband of a wife*, as *Benj.* does. The most natural view is that it forbids a second marriage to *elders* (bishops) in the church. So *Hut., Alf.] Vigilant*—In mind; so ver. 11; Tit. ii. 2; for *νήφω* is *to watch*. This is opposed to slumber and sloth, which are sins of defect. *Νήφω*, *I watch*, when it is placed alone, signifies both *watchfulness* and *sobriety*, and by Metonymy the one is put for the other (comp. 1 Thess. v. 8), but when *γρηγορέω*, *I watch*, and *νήφω*, are joined (as in 1 Thess. v. 6), the latter denotes *to be sober*, and is opposed to *to be drunk*. *Sober*—Self-controlled. It is opposed to vehemence of mind, which is a sin of excess. (Comp. Tit. i. 7, 8, where *πάρουος* (which in Greek signifies a bold, rash man, as drunkards generally are) and *σώφρων*, *sober*,

are opposed. *Of good behaviour*—Gr. κόσμιον. *Good behaviour* is externally what *sobriety* is inwardly. Hesychius explains κοσμίου as *blameless*; Plato, κόσμοι καὶ εὐκολοι, *men moderate and good-natured*. The new man is a sacred entity; he abhors every kind of pollution, confusion, disorder, excess, violence, laxity, assumption, harshness, depravity, imperfection, or meanness; he obeys but sparingly and privately the necessities of nature, and keeps all traces of his corruptible body concealed; Phil. iv. 8. *Given to hospitality*—Towards strangers, particularly to the needy and to exiles, who are despised by many. *Apt to teach*—See 2 Tim. ii. 24, note.

3. *Not given to wine*—Refer to this, *but patient*. For παρῳία here, as everywhere, not only signifies *drunkenness*, comp. ver. 8; 2 Tim. ii. 3, but also the rude importunity which springs from it. *No striker*—Either with tongue or hand. Nothing hinders us from taking this word literally, 2 Cor. xi. 20, note. To this refer *not a brawler*, comp. 2 Tim. ii. 24. [Omit μὴ αἰσχροκερδῆ, *not greedy of filthy lucre*. Tisch., Alf.]

4. *One that ruleth well*—To this *not covetous* specially belongs. *His own house*—Many men are very mild and gentle away from home, who put no restraint on their passion when at home, but vent it upon their wives, etc. [*Having children*, not *his children*, as Eng. Ver., but *having children*, and them *in subjection*. Hut., etc.] *With all gravity*—So that there be no rioting; Tit. i. 6.

5. *If a man know not*—Paul affirms, that if a man rule his house properly, then his children will be well-behaved. *How*—It is more to rule the church than it is to rule one's family.

6. *Not a novice*—*Not freshly converted* from heathenism. Such persons could be set over other new converts, Acts xiv. 23, with greater ease and safety than over veteran Christians, who were numerous, and amongst whom there was a greater number of candidates. This metaphor is drawn from plants; John xv. 2, note. *The young plants* generally have a more luxuriant verdure; *the new convert* has not yet been humbled by the cross. [In every condition of life, it may be noticed that those who immediately commence at the highest elevation can scarcely consult their own advantage, or condescend to inferiors; they cannot be moved by the suffering of the afflicted, and cannot rule

themselves, or maintain moderation in all things; but all these qualities are particularly suited to the office of a bishop. V. G.] The antithesis is *an aged disciple*, Acts xxi. 16. *Lifted up with pride*—The same word occurs, ch. vi. 4, note; 2 Tim. iii. 4. *Τύφος* is *καίω*, to burn; *τῦφος*, a smoking heat without flame: whence they are said *τυφοῦσθαι*, to be fired, who by wine and a high opinion of their knowledge and pride are deprived of self-control, and filled with giddiness: see Is. xxviii. 7, Lutheran version. *Into the condemnation*—Into the same condemnation as that into which the devil like a novice fell, *being lifted up*, at the very beginning of his glorious pre-eminence: comp. Job xxxviii. 15, on the subject of the proud. “He appears to have been raised and exalted above the other angels, to the government of many angels, although younger than many of them; and this very fact proved an occasion of pride to him.” *Artemon*. Paul’s words do not support the whole of this statement. The *condemnation* here spoken of is passive; and yet *reproach* in the next verse is active: *condemnation* refers to the inward state of the soul; *reproach* is opposed to the good report of the outside world; the devil may cause *reproach*, but he cannot bring *condemnation*; for he does not judge, but is judged.

7. *Moreover—a good report*—He ought not even to suffer from the reproach entailed by a past evil life. Report alone is not enough; there ought to be a good report together with the practice of virtues, and a good testimony as well. Paul would have all Christians to be highly esteemed: comp. ch. v. 14, note. *Of them that are without*—That these may be gained the more easily, and God thereby glorified. *Reproach*—Comp. ch. v. 14. The devil, by himself and through the agency of malicious men, can seriously annoy the minister who is subjected to evil reports. *Snares*—Comp. Matt. xxii. 15.

8. *Not double-tongued*—Saying one thing to one person, and another to another. The deacons might haply commit these sins while performing their duties. The deacons should not be double-tongued, nor the deaconesses *slanders*, ver. 11. It appears that the deacons used to visit houses oftener than the deaconesses. *To wine*—The danger of drunkenness threatens those who have officially to visit many houses.

9. *Of the faith*—The deacons used very frequently to speak on the Christian faith; and though they might not speak, still

they were bound to perform the duties of their ecclesiastical office with a pious mind, setting a good example.

10. *And these also*—The bishop ought to have more conspicuous and greater virtues, for he is of higher dignity; therefore no further *scrutiny* is needed; but the deacons were obliged to give a proof in their diaconate before they were fully admitted into office.

11. *Eccn so*—This refers to ver. 8. *Wives*—Gr. γυναῖκας, *women*. This depends on *holding (having)*, ver. 9. [This is impossible. The meaning is *women deacons*, deaconesses *must be grave*, etc. *De W.*, etc.] *Not slanderers*—Especially amongst those that are without. *Faithful*—This refers to ver. 9.

13. *To themselves*—They do not merely serve other people. *Degree*, lit., *step*—Gr. βαθμὸν.—From the humility of the diaconship to the higher offices of the Church. He who is faithful in a lower station is promoted to a higher one. [But this interpretation presupposes a gradation of rank, which was unknown to the Apostolic church. *Hut.* The meaning seems to be, *a good standing place* at the great day. *Alf.*, etc.] *Great boldness*—Towards God and men from a holy life. *In the faith*—That they may be sensible of being abundant partakers in his faith and benefits

14. *These things*—The whole epistle. *Hoping*—Paul did not, however, put off the admonitions which were needful. *To come*—Ch. iv. 13.

15. *But if I tarry long*—Comp. the beginning of ch. iv. 13. *That*—The design of the epistle. *How thou oughtest*—Comp. iv. 11. *In the house of God*—God is the *Master*, 2 Tim. ii. 12. *Which*—Meaning the Church Universal, not universally, but that part of it at Ephesus entrusted to the charge of Timothy. *The Church of God*—The community of those *who are of the Lord*, 2 Tim. ii. 19. *Of the living*—The Church of the living God is opposed to the temple of Diana of the Ephesians. *The life of God* is the foundation of our *hope*, ch. iv. 10, and the source of *truth* in this passage. This epithet is not attached to the first use of the name—it is afterwards added as an *Epitasis* [emphatic addition], as in 2 Cor. vi. 16. [*Beng.* would begin a new paragraph with the words, Στῆλος, etc., with the sense, *The mystery of godliness is the pillar and ground of the truth, and without controversy great*, etc. But this is harsh and unnatural (*Hut.*), and is rejected by *Tisch.*, *Alf.*, etc.] The

phrase *departure from the flesh, lying and fables* is opposed to *the truth*; and this is specially noteworthy, ch. iv. 1 (the particle δὲ, *now*, being interposed in ver. 1); ver. 1, 2, 7. *the hypocrisy of those who lie, and have their conscience seared*, is opposed to *confession*, in ver. 2; what belongs to *old women*, to what is *great*, and *profanity* to *godliness*, ver. 7 [ch. vi. 3].

16. *Without controversy—Confessedly.* This is a wonderful instance of *Oxymoron* [union of apparently contradictory terms]: *confession* and *mystery*. This sacred doctrine is celebrated in the *whole Church*, but in the *Church only*. Now, if you have time, reader, peruse once more the text from iii. 14 to iv. 7, 8, and consider the matter with an unfettered and a religious judgment. [For Θεός, *God*, read εἷς, *he who*. Tisch., *Alf.*, etc. It refers to him of whom all that follows is spoken. *Alf.*] *God*—In ch. ii. 5, he had called him man. By calling him *God* now, he makes due compensation for any apparent slight to the Son of God. The *greatness* of the mystery for the most part depends upon the greatness of the subject, *God*. When Paul writes to Timothy and Titus, whose faith was established, he calls the Father *Saviour*, and in turn the Son *God*; and he adds *three pairs* of predicates, in which the whole dispensation of Christ, from his departure to his return or assumption is included. The sum of these, *He was taken up in (to) glory*, is assigned to the same subject, *God*, Ps. xlvii. 5, 6; and this one passage alone compensates for Paul's ambiguity here, if there really be any. *Was manifest in the flesh*—The same verb is found, 1 John i. 2; the same noun, John i. 14. This manifestation declares the whole dispensation of Christ, once visible to mortal eyes. *Justified in the Spirit*—Christ, *manifest in the flesh*, walked amongst sinners and mortal men. He was thought to be such a one as themselves, indeed he bore their *sins*; but afterwards, by the death he suffered in the flesh, he abolished sin laid upon him. he claimed for himself and for his disciples everlasting *righteousness*, with his Father's entire approval, and retiring from the sight of men, he entered, by his resurrection and ascension, upon that *spiritual* and glorious state which was suited to his righteousness. On *flesh* and *spirit*, see Rom. i. 3, 4; 1 Pet. iii. 18, note. Thus he was justified in the spirit. At the very moment of his most precious death, he ceased to be mortal, and to be laden with the sin of the world.

On Christ's *righteousness* and *justification*, comp. Matt. iii. 15; Luke vii. 35; John xix. 30, xvi. 10; Acts xxii. 14; Rom. vi. 10, 7; Heb. ix. 28; Isa. l. 8; 1 John ii. 1. [But this introduces an idea strange to the passage. *Hut.* The meaning is, *was approved to be righteous in the Spirit* (who rested on him in baptism, led him to temptation, etc.) *Alf.*] And this very righteousness he himself preached, going in spirit to the spirits in prison, and from that time powerfully displayed it; comp. Rom. iv. 25. This clause agrees with the passage quoted from Peter; as, *he was preached among the Gentiles*, with 1 Peter iv. 6. *Seen of angels*—*He was seen* principally after his resurrection *by angels*, good and also bad; his dispensation was revealed to the former, but the latter were filled with terror, Eph. iii. 10; where the mention of angels, properly so called, agrees with this summary of Paul. *Preached*—This is an elegant expression. The angels were nearest, the Gentiles farthest removed. And the foundation of this preaching and of the faith in the world was laid before *the assumption* of Christ into heaven, John xvii. 18. The first preachers and the first disciples were, so to speak, the seed of the rest. *In the world*—In the whole *world*. [A stupendous fact. *V. G.*] *The world* is opposed to heaven, to which, as God, he has been *taken up*. He fills all things. *Received up into glory*, lit., *taken up in glory*—*He is now in glory, and comes in glory*, is to be supplied. Firstly, *he is manifest in the flesh*; lastly, *he was received up in glory*. These things have a special relation to the greatness of the mystery.

CHAPTER IV.

1. *Now*—The antithesis is between *the ground*, ch. iii. 15, and *shall depart*; also between the mystery of godliness, and the mystery of iniquity, of which the apostle speaks here, and by name 2 Thess. ii. 7. *Speaketh*—By prophets in Paul's time, or by Paul himself, who was also a prophet: hence he says, *This know*, 2 Tim. iii. 1. *Expressly*—As of a matter of very great importance, and likely to happen soon, *in a set form of words*. *In the latter times*—[Better, *the after times*. So *Alf.*, *Hut.*] Paul shows that these *times*, after our Lord's ascension, ch. iii. 16, already existed, since he applies an immediate remedy, ver. 5, 6; comp. 2 Tim. iii. 1. Ὑστερος,

latter, is said comparatively, for ἕσχατος, *last*, is quite different in meaning. *Some shall depart from the faith*—Comp. 2 Tim. ii. 18: *shall depart*, by denying what is true, by adding what is false. *Some*—Many and more by degrees; Rom. iii. 3, note. They are not pointed out by name. Some fancy that this is said of Apollonius Tyanæus, who came to Ephesus while Timothy was still alive. They deserve but ill of the truth, who extenuate the heresies of the first century too freely. *From the faith*—Which strictly maintains Divine revelation, ver. 6 [and of which the foundation was described above. V. G.] *Seducing spirits and doctrines of devils*—*Seducing spirits* are those which speak by means of false prophets, and are called *spirits*, not merely with respect to their own nature, but because they inspire; therefore *spirits* is parallel to *doctrines*. Δαυμόντων, *of demons*, is the genitive of cause. Δαυμόντιον is often taken in a good sense by the Greeks; as, for instance, by the Athenians, Acts xvii. 18; but it always denotes evil spirits in the Septuagint interpreters, and in the Apostolic writings.

2. *Speaking lies in hypocrisy*, lit., *through the hypocrisy of liars*—Construe with *they shall depart*. That *hypocrisy*, which is the note of *liars*, shall carry them away. Τῶς, *some*, viz., *they* are the seduced; *liars*, are the seducers. *Of liars*, depends solely on *hypocrisy*. The phrase *of liars*, speaks of a relation to others, and so the antithesis is in *their own* [Eng. Ver., *their*] conscience. *Having their conscience seared with a hot iron*—As faith and good conscience are joined, ch. i. 5, note, so *hypocrisy* (i. e., *unbelief*, Matt. xxiv. 51, note) and a bad conscience in this passage; and contrariwise, faith and knowledge of the truth and thanksgiving are praised lower down. The medical use of a cautery is to cure; a different use, therefore, is here denoted, viz., to brand. Those who are *condemned of themselves*, Tit. iii. 11: *those who are infamous of themselves in their own conscience, which is branded with spots of deceit*; not having a conscience pure and good, inasmuch as they have driven it away, but a *polluted* one. For so, in Tit. i. 15, the *seared with a hot iron* are described by *their conscience is defiled*; just as *liars* here, by *their mind is defiled*. Καυτήν, *a branding iron* means in a bad sense, the same thing as *a scal* does in a good sense, 2 Tim. ii. 19; although Macarius uses each word in a good sense of the flock of Christ. Plato, in his Gorgias, speaks of the soul as marked with

stripes and covered with scars, through perjury and iniquity, which each man's own conduct has deeply imprinted in his soul. Claudian says, Why do you madly deny what is plain? lo! branded spots disfigure the breast. *Their*, lit., *their own*—While, however, they urge others on.

3. *Forbidding to marry—to abstain from meats*—Here is expressed the hypocritical appearance of false doctrines; it is very austere and plausible, giving color to the rest of their teaching; comp. Col. ii. 23. Resolve thus, *commanding, not to marry, to abstain from meats*. Κωλύω, *I forbid*, is the same as *I command not to do*. *To marry* and *to abstain* are construed with *commanding*; the negative belongs only to, *to marry*. Paul refutes the more specious error regarding meats. About matrimony he deems it enough to have named it (unless *à, which*, that follows, refers to this as well), and he refutes it also below, ch. v. 14. *Meats*—They shall not interdict all meats (therefore the article is not added); for who would obey such prohibitions? therefore they only forbid some kinds. Besides, he who forbids only one kind, injures his Creator and the faithful. The old heresies are denoted; but their remains have come down to those who pride themselves on antiquity. *Of them*—Gr. τοῖς. The Dative means, *as far as concerns the faithful*. For God hath created meats, even for those who are unbelieving and unthankful. Paul withdraws himself from those who are faithless and who have no knowledge of the truth, leaves them, as it were, to themselves; he declares that his discourse is to the faithful. *Them which believe and know*—The words are synonymous. The second, *knowing the truth*, affords an opportunity for declaring the truth, *For every creature*, etc., and forms a more direct antithesis to *lying*, ψεῦδος, contained in ψευδολόγων, *liars*, ver. 2. *The truth*—This is explained in the next verse. [That is, *Beng.* would render, *know the truth, that every creature*, etc. But Eng. Ver. is right, ver. 4, giving the ground of the preceding thought. So *Hut., Alf., etc.*]

4. *Good*—Gen. i. *And*—The particle connects the two propositions, the second of which has this subject, *everything which is received with thanksgiving*; the predicate is, *not to be refused*. *With thanksgiving*—This includes a good conscience. Rom. xiv. 6.

5. *Is sanctified*—Lev. xix. 24. *By the word of God*—The word of God enters into all *thanksgiving*, yea, even into the *creating* and *giving* of food. *And prayer*—It is the duty of God's children to *offer prayer* for the creatures they use. It is a great dignity. Not only Christians, but even Jews and Heathens used to consecrate the table with prayer.

6. *Put in remembrance*, lit., *suggest*—Gr. ὑποτιθέμενος. *Suggesting* mildly. Eustathius explains, *voεῖν*, *perceiving at once and spontaneously*; ὑποθέσθαι, *to cause, to perceive, by admonition*. *A good minister*—2 Tim. ii. 15. [Transpose and read Χριστοῦ Ἰησοῦ, *Christ Jesus, Tisch., Alf.*] *Nourished up*—[Or better, *training thyself in. Alf.*] The present, referring to the preterite, *nourished up*, 2 Tim. i. 5, iii. 15. *Continued nourishment*. *Of faith*—For thee. *Of good doctrine*—For others. *Whereunto thou hast attained*, lit., *which thou hast followed*. On this, see note, Luke i. 3.

7. *Refuse*—So as not to suggest them to the brethren. *Profane*—The antithesis is further on, *godliness*. Whatever does not aid this is profane, though it may be specious, 2 Tim. ii. 16. [*Old wives*'—Both old wives' fables and youthful lusts must be avoided. *V. G.*] *Fables*—The antithesis is *faithful*, ver. 9. *But exercise thyself*—Gr. γυμναζε δὲ σεαυτὸν. A rare expression (as 1 John v. 21), for γυμνάζω, *exercise thyself*. When Paul was with Timothy he used to exercise him; he now bids Timothy to be a Paul to himself.

8. *Bodily exercise*—Whether rough or pleasant. *Profiteth little*, lit., *is to a small extent*.—Pertaining only to private fortune, reputation, enjoyment, or long life. It is terminated in *this bodily life*. Timothy, when a young man, appears to have practised some bodily exercise, ch. v. 23, which Paul seems rather not to praise than to forbid. He adds a similar monition which is useful for a young man, to the same argument against profane doctrines, 2 Tim. ii. 22. *For all things*—In body and soul. *Promise*—*Hope* tends to this, ver. 10. Whatever does not tend to this is not *profitable*. *Of the life that now is*—Which they who exercise the body seem to consult in other respects.

9. *Faithful*—To this short preface the following verse is joined by *for*, as in 2 Tim. ii. 11. The pious often appear to suffer loss in the enjoyments of the present life. Paul here refutes this notion.

10. *Therefore*—On this account, for this end, with this

hope. *We both labor and suffer reproach*—Despising the advantages and safeguards of this life: *ὀνειδιζόμεθα, we suffer ourselves to be reproach'd*, the Middle voice. *We trust*—Despising the present, we have placed our hope on the future. *Living*—Who will also give us life, ver. 8; 2 Tim. ii. 18. *Of all men, specially of those that believe*—Paul shows that he, and those like him, hope for a twofold salvation from God: *salvation in this life*, for God preserves all men,—yea, He would that all men should be saved eternally; and *more than this, in the life that is to come*, for he especially preserves the faithful, who even in this life experience greater protection, inasmuch as their temptations are greater. *Specially*—Here lies the force of the argument from the less to the greater.

11. [*Of those that believe*—Who put their trust in the living God. *V. G.*] *These things*—Omitting all the rest.

12. *No man*—Behave in such a manner that none may be able to despise you as a youth. Worthless old men gladly do so. *An example*—The means of obtaining true authority. *In word*—Publicly and privately. [Omit *ἐν Πνεύματι*, in *Spirit*. *Tisch., Alf.*] *In charity—in spirit*—2 Cor. vi. 6, note. *In faith*—Faith, regarded independently of its office in justification, often enters into an enumeration of this nature; it denotes the sincerity of a mind trusting in God, both in prosperity and adversity: ch. vi. 11; 2 Tim. ii. 22: comp. Gal. v. 22, which passage also has *faith* included in the enumeration. *In purity*—Ch. v. 2.

13. *To reading*—Of Holy Scripture in the Church. To this are added two principal classes: *exhortation*, with regard to conduct; and *doctrine*, with respect to knowledge; ch. vi. 2, at the end: Rom. xii. 7, 8.

14. *Neglect not*—*They neglect*, who do not practise it, who fancy they cannot fall away. *The gift*—2 Tim. i. 6. Construe, *by prophecy, (with laying on of hands) of the presbytery*. For Paul laid his hands on Timothy, 2 Tim. i. 6. The presbytery consisted of Paul himself (comp. 2 John 1; 1 Pet. v. 1) and Silas, and others also. Many Latin copies have *presbyteri*, of the presbyter. The laying on of hands is properly done by one who is a person of higher dignity. Prophecy came by many, who, while Paul was laying his hands on Timothy, congratulated him and prophesied all good things; perchance even when Timothy

was absent. This youth, said they, is zealous and energetic. God will work much good by him. [This is altogether wrong. The *presbytery* laid hands on Timothy; but not without *Paul*, 2 Tim. i. 6. *Hut., Alf.*]

15. *Meditate*—Gr. μελέτα. Μελετᾶν, to *practise* is also applied to gymnastic exercises; comp. ver. 7. Let this, he says, be thy *study*. He enjoined Timothy to *continue* in the very same study even when older, Ep. 2, ch. iii. 14, etc. Who would not wish to be engaged in the same study as long as he lives? There are changes in all other studies; some are fashionable to-day, others will be so to-morrow. That only which is bestowed on Holy Scripture never appears very conspicuous, but it alone never becomes obsolete. It has a perpetual kingdom, free from tyranny and magic power, a solid reward, a use that none will ever regret. *Give thyself wholly to them*—He who devotes himself to these studies will be less taken up with the courtesies and pleasures of this world, and such matters as collecting books, shells, or coins, in which occupation many pastors carelessly waste a large portion of their life. *Profiting*—Maintaining by exercise.

16. *Take heed*—Hesychius explains, *apply thyself*; Job xviii. 2, *mark*; and so, too, the son of Sirach often. *In them*—Refer this to *these things*, ver. 15; or to what follows. *Them that hear thee*—[Rather, to all that is said before. *Hut.*] *Thou shalt save*—From being seduced, ver. 1. *Them that hear*—With obedience.

CHAPTER V.

1. *Rebuke not*—This pertains to what follows. *An elder*—A word denoting age here. *As brethren*—In like manner an old man ought to exhort the young men *as children*.

2. *As sisters*—This reverence greatly promotes *parity*.

3. *Honour*—By kindnesses, ver. 17, 18. *Widows indeed*—*Ploce* [repetition of a word to express an attribute of it]; *indeed* excludes all who have children or who lead a life of pleasure.

4. [*Nephews*, lit., *grandchildren* which is used in the same sense by old English writers, and as late as Locke. See Richardson's Dict.] *Let them learn*—The sons; or rather grandsons, for in the correlative *progenitors* only are mentioned. This is an elegant change of the

antecedent for the consequent: the consequent is that the widows remain alone amongst their own relations. *First—at home*—[Eng. Ver. does not render ἰδιον, *own*.] Before undertaking any public duty. *To shew piety at home*—The same word [εἰσεβῆν, *to shew piety*] occurs with the accusative, Acts xvii. 23. The rule of piety is clear from the end of this verse. *To requite their parents*—Some consider this to mean the duty of widows who have a family; and Pricæus compares with it the expression of Augustine with respect to his mother Monica, *She had requited her parents, she had treated her family with pious affection*. The well-known saying of the Roman censors about old bachelors agrees with this sentiment: “Nature writes in you the law of begetting, as of being born: your parents, by supporting you, have bound you, if you have any shame, to pay the debt of rearing grandchildren.” *Val. Max.* But *μανθανέτωσαν*, *let them learn*, being of the plural number, shows that the duty of children and grandchildren is here treated of. Consequently the widow in ver. 5, who has no children, is opposed to the widow who has children, because the former has none from whom she *can receive requital*, and therefore has all her hopes placed upon God alone. [Omit καλὸν καὶ, *good and*. Tisch., Alf.]

5. *Desolate*—The meaning of the word χήρα, widow, is here explained by *bereavement*. *Trusteth*—The antithesis is in ver. 4. *Continueth in supplications*—The antithesis is in ver. 6.

6. *She that liveth in pleasure*—James v. 5. *Ye have lived in pleasure and been wanton*—Hesychius explains σπαταλῆν, *to revel*. *Is dead while she liveth*—This may be said of any wicked man, although he be alive and active, but especially of a widow devoted to pleasure. Although she may appear to herself to enjoy life, yet she is a living corpse, she is no longer of any value, naturally or spiritually, and consequently does not deserve any *honour*.

7. *These things*—Just spoken. *They may be*—True widows.

8. *Provide not*—With needful food and raiment. *His own*—Even out of his house. *Those of his own house*—For instance, especially a widowed mother or grandmother, *at home*, ver. 4. Many parents veil their avarice in this manner; but here the duty of grandchildren is chiefly treated of, and this ought to flow from love, and not be opposed to faith. *Hath denied the faith*—Paul hopes that

every Christian will provide for his mother. Faith does not do away with natural duties, but perfects and strengthens them. *An infidel*—Whom even nature teaches this, although he has never embraced the faith.

9. *Under threescore years*—This [Gr.] genitive depends on *χήρα*, *widow*, and not on the comparative, for, if it did, the latter would have been *ἐλάττων*, *less*; *ἐλαττον*, *at least*, is used adverbially. So, too, Plato, *τάλαντα οὐκ ἕλαττον ἑκατὸν*, *at least a hundred talents*. *Threescore years*—The antithesis is in ver. 11. Even virgins of this age might be classed with widows. But assuredly the apostle would not praise those who thrust their younger daughters into convents, there to remain from early youth until they die. *Of one*—Who has been legally married, or has had one husband, or one and afterwards a second.

10. *Good works*—Gr. *ἔργους καλοῖς*. They are presently enumerated, including *diligently followed every good work*, where *ἀγαθός*, *good*, is more than *καλός*, *honorable*, [Eng. Ver., *good*.] *Have brought up children*—Either her own or others', for the good of the Church. *Lodged strangers*—That she may be worthy of public recompense from the Church for her benefits to its members. *Have washed the—feet*—A Synecdoche [part for the whole] of the part, for every kind of meek and humble service. *The afflicted*—With poverty. [Or in any way. *Alf*.] *Followed*—It is for ministers and men *to lead in good works*, Tit. iii. 8, 14, [where *Beng.* translates *προϊστασθαι*, *to lead*, instead of Eng. Ver., *maintain*]; it is for women to *follow up*, by assisting to the best of their ability. *Every good work*—[Wherever any good arises either near or at a distance, it is our duty to support it. If it were the duty of widows, who were subsequently glad to enjoy the assistance of others, how much more does it become men, and those, too, in office? Many serve their sons perhaps, their relatives, neighbours, or countrymen. But, in fact, they consider it no part of their duty to give anything to the unknown and to strangers; or if any case seems to be foreign to them, or a little remote, to attempt aught in its behalf; 1 Sam. xxv. 10. Whoever has attempted a good work will experience this. *V. G.*]

11. *Refuse*—Do not undertake their cause. The same word occurs, Tit. iii. 10. *When they have begun to wax wanton against Christ*—He speaks of ecclesiastical benefits.

The genitive depends on *κατὰ*, *against*: what *στροφή* is, see Rev. xviii. 3, "*delicacies*." Wantonness and Christ are utterly opposed. *Christ*—To whom they had wholly given themselves up. *They will*—Their devotion being no longer entire.

12. *Having*—Certainly by this time. *They have cast off their first faith*—*Πίστω ἀθετεῖν*, is *not to keep the faith*: comp. ver. 8. It is said to be their *first faith*—the faith of their early life before they were counted in the list of widows. Their *second vows* break this faith, and are opposed to it: comp. *first love*, Rev. ii. 4.

13. *They learn*—*wandering about*—This participle is not put for the infinitive, but the class, *learning*, is blamed: then follows the species, *they learn what is learned by going from house to house*, that is, they pry into family affairs. The *Mimesis* [use of the words of one reproved or refuted], consists in this, that they say *they learn*. For elsewhere only those things are said *to be learned* which are good. But these women learn by *going about*, they search out all things, and thence go on to something worse. *From house to house*—2 Tim. iii. 6. *Tattlers*—In words. *Busybodies*—In deeds. *Speaking*—This is construed with *they learn*. They speak what they have learned. *Which they ought not*—Tit. i. 11.

14. *The younger women*—He does not add *widows*, for the widow in this place is properly one who remains a widow. And this injunction of the apostle is equally applicable to the unmarried and to widows who were not sixty years of age. The monastic system of nuns is utterly opposed to the apostle's whole meaning: neither does Paul write to Timothy about governing any society of monks, for there were not any. *To marry, to bear children, to guide the house*—Three stages of domestic life. Thus they will have abundant employment, and be free from idleness and curiosity. *To the adversary*—The word *satan*, Symmachus, in Ps. xxxviii. 20, denotes by *ἀντίκειμαι*, *to be opposed*, and in the following verse Satan is mentioned: and yet here we may understand *ἀντικείμενος*, *adversary*, of wicked men: comp. ch. vi. 1; Tit. ii. 8, 10. *To speak reproachfully*—Which longs to magnify the vices of a few, and to impute them to the whole Church and to its doctrines.

15. *Already*—A particle implying an appeal to experience. *Some*—Who have rashly made a profession of widowhood.

Are turned aside—And by so doing have given an opportunity for *calumny*. *After Satan*—Who drew them away from Christ.

16. *Relieve them*—Ver. 10. *The Church*—*Relieving* the widows. *That it may relieve*—That is, the Church.

17. *Double*—On account of their age and office. *The eldership* includes in itself veneration for age. Even Peter opposes *the elders* to *the younger men*, and still he speaks as if of an office, 1 Pet. v. 5, etc. *Double, abundant*, Rev. xviii. 6. *Especially*—Some therefore were able to rule, and to rule well, although they were not employed in *word and doctrine*, that is to say, in studying the Scriptures, and in instructing others. They who had been thus *occupied*, had less leisure for working and acquiring a fortune, and therefore were worthy of compensation.

18. *The ox that treadeth*, lit., *while treading*. *And—worthy*—The apostle quotes this either as if it were *Scripture*, or as a proverb approved by the Lord, Matt. x. 10; Luke x. 7.

19. *An elder*—Ver. 17. *Receive not*—Thus Timothy had judicial power in the Church, ver. 21, 24. *Accusation*—By the law of Moses, a private person might be cited, but could not be condemned by the evidence of one witness: Paul orders that an elder be not even cited; for his innocence is less questionable, and he is more exposed to envy and calumny.

20. *Them that sin*—The elders convicted by witnesses. *The rest* are distinguished from these. *Others*, lit., *the others*—In the flock, either they who have committed the same sin, or fear lest they should commit it. *Fear*—Fit for those prepared to sin.

21. *Before*—Paul represents to Timothy the last judgment, in which God will be revealed, and Christ with angels will be seen; comp. 2 Tim. iv. 1. Nevertheless the words, *face to face*, do not imply that there is no reference to the present time, ver. 4; 2 Cor. viii. 21. See ch. vi. 13, etc. [For Κυρίον Ἰησοῦ Χριστοῦ, *the Lord Jesus Christ*, read Χριστοῦ Ἰησοῦ, *Christ Jesus*. *Tisch., Alf.*] *And the Lord*—The article is not added, though soon after it is in reference to the angels. Consequently the title of *God* and *Lord* have relation to one subject; comp. 2 Tim. iv. 1. *Elect*—An epithet quickening Timothy's reverence: *elect*, 1 Pet. ii. 6. *Preferring*, etc., lit., *partiality—prejudice*—A failing of one who *determines*, *before* the matter is

fully explained, v. 22, note. There should be *judgment*, not *prejudgment*, v. 24. *By partiality—Prejudice* owing to hatred, *partiality* owing to favor. [We are often actuated by some hasty impulse, and treat this or that person either well or ill accordingly; but we should act considerately, and consider what suits the Divine will. *V. G.*]

22. *Hands*—It was for Timothy to lay hands on the presbyters. *Suddenly*, lit., *hastily*—Without examination. *Neither be partaker*—This they do, who do anything hastily. [Especially, who admit unfit persons into the ministry, being held responsible for the consequences. *Alf.* Indeed, in this passage, the sudden *imposition of hands* is forbidden. Assuredly, in the other departments of life, *the participation* in others' *sins* is very common. This happens either before or after the act, in our thoughts, affections, gestures, words, writings, works; by doing, omitting; toward superiors, equals, inferiors, ministers, subjects; a greater or less share of the sin falling now on the one side, now on the other. *V. G.*] Ver. 24 shows this to be a sound exhortation, and a precept is added, which Timothy as a young man was to observe. *Thyself*—The antithesis is *other men's*: Timothy is admonished how to govern himself, while he is engaged in ruling others, and this parenthesis is an elegant imitation of the delay that ought to *interveue* in such matters.

23. *No longer*—A safe admonition, but with this proviso, *keep thyself pure*.

24. *Some*—Not only is there a different estimate of sins, but of the men also who commit them. *Sins*—Their evil deeds, and hence their evil dispositions are to be known. *Open beforehand—Manifest before* inquiry is made, or anything is determined concerning the men. *Going before*—Going before the perpetrator, so that he is instantly perceived to be unworthy of the imposition of hands. The antithesis is, *follow after*. *To judgment*—*So far as concerns the judgment* to be formed of the men. *Some*—This has greater weight than if he had said a second time *τινῶν*, *some*; *some* also their own sins follow. *Follow after*—Meantime we must wait patiently until the matter be disclosed, and we must not inquire harshly. God, however, guides his faithful servant so that he may act and speak seasonably. The preposition *ἐπι*, *after*, implies no long interval.

25. *That are otherwise*—Which are not manifest beforehand. The expression found in Eccl. viii. 14, is remarkable, and at the present day should be specially noticed. *Be hid*—For a long time. *Cannot*—Although they who thus act may often wish to conceal their deeds.

CHAPTER VI.

1. *Under the yoke*—Of heathen masters. The antithesis is, *but*, ver. 2. Service, therefore, among the faithful is not a yoke. [It is better to render, *as many as are slaves under the yoke*, etc. *Hut., Alf.*] *Count*—In feeling and in conduct. *Their own*—Let them not turn away from them, and give themselves up to others. Confusion is forbidden. *Worthy*—Though lacking Christian virtue. *Honour*—Although not Christians. The opposite, *despise*, occurs further on. *That—not*—For the *masters* would ascribe the cause of their contumacy to this; comp. Tit. ii. 5.

2. *Brethren*—And consequently equal. *Are*—The *masters*. Servants might seek a pretext for their disobedience, whether they had believing masters or not. Both sins are met. *Do them service*—Remain in the household. [Render, *because those who receive the benefit are faithful and beloved*. *Alf.*] *Are faithful and beloved*—Understand, *masters*. *Beloved*, having felt the Divine love, and therefore showing love to their slaves. *Partakers of the benefit*, lit., *sub-serving the beneficence*—*Beneficence* is the *beneficence* of God, as the *word, name*. *Spirit, wrath*, stand for the *word of God, the name of God*, etc. Believing masters, as *benefactors*, are subservient to this beneficence. Believers feel the heavenly *beneficence* towards men, and are subservient to it; for instance, masters towards their household, and through their household towards others. Consequently this teaches believing masters their duty: the seventeenth verse teaches it also.

3. *Teach otherwise*—The antithesis is, *teach*, ver. 2. The conclusion answering to the beginning of the discourse, ch. i. 3.

4. *He is proud, knowing nothing*—Harpocration: *τεπίφομαι* for *ἐμβεβρόντημαι*, *I am gone out of my senses*. *Knowing nothing*—Although he lays claim to *knowledge*: comp. ch. i. 7. *Dotting about*—The antithesis is *wholesome*, ver. 3. *Strifes of words*—Note on 2 Tim. ii 14. *Whereof cometh*—

2 Tim. ii. 23. [For *ἔρις*, *strife*, read *ἔρεις*, *strifes*. *Tisch.* (not *Alf.*)] *Strife*—Tit. iii. 9. *Evil surmisings*—By which those are deemed envious who do not instantly agree to all things.

5. *Perverse disputings*—Gr. διαπαρατριβαί. Διατριβή, a *scholastic disputation*. Παρὰ being inserted, gives an obnoxious meaning, as κατακομή, *concision*, for περιτομή, *circumcision*, Phil. iii. 2. It is opposed to *consent*, ver. 3. *Perverse disputings*—Which are only suitable to men of corrupt mind, 2 Tim. iii. 8: *men of corrupt minds*. *Supposing*—*Since they think*, for there is not an *and* put before it; comp. Rom. ii. 18, 20; 2 Tim. ii. 21; Heb. vi. 6, where there is a similar use of the participles. *That gain is godliness*—[That is, a source of gain, *gainful trade*. *Hut.*, *Alf.* *Beng.*, *Godliness is gain*, correctly, not as *Eng. Ver.*, *gain is godliness*] given for the sake of procuring property. [Omit ἀφίστασο ἀπὸ τῶν τοούτων, *from such withdraw thyself*. *Tisch.*, *Alf.*]

6. *But—is*—He does not altogether wish to deny that *godliness is gain*. *Great*—For it brings *contentment*, a mind contented with its lot, a thing unknown to others. *With contentment*—The companion of piety. *Gain*—A profitable mode of life.

7. *We brought*—Understand, *and yet we have obtained life*; see Matt. vi. 25. *Nothing*—When a man is born he consists of soul and body: everything else is strange and external to him. *Certain that*—A declaratory form. *Carry out*—Why then do we heap up so much riches? The only matter of importance is to have a *journey free and unembarrassed*, until we can reach our native land.

8. *Having*—It is distinctly affirmed that we shall have *th m.* *Food*—Gr. διατροφάς, by which we may be supported in the meantime. Δὲ has this force. *Raiment*—And a house as well. *Therewith*—Though money be wanting, ver. 10. *Content*—Truly, we shall have enough in fact, why not in feeling too?

9. *That will*—This *wish* is an enemy to the mind content with its lot; it is not wealth itself; rich men, therefore, are not ordered to cast their wealth away, ver. 17, 18. *Be rich*—Have more than food and raiment. *Fall into—drown*—A sad anticlimax. *Temptation*—This is a Paronomasia [play upon words]: πορισμός, *gain*, πειρασμός, *temptation*. *Temptation* is opposed to food and to faith: a *snare*, to clothing and to righteousness: *lusts*, to a contented mind. A *snare*—Thus

they do not find any *gain*. *Destruction*—Of the body. *Perdition*—Of the soul also: comp. *of all*, ver. 10. This is opposed to *great gain*, ver. 6.

10. *The love of money*—If money is loved for itself, it is no longer used to obtain food and raiment. *Of all evil*—Since it destroys faith, which is the source of every good. At first sight, the love of money appears to take away the support of many crimes, luxury, wantonness, etc.; but in reality it is the root of every evil. All evils, ver. 9, are included under *temptation, a snare, lusts, destruction, perdition*; although the article τῶν, *the* (evils) [not rendered in Eng. Ver.], does not properly relate to this term, but, as usual, is added to πάντων, *all*, to increase the effect; it is without its relative force. *Which—Money. Some*—The Ephesians, ch. v. 15. *Coveted after*—Ch. iii. 1, note. *With many sorrows*—Of the conscience, grieving that wealth has been ill-gotten; of the mind, urging us to lay up more. *Faith* is the remedy for these sorrows.

11. *O man of God*—So the Septuagint, for the Hebrew, *man of God*, that is, a prophet, a messenger of God to men, removed from earthly things. *Flee these things*—After the parenthesis, he resumes the subject from the end of the fifth verse. Thus *these things* refers to ver. 4, 5: for each causes a marked antithesis: to which belong *flee, follow. Righteousness*—This embraces all the rest, and is again found in the first place, 2 Tim. ii. 22. *Godliness*—The antithesis is the abuse of *godliness*, ver. 5. *Faith—love*—The antithesis to these is *envy, strife*, ver. 4. *Patience*—By which even *calumny* is endured, ver. 4. *Meekness*—By which *evil surmisings* are conquered, ver. 4.

12. *The good fight*—An antithesis to *strifes of words*, ver. 4. [*Of faith*, lit., *of the faith*, Alf.] *Lay hold*—As something close at hand. Leave to others their own questions, ver. 4. A change of the consequent for the antecedent, with the argument drawn from what is easy. The same expression occurs, ver. 19. A simile from the race-course: comp. 2 Tim. iv. 7, etc. *Thou art called and hast professed*—The divine calling and the confession of the faithful are correlative. Each of them happens at baptism. [But the allusion here probably is to some *confession* of Timothy under persecution. Comp. ver. 13, end. *Hut*. If at any time thou hast made a promise to God, he himself considers that thou art bound to him; and that is a special

favour. *V. G.* Omit *καὶ*, also. *Tisch., Alf.*] *A good*, etc., lit., *that good profession*.—[Concerning the kingdom of Christ, ver. 13. *V. G.*] So, too, in the following verse. But the words are not the same: Thou hast *professed*, with the assent of witnesses: He *witnessed*, without Pilate's assent. *Before many witnesses*—Who would witness against you if you fell away.

13. *I give thee charge*—See how great is the duty of preaching the Gospel; 2 Tim. iv. 1. *Who quickeneth all things*—Sept. Neh. ix. 6. The creation of all things, mentioned here, is presupposed. A part of the hymn is expressed, and the whole is implied. The power of God *animates* thee, too, O Timothy, in thy duty, and will raise thee up again to life eternal. *Witnessed*—The confession of Christ animates all confessions. *To witness a confession* was for the Lord, for Timothy *to confess a confession*. *Before Pontius Pilate*—A well-known period of time. [*That* (confession)—not rendered in Eng. Ver. All Christians knew from Himself what he taught of his kingdom, ver. 15.]

14. *Without spot, unrebukeable*—The masculine gender. *Util*—The faithful used to set before their minds the day of Christ as approaching: we are in the habit of setting the hour of death before ourselves. *Appearing*—This word is of frequent occurrence in the 2nd Epistle to Timothy, and in the Epistle to Titus.

15. *In his times*—Notice the plural number, which does not diminish the shortness of the times very much: *His*, of which the scheme, power, knowledge, and revelation are in his own power. So *ἰδιος*, *his own*, ch. ii. 6; 2 Tim. i. 9; Tit. i. 3. A Divine reservation. *He shall shew*—*To be shewn* is said of that which existed before. God will shew him (Acts iii. 20); a most splendid encomium here follows, involving the glory of Christ itself. *The blessed and only Potentate*—Here are two predicates: the first, with the addition of *only*, is treated of, ver. 16; for the words *μακάριος*, *blessed*, and *ἀκίματος*, *only*, have the same root, and mean *immortal*; hence *honour* is due to him: the second is treated of further on in this verse, hence is due to him *everlasting power*. This is why, when a confession of the Gospel is in question, *men in power*, and the *death* they threaten, should not be feared. *So eternal power* is mentioned, Rom. i. 20. *Of kings*—*Of Lords*—Spiritually and politically.

16. *Only*—This term was properly deferred until now, because another similar expression follows, *no man, nor. Hath*—And therefore will give us. *Immortality*—The adjective ἀθάνατος, *immortal*, does not occur in the New Testament, we find ἄφθαρτος, *incorruptible*. Neither ἀθάνατος, *immortal*, nor ἀθανασία, *immortality*, is found in the Septuagint. The Book of Wisdom, written in Greek, has both. *Light*—After *life*, there is a direct notice of *light*. *No man*—So Exod. xxxiii. 20: what is denied to *men*, John i. 18; 1 John iv. 12, will be the lot of the *saints*; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 4. *Can approach unto*—No creatures, except in so far as they are admitted by him, and he goes out to them.

17. *Them that are rich*—There were many rich men at Ephesus. This Appendix of the Epistle is of great importance. *Trust*—This evil trust, strengthening their grasp upon wealth, checks the *enjoyment*, which St. Paul presently mentions. *Uncertain riches*, lit., *the uncertainty of riches*. *Uncertainty*—We ought not to rely upon riches, because they are *most uncertain for the time to come*. [*Upon, or*] *in God*—Gr. ἐπὶ τῷ Θεῷ. [So many manuscripts, but see below.] Thus the antithesis to the words *in uncertain riches* is more strongly marked. *Trust, leaning upon God* is strong. [Omit τῷ ζῶντι, *the living*, read ἐν τῷ Θεῷ, *in God*, Tisch., Alf.] *Richly*—For else no man would be rich. *To enjoy*—*Enjoyment* is in giving, not in hoarding. Idleness ought neither to pertain to a man, nor to his resources: James v. 2, 3.

18. *Do good*—*To be rich in good works* follows this diligence: ἀγαθόν, *good*, and καλόν, *good or honorable* are not the same in meaning; ἀγαθός implies *blessedness* (comp. Mark x. 18, note): καλός implies *beauty*. *Ready to distribute*—In *imparting*, individually. *Willing to communicate*—By lending, and contributing to the common lot, with many. The rich are generally best pleased with a *division* of proceedings, plans, and property, and are haughty and insolent.

19. *Laying up in store for themselves*—The best investment for the future. The antithesis is, *willing to communicate*. So Tob. iv. 10, *be not afraid to perform works of charity, for thou wilt lay up for thyself a good deposit for the day of necessity*. Otherwise the rich gather riches not for themselves, but for others. *To collect by giving* is a pleasing Oxymoron [union of contradictories]. The preposition ἀπὸ in ἀποθησαυρίζοντας, *laying up in store*, possesses great force, *apart for a distant*

time. A good foundation—An elliptical apposition, *laying up a treasure*, that is, *a good foundation*. The metaphor is cumulative, as in Ps. xxxvii. 6, as is explained by Gejer. He calls works of beneficence *a good foundation*, and to this is opposed *the uncertainty of riches*. Θεμέλιος, *foundation*, on which we depend as on a security. *Against the time to come*—The antithesis is, *in this world*, ver. 17; comp. ch. iv. 8. *May lay hold*—As if escaping from shipwreck. A merchant having been saved from shipwreck, finds his property sent home before him. A *contest* is mentioned, ver. 12: the expression is the same, but the figure different. [*For αἰώνιον, eternal, read ὄντως, really. Tisch., Alf. Render, that which is really life. So Beng. Really*—Comp. ὄντως, indeed, ch. v. 3, 5, 16. *True life from the living God.*]

20. *O Timothy*—He addresses him familiarly as his son, ch. i. 18, with gravity and love. The conclusion, ver. 20, 21, answers to the beginning of the epistle, and must be explained from it. *That which is committed*—i. 18. So the *commandment*, ver. 14; 2 Tim. i. 14, note. The antithesis is *vain babblings*. *Profane and vain babblings*—Sept., τοὺς κενολογούντας, *those that mutter*, Is. viii. 19. Barbarous words were in former times used by the Magi; they were said to be possessed of a magical power, though in reality they had none; indeed they were utterly *worthless*. Paul seems to have had this circumstance in view, as he has substituted a word of greater significance; φωνή, *a voice*, indicates vehemence: comp. 2 Tit. ii. 15, 16, note. Moreover, γνῶσις, *science*, suits [Hebrew word for] *a wizard*, which the Greeks have certainly translated γνώστην, *a wizard*, in the books of Samuel and Kings. Thus Paul calls false teachers by terms which signify magi and magic, to show how he loathed them: comp. γόητες, *seducers*, 2 Tit. iii. 13. Clement of Alexandria adds to these words of Paul, *the heretics being reproved by this word φωνῆς, reject the Epistles to Timothy. And oppositions*—A false knowledge eagerly embraced various *oppositions* taken from philosophy, maintaining that there are two rival gods, one good, the other bad, and in both wonderful *oppositions*. Paul notices these *oppositions*, and at the same time ridicules them sharply by a play on the words, because their teachers *oppose* themselves to the truth, and their θέσεις, *positions* [ἀντιθέσεις, *oppositions*] are *opposed* to the foundations already laid. See the kindred words, ἀντιδιατιθεμένους, *oppose themselves*, and θεμέλιος,

foundation, 2 Tim. ii. 25, 19. On the other hand, Paul himself employs the wisest oppositions in his epistles, particularly in those to Timothy: 1 Tim. i. 7, 8; iii. 16; iv. 1, 6, 7; vi. 2, 3, 5, 6, 10, 11, where we meet with, *But thou*. Besides 2 Tim. ii. 15-23, the phrase, *But thou*, is frequent; ch. iii. 10, 14; iv. 5. *Of science falsely so called*—*Which*, ver. 21, refers to *science*, without any epithet. The *Gnostics*, who are denoted by a change of the abstract for the concrete, used to boast of their doctrine, and called it *science*; but Paul says it was falsely so called; they are without understanding, ch. i. 7.

21. *Have erred concerning the faith*—Although attempting to gain *science and knowledge*, ver. 4, 20, and *accurate reasoning*, they have nevertheless lost true sagacity, which is of *faith*, not understanding what is *to be believed*, and what is *to believe*; comp. 2 Tim. iii. 7, 8. *Grace*—Not unknown to thee. He briefly points it out. *With thee*—No salutations are here added, because the epistle was not to be publicly read. [Omit ἀμήν, *amen*. Tisch., Alf.]

THE
SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

1. *Paul*—There are three divisions in this epistle.

I. THE INSCRIPTION, i. 1, 2.

II. THE INVITATION, Come to me now that I am in bonds, variously expressed.

i. He declares his desire for Timothy, 3, 4.

He exhorts him kindly : Be not ashamed of me, 6, 7. In the following verses are added sad and blessed examples, 15, 16, 17.

ii. A twofold proposition, Be strong and commit thy office to faithful men, ii. 1, 2. The first part is treated of ver. 3-13; the second, ver. 14, with an exhortation to Timothy how to conduct himself previous to his journey, 15, 16; iii. 1, 2; iv. 1, 2.

iii. Come quickly, ver. 9. Here Paul—

1. Mentions his loneliness, 10, 11.

2. Orders his books to be brought, 13.

3. Warns Timothy of the adversary, 14, 15.

4. Points out the fickleness of man—the faithfulness of God, 16, 17.

iv. Come before winter. This invitation is encircled with salutations, 19, 20.

III. THE PRAYER, 22.

Paul wanted Timothy boldly to come to him while he was in prison; and he purposed, previous to his death, bestowing upon him the evangelic office, iv. 6. This epistle is Paul's last will and testament. It was written long after the former one to Timothy, and yet its tone and spirit are very similar. [Transpose to read *Χριστοῦ Ἰησοῦ*, *Christ Jesus. Tisch., Alf.*] Κατ' ἐπαγγελίαν, *according to the promise*—To this promise Paul was obedient throughout his career. So κατὰ, *after*, John ii. 6; on the particle and the subject, comp. Tit. i. 1, 2. *Of life*—Prepared both for me, for thee, and for the elect: hence the exhortation to Timothy, ver. 10; ii. 8. [In fact the journey necessary to be undertaken, appeared to involve peril of life. *V. G.*]

2. *Dearly beloved*—A fitting epithet: for there follows the fullest declaration of love. In the first epistle he had written *own* (real); and this is confirmed here in ver. 5. [But see note on ver. 5.]

3. *I thank*—Although upon the limits of martyrdom, he continues to give thanks. Paul *thanks* God for the faith bestowed on Timothy, ver. 5. Thus from *that without ceasing*, to *I may be filled with joy*, is a parenthesis to explain what follows, *when I call to remembrance*, etc.; *ὡς*, as [Eng. Ver., *that*], is a particle of explanation. *Whom I serve*—Rom. i. 9, note. *From my forefathers* [Eng. Ver. inserts *my*]—Paul means *the forefathers*: not Abraham, etc., whom he calls *τοὺς πατέρας*, *the fathers*, and not *προγόνους*, *ancestors*, but the nearest forefathers. He points to their long continuance in the true religion from a remote antiquity, whether Paul's forefathers had been pious themselves (which is very likely) or not; for he does not add, *my*. The memory of those who had gone before, and to whom he is now being gathered, is a source of pleasure to him now that he is ready to die. He even calls to mind Timothy's grandmother and mother, ver. 5. This epistle is deeply imbued with a spirit of kindness and gentleness, a ripe maturity of thought and expression.

4. *Greatly desiring to see thee*—He begins to invite Timothy by degrees. *Being mindful of thy tears*—He does not appear to be speaking of Timothy's former tears, at bidding Paul adieu (for tears generally flow at parting, Acts xx. 37), but of his pious tenderness. In this matter they were both *unanimous*: Acts xx. 19, note. Tears, which are the flower of the heart, mark either the greatest hypocrisy, or else the deepest sincerity. To make tears a laughing-stock, is a plain proof of the depravity of the times in which we live. *That*—Construe with *to see thee*.

5. *When I call to remembrance*, lit., *receiving a remembrance*.—An outward opportunity, or some message from Timothy, had reminded Paul of his faith. Ammonius says, *ἀνάμνησις* is the remembrance of things past—*ἐπόμνησις*, the suggestion of them by one man to another. [But this idea is groundless here. *Hut.*] *Faith*—Of all Timothy's virtues, his *faith* was most in accordance with the purport of this epistle. *Dwelt in*—A continuous length of time is denoted by this word. *First*—It may be before Timothy was born, for Paul's memory reaches thus far.

No intimation is given us of the station in life which the parents of Lois held. *Grandmother*—Dear is the memory of those who have gone before, especially to friends upon the point of death, as also to the descendants of the pious dead. *Mother*—She had been the wife of a Greek. *Eunice*—This name is found in the Theogony of Hesiod. It appears that Lois was Eunice's mother, and that they were both dead. [Render, *but I am persuaded*, etc., as if to imply, *notwithstanding appearances*. There is certainly an intimation of a want of entire confidence here. *Alf.*]

6. *Wherefore*—That is because *I have been reminded*. *I put thee in remembrance*—Having been himself reminded, he now reminds others. *Stir up*—The same word occurs in Gen. xlv. 27; 1 Macc. xiii. 7; ζῶπυρέω, of raising up the dead to life, 2 Kings viii. 1, 5. The opposite to this is σβεννύειν, to extinguish; Matt. xxv. 8; 1 Thess. v. 19. Timothy, owing to his long separation from Paul, appears to have become somewhat remiss: comp. ch. ii. 22, note; at all events, he is now urged to greater exertions. *The gift*—Joined to *faith*, ver. 7; *living*, ver. 7.

7. *Spirit*—The spirit which God has bestowed upon us is not a spirit of fear, but of power: see the following verse, and John xv. 26, 27. *Fear*—According to Eustathius, δειλὸς, ὁ δεδιὼς τὰς ἰλας, *one who fears bands of soldiers*; comp. Sir. xxxvii. (11) 12. [But the etymology is utterly fanciful.] This derivation is quite consonant to the sense of the present passage; comp. ch. ii. 3. The causes of *fear* are *internal*, rather than *external*. The fear which is *within* us exaggerates the *external* causes. Every instance of fear has its cause seated in the mind, but a courageous disposition vanquishes outward causes, and drives them away. *Of power*—*Power* is opposed to *fear*. By this is meant the Divine *power* existing in us, not merely our own natural strength, see ver. 8; so, too, with respect to *love* and *sober-mindedness*. All these work in us, and urge us on to the performance of our duties to God, to the saints, and to ourselves. *Power* and *sober-mindedness* are two extremes, but with a note of goodness: *love* is the mean; acting as a bond and check upon both, and doing away with the two bad extremes, timidity and rashness. On *power*, see ver. 8, etc.; on *love*, ch. ii. 14, etc.; on *sober-mindedness*, ch. iii. 1, etc. [These gifts are preferable to

any miraculous powers. *V. G.*] *And of love*—Love drives away fear, and embraces even those who are in bonds; comp. 1 John iv. 18. *And of a sound (sober) mind*—A verbal noun [in the Gr.]. *To act with sober-mindedness* is the part of young men, Tit. ii. 4, 6; and Timothy was a young man, ch. ii. 22; 1 Tim. iv. 12. He is therefore advised to give up all the *advantages* and pleasures of life, ch. ii. 4; and to root up and throw away the thorns, Luke viii. 14, by which he may be entangled. The Spirit teaches this lesson: whoever learns it is freed from fear, and thus embraces the *witness* of his Lord. [But *σωφρονισμὸς* means *correction*; admonition of others, to become sober-minded. *Alf., Hut.*]

8. *Be not thou therefore ashamed*—Shame accompanies fear, and when fear is overcome, false shame vanishes; comp. ver. 12, 16, where Paul sets forth his own example and that of Onesiphorus. Moreover, he adduces instances of the contrary in ver. 15. *Of our Lord*—An uncommon Antonomasia [general designation for a proper name.] In other places, Paul either leaves out *our*, or else adds the name of *Jesus Christ*. Now, when he says *our Lord*, he contrasts him with Cæsar, whose courtiers used to address him by this title. [Rather the word *our* is a link between Timothy and *himself*, being about to speak of himself. *Alf.*] *Nor of me*—Men, particularly at Rome, are easily ashamed of prisoners. *But be thou partaker of the afflictions*—*Suffer afflictions*, ch. ii. 3, 4, 5; and that, too, together with me and the Gospel. *Power*—This attribute, which is far above all other things, is clearly and well described, ver. 9, 10. At the same time the previous exhortation, ver. 8, is drawn from the subject itself; it acquires its strength from the description which follows in ver. 9, 10. *Of God*—Mention is here made of Jesus Christ and the Holy Spirit, ver. 13, 14.

9. *Who hath saved*—By conversion, Acts ii. 47. Here is a noble description of the Father's love, the Saviour's grace, and the whole economy of salvation, for the propagation of which it is well worth while both to suffer and to die. This *salvation* is to be applied, not merely to be acquired, and for this very reason, that it is so intimately connected with *calling*. All that stands under *κατὰ, according to*, ver. 9, actually goes before *salvation* and *calling*; in point of fact, *salvation* and *calling* follow after. If any one comes into the state of *calling*, this is the beginning of his

salvation; and in this sense *calling* is a part of *salvation*; *salvation* is the whole, but they are both intimately connected. The very anxiety of the Shepherd precedes the hearing of his voice by the sheep. *With an holy calling*—Which is wholly from God. It claims us wholly for God. The holiness and Divine origin of this calling are described further on at greater length, especially as the epithet, *his own*, excludes our own works. *His own*—Rom. ix. 11; Eph. ii. 8; 1 Tim. vi. 15, note. *Given us*—It was given to us previous to our existence, the Mediator then receiving it. *In Christ Jesus*—The name of Christ is put first with great force, when the old dispensation is mentioned; when the *new one* is mentioned, the name *Jesus*. *Before the world began*—Tit. i. 2; Rom. xvi. 25, note.

10. *Made manifest*—In accordance with this are those remarkable expressions, *the appearing* and *the bringing to light*. *Appearing*—In the flesh. By this is signified, not simply Christ's advent, but his prolonged stay amongst men. *Death*—The article gives emphasis. Paul here, as it were, directly abolishes death; and, consequently, a soldier of Christ ought not to fear death any more. [Transpose to read Χριστοῦ Ἰησοῦ, *Christ Jesus*. Tisch. (not Alf.)] *Brought to light*—A concise expression. It means has procured for us (supply this from the antithesis, *who hath abolished*) and has brought by the Gospel: comp. Eph. ii. 17. *Life and immortality*—Hendiadys for *immortal life*. *Through the*—We may construe thus: φανερωθεῖσαν διὰ τῆς —(καὶ) διὰ τοῦ εὐαγγελίου, *made manifest by his appearing*—(and) *by the Gospel*.

11. *Of the Gentiles*—Construe with *preacher* and *apostle*. There are three names, *preacher*, *apostle*, *teacher*. I. A public *preacher* is in one and the same place. II. An *apostle* goes about everywhere; he would not have fulfilled the duties of his office had he but declared his message once. III. *Teacher*—Here is added constancy and perseverance in teaching; whence also arose *suffering*.

12. *I suffer these things*—These things happen adversely to me. *For*—Confidence in the future drives away shame. *Whom*—He says, ᾧ, *whom*, not τίνι, [*who he is, in whom?*] I know *him*, in *whom* I have placed my trust, although the world does not know him. *I have believed*—Committed my trust to him. This denotes God's *faithfulness*; comp.

ch. ii. 13; his *power* is mentioned further on. *I am persuaded*—Rom. viii. 38. *Able*—Against so many enemies. *That which I have committed unto him*, lit., *my deposit*—There is one deposit which, being committed to us by God, we ought to keep, ver. 13; comp. ch. ii. 2, *commit*: there is another (mentioned in this verse) which, being entrusted to us by God, he still keeps; and this is our soul, 1 Pet. iv. 19; comp. Luke xxiii. 46, ourselves and our heavenly portion. Paul, just upon the point of death, had two trusts, one to be committed to the Lord, the other to Timothy. *Keep*—Even in death. *That*—Ver. 18, ch. iv. 8. [*Against*—Not merely *until*, but *for*. *Hut., Alf.*]

13. *Hold*—A fit word for a discourse on trust. It is ἔχει, *hold*, not ἔχεις, *thou holdest*. It was no part of Paul's design to give Timothy a summary of sound words, as if from a teacher. *Form*, lit., *pattern*—[Gr. ὑποτύπωσις. Render, *have an ensample of (the) healthy words, which, etc. Alf.*] Ὑποτυπώομαι, *I revolve in my mind*. Consequently Paul wishes Timothy always to keep in view what he had once heard, and to retain it firmly impressed upon his mind. An outward profession ought to acquire strength from this fact. Paul sets before Timothy faith and love. *Thou hast heard of me*—Comp. ii. 2, *where thou hast heard of me* is used under a different arrangement of words. In this passage, indeed, Paul's authority is put forward as a reason for holding it more firmly; and so *from me* comes first. But ch. ii. 2, *thou hast heard* and *commit* are antithetical; hence *thou hast heard* goes first. *In*—Construe with ἔχει, *hold*: comp. 1 Tim. iii. 9.

14. *That good thing which was committed*—That is, the *sound words* I committed to thee; comp. ch. ii. 2. *By the Holy Ghost*—He is the pledge of the heavenly trust; whoever keeps this, keeps also the trust committed to him; it is for this reason that *his indwelling* is urged upon us.

15. [*All*—Not without exception, ver. 16-18. *Alf.*] *In Asia*—And so they returned there; still Timothy did not do so, although he was at Ephesus in Asia. *Be turned away from me*—At Rome, ch. iv. 16. *Phygellus and Hermogenes*—We might naturally suppose that these would be more steadfast than the others.

16. *Give*—He does not imprecate evil against the fickle, ver. 15, but he prays for the firm and constant. Paul means to say that Onesiphorus had acted well, but his

emotion causes him to express this fact in the form of a wish. *Mercy*—Onesiphorus had abounded in works of *mercy*. *The Lord*—Christ. *The house of Onesiphorus*—Onesiphorus was either absent, or was then dead; and so Paul, by his wish, honours both Onesiphorus and his survivors, ver. 18. *Oft*—At Ephesus and at Rome.

17. *And found*—By Divine assistance. This was a great matter in a large city, where there would not be many who could take any interest in the prisoner Paul. To this answers the word *find*, ver. 18. He found me in so great a crowd; may he find mercy in that *last* great gathering. A similar allusion occurs twice, ch. ii. 9, note.

18. *Grant*—A pathetic *Anaphora* [repetition of a word in beginnings.] *Unto him*, lit., *to himself*—In antithesis to *his house*. *The Lord*—Christ for whom he hath done this. *Of the Lord*—The same Christ who shall requite him. The noun for the reciprocal pronoun, with emphasis, as Luke xi. 17, note; 2 Thess. iii. 5. *Ministered*—Even after my departure; 1 Tim. i. 3. *Very well*—Better than I.

CHAPTER II.

1. *Thou*—The beginning of an exhortation; ver. 3, ch. iii. 10, note. *My son*—A reason why Timothy ought to imitate Paul, namely, from a spiritual relationship. *Be strong*—i. 7, and show thyself to be such an one. [This is discussed in ver. 3-13. *V. G.*] *In the grace*—A common grace quickens and strengthens us for special duties. It incites and stimulates.

2. *Among*—*Before*, 1 Tim. vi. 12. *Commit*—Before coming to me. [A perversion of the sense. It refers to the *general duty* of instructing other *faithful men*. *Alf., Hut.*] *To faithful men*—The virtue of those to whom you commit this trust. [This is discussed in ver. 14-21. *V. G.*] *Shall be*—After thy departure.

3. [For σὺ οὖν κακοπάθησον, *thou therefore endure hardness*, read συγκακοπάθησον, *suffer hardship with (me)*. Also transpose to read Χριστοῦ Ἰησοῦ, *Christ Jesus*. *Tisch., Alf.*] An *Anaphora* [repetition of words in beginnings]; comp. ver. 1. Timothy is summoned to higher duties; comp. ver. 2.

4. *No man*—In this verse the word *abstain* is praised: and in the following verse is added *sustain*. *That warreth*—

Whatever you do, do earnestly and thoroughly. *With the affairs of this life*—With which merchants and workmen are occupied. *May please*—Having the mind fully fixed on military matters.

7. *Consider*—The *intellect* is a gift from God: *to consider*, is the part of an ingenuous man. This is what Paul says; comp. ver. 6 and ver. 5. If the husbandman (Timothy) has laboured, then he ought to be the first partaker of the fruits (in which the resurrection of Christ abounds); but if this had been Paul's whole meaning, he would have said, τὸν μεταληψόμενον, δὲ κοπιᾶν, *he who is to partake, must labour*. Consequently, from this seventh verse we may gather that a different line of thought is implied, to this effect: Paul trained the mind of Timothy, i. 6; and so to him chiefly are due fruits from Timothy. Paul does not openly demand (as is necessary in the case of dull persons) an acknowledgment and performance of the duty from Timothy, but he does it ambiguously and enigmatically, by means of three figures taken from the soldier, the wrestler, and the husbandman. [For δῶν, *give*, read δώσει, *will give*. Tisch., Alf. Render, *for the Lord will give*, etc.] *And the Lord give thee*—That is, *he will give*; so *consider* and *for* are connected: but affection adds feeling. *The Lord*—Christ. *In all things*—*He had given* him understanding *in many things* already: and Paul, assuming this, adds, *May he give it in all things!*

8. *Remember*—So that you may follow. Paul, as usual, quickens his own example by that of Christ. *Of the seed of David*—He desires Timothy to mark this *genealogy*, which is a strong argument that Jesus is the Christ. *Was raised from the dead*—A concise form of speech, meaning, *Who died and was raised from the dead*; so *we*, ver. 11. Upon this depends κατὰ, *according to*.

9. *Wherein*—That is, in the Gospel. *I suffer trouble*—Κακοῦργος, *an evil-doer*, is akin to this. I suffer evil, as though evil had already been committed by me. *Bonds*—Similar to this is, *is not bound*. *As an evil-doer*—With infamy and peril of life. *Is not bound*—Namely, progresses freely. [The hands are bound; but not the tongue. Comp. ch. iv. 17. Acts xxviii. 31. Chrysost. in Alf.]

10. *Therefore*—Because although I am bound, the Gospel advances still. *Salvation*—*with glory*—There is an exquisite propriety in the use of these words: *salvation*, deliverance from evil, is for the recipients of faith; δόξα, *glory*, the

abundance of blessings, is for those who reach the goal; Acts ii. 47; Rom. viii. 24, 21: [comp. Ps. lxxiv. 12.]

11. *Be dead with*—Σὺν, *with*, occurs three times; namely, *with Christ*; συναπεθάνομεν, *we be dead with*, of those who hope for life.

12. *We suffer*—The present tense: it means something more pointed and significative than *to die*: therefore there is also a reward beyond life, *the kingdom*. *If we deny*—With the mouth. *He also*—Christ.

13. *If we believe not*—With the heart. The denial is placed first, for it quenches *that faith* which did once exist. *Abideth faithful*—This expression, when compared with, *He will deny*, affects the believing reader most deeply and unexpectedly: *He remains faithful* to himself, towards us, who are unlike him. [It is then our own fault, if we fall into sin. V. G.] With this corresponds the following axiom, *He cannot deny*. So in Deut. vii. 9, 10, he is praised as *the faithful God*, who requites the just and takes vengeance on them that hate him. *He cannot*—This *impossibility* is praiseworthy, Jer. xlv. 22.

14. *Of these things*—Which you have heard from me, ver. 2. *Put them in remembrance*—Those over whom you are set; Tit. iii. 1. *Before the Lord*—Comp. note on 1 Tim. v. 21. *Strive not about words*—This does not mean a battle *about words*, but one carried on *by words*, ver. 23, 24, *about affairs* of the greatest consequence, ver. 17, 18. Comp. Acts xviii. 15. *To no profit*—Understand, ὄν, *which is*, the accusative absolute, as in Luke xxiv. 47. Ἐὔχρηστον, *meet for use*, ver. 21, is in harmony with this phrase. *To*—Not only are they unprofitable, but they are also injurious and subversive. Ἐπὶ, *to*, marks the consequence, as in 1 Thess. iv. 7, *not to uncleanness*. *Subversion* and *edification* are opposed to each other.

15. *Study*—A word consonant to the whole character of this epistle. *Thyself*—An antithesis to *work*, of which the kindred term is *workmen*. *Approved*—Approved to God; *not reprobate unto every good work*, Tit. i. 16, but having his *work perfect*, James i. 4. According to Hesychius, δόκιμος, *useful*, *perfect*. *A workman that needeth not to be ashamed*—To whom *thine own conscience* cannot cause any shame. The Scholiast who is quoted by Pricæus with favour, explains ἀνεπίαισχρον by παρρησιαζόμενον, *speaking freely*: comp. Phil. i. 20. Then follows *rightly dividing*, that is, one who will extend the

word of truth amongst *others*. *Rightly dividing*, lit., *handling*—Many fancy that the idea of *cutting* is implied here; but the Vulgate translates it admirably, *rightly treating*: comp. Sept. Prov. iii. 6, xi. 5, ὀρθοτομεῖν ὁδὸν, just the same as in Latin, *viam secare*, to travel a road. Paul's meaning is, that Timothy must *prepare a straight course* for the word of truth, and guide his own walk by it, without turning either to the right or to the left, *teaching no other doctrine*, 1 Tim. i. 3: and thus the antithesis of the phrase, *will go forward* [Eng. Ver., *increase*], ver. 16, is perceived more easily. [The meaning seems to be simply *to treat rightly*; truthfully, without falsifying. *Hut., Alf.*] *The word of truth*—Soon after comes the antithesis *κενοφωνίας*, *babblings*, of which compound the first part, *empty*, is opposed to *truth*; the last part, *loudness of voice*, to the word of gentleness.

16. *Shun*—The same word, Tit. iii. 9, has the same force as in *περιγίνομαι*; but *περιγίνομαι* [*I am over and above, I overcome, I get the better of another*] signifies separating and overcoming; *περίσταμαι*, the state or condition. Timothy had never entangled himself; therefore Paul urges him to constancy: *remain thou separate*. *The (babblings)*—Eng. Ver. does not render the article. So ver. 21, 22, by *Αναφορά* [repetition of words at beginnings]. Therefore, *profane vain babblings*, which foster great errors, are not the same as *questions* concerning useless things:—the one is pernicious, the other useless, Tit. iii. 9. *They will increase*, lit., *advance*—That is, they who utter such *vain babblings*. To this refer *their*, ver. 17. It contains a Mimesis [use of an opponent's words in rebuke or refutation] as afterwards in the expression *will eat*. Such men, in their own opinion, *are advancing* in sacred things. The future is taken literally, for it is a prediction, as in *will eat* in the following verse; comp. iii. 1. *To more ungodliness*—So ἐπὶ πλείον κακίας προβαίνειν, to advance more in vice. Diodorus Siculus.

17. *Hymeneus*—Who was persevering; comp. 1 Tim. i. 20. *And Philetus*—Who was his companion.

18. *The resurrection*—It may be that the Ephesians had found a pretext in Paul's epistle to them, Eph. ii. 6. Clement of Alexandria says, that the defamers of marriage interpreted the resurrection, Luke xx. 35, with reference to this life. [So the hope of everlasting life was taken away

V. G.] *Overthrow*—A figure drawn from a *foundation, a house*; see the following verses.

19. [Render, *Nevertheless God's firm foundation standeth*. Eng. Ver. is ungrammatical. *Alf.*] *Nevertheless* [Beng. renders *indeed*]*—sure*—The antithesis is, *overthrow*, ver. 18; by all means add the note on 1 Tim. iii. 15. *Indeed* has its conclusion in *δὲ, but*, ver. 20. *The foundation of God*—*Foundation*, that is, the thing in question; as, for instance, in a contract. *The foundation of God*, in which his people trust, so that they cannot be cast down, is the firm and steadfast faithfulness of God himself. [Rather, *the church*, founded by God. *Hut., Alf., etc.*] *Standeth*—He says *to stand*, instead of *to remain unmoved*, as a *sentence* is said *to stand*. The word *depart* answers to this. Paul gives the force of the [Hebrew word for] *to be sure*. *Seal*—In former times sentences were frequently carved on *seals*. *This*—To which all the rest of the verse relates. *The Lord knoweth*—*God has looked upon and knows them that are his, and draws his saints near to him*, Numb. xvi. 5. *He knows his own lovingly, and does not cease to know them, but always keeps them for his own; he will make known*, Numb. xvi. 5. *And*—*Observe*, says Petit, that from what Paul says, it is evident that the *seal* was graven on both sides; for on one side of the seal is, *the Lord knoweth*, etc.; and on the other, *let him depart*, etc. *Every one that nameth*—Christ as his Lord: comp. note on Acts xix. 13. This is done by preaching, Jer. xx. 9, and by praising, Ps. xx. 7. *The name*—On *the name of the Lord*, on *the Lord knowing none but his own*, on *unrighteousness*, comp. Matt. vii. 22, 23. [For Χριστοῦ, *Christ*, read Κυρίου, *the Lord*. *Tisch., Alf., etc.* So Beng.] *Depart from iniquity*—Numb. xvi. 26: *be separated from the tents of these wicked men*. Paul puts the abstract, *injustice*, for the concrete; comp. ver. 21, *if a man by purging himself shall go forth from these*; and at the same time he refers to Isa. lii. 11, *Depart ye, Depart ye, touch no unclean thing; be ye clean that bear the vessels of the Lord*. The imperative, *let him depart*, pronounced in the name of God, signifies a power of departing, the happiness also of those who do depart.

20. *Great*—Such is the Church. *Of gold and of silver*—Of valuable materials, hard and able to endure fire. *Of wood and of earth*—Of less valuable materials, frail and unable to bear the fire. *Some—some*—*The one*, of gold, to honour;

the other, of wood, for other purposes. A vessel made of gold may indeed be applied to dishonourable purposes, and one of wood, to such as are honourable; but this is not likely to occur in a well-regulated household. Members of the Church who are inferior in gifts and grades of faith and sanctification are not vessels for dishonor and no one ought to *purge* himself from these.

21. *If a man therefore*—Timothy, for instance. *Purge himself from these*—By purging himself, shall go forth from the number of those dishonoured vessels. The active voice combined with the reciprocal pronoun denotes the full and free power possessed by the faithful. *For honour—prepared*—We have four classes, the first of which is illustrated by the second, and the third by the fourth. Therefore *and* connects the two pairs. Comp. iii. 17, *perfect—thoroughly furnished. Sanctified*—His own, fully consecrated to God. [Omit *καὶ, and. Tisch., Alf.*] *The master*—God, whose house Paul calls the Church, in his epistles to Timothy. *Every good work*—Ch. iii. 17; Tit. i. 16.

22. *Youthful*—In which the young indulge, 1 John ii. 16, note; these vices are opposed to *purity of heart*, mentioned lower down and at ver. 21. Paul had already warned Timothy against *old women's fables*, and against the drinking of *water*, 1 Tim. iv. 7, v. 23; now he restrains him from the other extreme, *youthful lusts*. *Righteousness*—Placed first, and opposed to *iniquity*, ver. 19. *With*—Construe with *peace*. [But Eng. Ver. puts a comma after *peace*.] Zeal for a holy cause is holy, Rom. xii. 9; 3 John 11. *Them that call on*—Comp. ver. 19, note; Acts ix. 14. *The Lord*—Christ. *Pure*—Ver. 21, *purge*. Lust is opposed to this purity; it is attended by righteousness, faith, love.

23. *Foolish and unlearned*—For thou oughtest to instruct, ver. 25, and be wise, iii. 15; comp. *foolish*, Tit. iii. 9. *Strifes*—Tit. iii. 9.

24. *Must not strive*—Should not be bitter in argument. *Gentle, apt to teach: patient, instructing*—A *Chiasmus* [cross reference]. The servant of the Lord ought to be *gentle* towards *all*, and then will he be apt to *teach*; but he should be *patient* towards adversaries, and then he will be able to *instruct*: he should neither attack nor resist; he should be *gentle*, so as not to give rise to evils; and *patient*, so that he may endure evils. *Apt to teach*—This not only denotes

fitness and ability to teach, but also patience and diligence. For we must *hold fast*, Tit. i. 9, note, and that, too, with gentleness, James iii. 17, and perseverance, Acts xx. 31, *in all long-suffering and doctrine*, eh. iv. 2. *Patient*—Enduring evils. There is need of zeal at times, but of gentleness always.

25. *If peradventure*—Gr. μήποτε. Μή, interrogative: *with this expectation, if at any time*, etc. *God will give them*—For this is beyond the power of man. A motive for patience. [He who tries to use violence, is proportionately unsuccessful: nor yet should he yield to inactivity. V. G.] *Repentance*—This goes before *acknowledgment*. *To*—So *eis*, at, in the following verse.

26. *May recover*—This is dependent on *if peradventure: if they may awake*, and shake off sleep. *Out of the snare*—Two evils, *captivity* and sleep: two good things, *awaking* and deliverance. A concise expression. *Taken captive*—Luke v. 10; *taken captive* willingly. *By him*—By the servant of the Lord. [But this cannot be, as αὐτοῦ, *him*, must refer to διαβόλου, *the Devil*. *Hut., Alf.*] Wherever *God* goes first, ver. 25, *the work* of his servant prospers: *God* rouses them, his servant rescues them. *At his*—Construe with, *they may recover*. Ἐκ, *out of*, signifies the starting point, *eis*, to [Eng. Ver., at] the goal. The one is, *oppose themselves*, ver. 25, and *the snare of the devil*, ver. 26; the other is *the acknowledgment of the truth and the will of God*. *His*—*God's*. [Rather, *the devil's*. *Hut.*, etc.] *Will*—Free itself, and conferring freedom; 1 Pet. iv. 2. The antithesis is *from the snare*. Paul himself was awakened to the *will* of God; Acts xxii. 14.

CHAPTER III.

1. *This know also*, lit., *but know this*—The apostle writes plainly, 1 Tim. iv. 1. *In the last days*—Which had begun even then, ver. 5. A similar expression is found, 2 Pet. iii. 3, and Jude ver. 18. *Shall come*—Unexpectedly. The future, with respect to former prophecy. *Perilous times*—When you will be able to find with difficulty your proper path of duty.

2. *Men shall be*—*Such shall be* of higher rank than ever and more numerous in the Church, ver. 5. They shall be even worse than those who had abused the light of nature

alone, Rom. i. 29, etc. *Lovers of their own selves*—The first root of evil. *Covetous*—The second root. *Disobedient to parents*—The character of the times is to be gathered mainly from the behaviour of the young. *Unthankful*—A grateful mind is next to filial affection.

3. *Incontinent—fierce*—Rash and easily yielding. *Despisers of those that are good*—The antithesis is a *lover of good*, Tit. i. 7, note 3.

4. *Heady*—Rash, headstrong in action. *High-minded*—1 Tim. vi. 4, note; as if a man were so stifled with *smoke* as to be no longer in his right senses, for such does pride cause men to be. *Lovers of pleasures*—An epithet of the Epicureans. Pleasure destroys the love and sense of God.

5. *Form—Outward appearance*, but still having some inward *principle* of godliness. [*Having repudiated the power—not denying*, as Eng. Ver. *Alf.*] *Turn away*—*ἄποτρέπεται*, *he turns away*, he retires voluntarily. *Eustathius*.

6. *Of this sort*—See preceding verse. *They*—He plainly points them out. *Which creep in*—Privately. *Silly women*—Who are presently described as like those in ver. 5. *With divers lusts*—Of the mind and of the flesh, iv. 3. The very *variety* is a source of pleasure.

7. *Learning*—Curiously. *Never*—Whence they are easily *led captive*, ver. 6.

8. *Jannes and Jambres*—Eusebius, i. 9, Præp. Evang., quotes the following passage from Numenius, a Pythagorean philosopher: “Jannes and Jambres, supposed to have been Egyptian *sacred scribes*, men possessed of great skill in magic, when the Jews were driven out of Egypt,” etc. Jannes and Jambres were well known names in the time of Paul, for they are constantly mentioned in the ancient books of the Hebrews as two of the principal magicians amongst the Egyptians. Hiller, who is a very keen observer, says that, according to the Abyssinian language, *Jannes* means a *jester* or *trickster*, and *Jambres*, a *juggler*; and he considers it probable that in the course of time the appellatives became proper names. If they were simply proper names, we may still believe that formerly they were intermediate terms, indicating the profession of the art itself; comp. Acts xiii. 8. *Withstood Moses*—By emulating his miracles, at least to some extent. *Resist*—

The antithesis is, *shall suffer persecution*, ver. 12. *Reprobate*—*Having no power to prove*: comp. Rom. i. 28.

9. *They shall proceed no further*—Not so as to lead others astray, although they and those who are like them *shall proceed to worse*, ver. 13. [But in ch. ii. 16, 17, we are told that error shall extend. But here he is looking to its final extinction; as *Chrysost.* “Even though error flourish for a time, it shall not abide to the end.” *Hut., Alf.*] *Malice* often sinks deeper in when it is unable to spread itself. *Folly*—Although they may seem to themselves *wise*. *Theirs*—Ex. vii. 12; viii. 18; ix. 11. A very heavy punishment is denoted by the apostle’s moderate expression, in a matter that was notorious.

10. *But thou*—An antithesis: so, too, after a new description of evils, ver. 14, ch. iv. 5. *Fully known*, lit., *thou hast followed*—After the persecutions here mentioned, Timothy became Paul’s companion, Acts xiii. 50; xiv. 5, 19; xvi. 3. This word is used with great propriety, as in Luke i. 3. So Antiochus of his son: *I am persuaded that he, understanding my mind* (Gr. *following*); 2 Macc. ix. 27. *Purpose*—His purpose for the future follows *his rule of life*: comp. Acts xi. 23, note; and *long-suffering* follows upon *faith*, as in Heb. vi. 12; *patience* follows *love*, as in 2 Thess. iii. 5.

11. *At Antioch, Iconium, Lystra*—Acts xiii. 14, 51; xiv. 6. *What*—*Oloos, how great*, marks the importance of the subject: 1 Macc. v. 56, *he heard the valiant and warlike deeds, how great things they did*. *What persecutions*—The repetition of the noun after another has intervened, gives clearness and weight to the narrative. *Persecution* and *affliction* are species and genus: persecution is, properly speaking, the act of driving a man from one city to another, or of attempting to apprehend him when he flees; but *affliction* is any kind of calamity, as the stoning of Paul, etc. *I endured*—The distinguishing mark of an apostle. *Delivered*—To be miraculously preserved is another mark: Ps. xxxiv. (xxxiii.) 17, *He delivereth them out of all their afflictions*. *The Lord*—Christ.

12. *Yea and all*—*All*, and they alone. To have persecutors is the third mark; so far should persecution be from offending any one. When *persecution* commences, it is not evident that it is the mark of an apostle, but it is made manifest at last by the *help* and the *endurance*. Hence the

third mark of an apostle, *patience*, which the apostle values and prefers above all others. Everything may be taken from a man, so that he may be utterly ruined; but if he has but *patience*, all things are preserved. From this Timothy might gather that he, too, would have to suffer persecution. There is a similar transition from Paul to all godly men, ch. iv. 8. *That will*—Gr. *θέλοντες*. Consider, then, whether you are willing: comp. *intending*, xiv. 28. Even a determined will has a beginning. *Live godly*—The whole energy of their life is devoted to Christian piety, Phil. i. 21. *Live*—To pass life, Gal. ii. 14. *In Christ*—Out of Christ godliness cannot exist. [Indeed the world easily wears such a mask of religion as depends on itself; but the piety which flourishes directly from Jesus Christ, is very obnoxious to the modern Christians, who have no token of good, just as it was to the Jews of old. *V. G.*] *Shall suffer persecution*—And they will not refuse to do so, Gal. v. 11. *They shall wax worse*, ver. 13, answers to this future.

13. *Evil men*—The antithesis is *godly*, ver. 12. *Πλανώμενοι*, with a middle signification, *who permit themselves to be seduced*. *Seducers*—*Enchanters*, like the Egyptians, these were *πλανῶντες*, *seducers*. *Shall wax*—So that none will persecute *them*, although *they* will persecute the pious. *Deceiving and being deceived*—He who has once begun to deceive others does not recover from that sin easily. He also embraces other people's errors with greater facility.

14. *But—thou*—Whatever they may do. He resumes the thread of his discourse from verse 10. *Hast been assured of*—*πιστώω*, I confirm a fact, or strengthen the mind: *ἐν οἷς ἐπιστώθης*, *in which thou hast been rendered faithful and firm* [out of the Scripture, ver. 15. *V. G.*]. Comp. Sept., Ps. lxxviii. 8, 37, *πιστοῦσθαι*, *to be steadfast*. *Knowing—and that thou hast known*—A double *Ætiology* [assigning of a reason], the first part of which relates to *in the things which thou hast learned*, and the second to *thou hast been assured*. There is a similar construction, *διὰ—καὶ ὅτι*, *because—that*, at John ii. 24, 25; also *ἐπιγνοῖς—καὶ ὅτι*, *knowing—and because*, Acts xxii. 29. [But this is wrong, and Eng. Ver. connects properly, *knowing of whom—and (knowing) that*, etc. So *Hut.*, etc.] *Of whom*—Paul, an approved teacher, ver. 10, 11.

15. *And*—After Paul's death, Timothy is still more

bound to the Scriptures. Paul does not bind Timothy to himself alone; he orders him, as his son in the faith, to use the Scriptures. This should have weight with those who are so devoted to their teachers as to admit nothing outside their usual ken, although it may be presented to them from Scripture. Sometimes a feeling of slothful mental satiety and *self-complacency* creeps over men, under the assumed title of steadfastness and sobriety. *From a child*—The most tender age is best suited for *assurance*. Faith may be impressed upon it, diffusing firmness throughout the whole of life. *The holy Scriptures*—The books of Moses and the prophets. For these alone were extant when Timothy was but a child. *Thou hast known*—Since your mother instructed you, ch. i. 5. *Which are able*—[Beng., *were able*, incorrectly. So *Hut.*, etc. The particle, says Beng., acquires a preterite force from *thou hast known*.] This *ability* denotes sufficiency and perfection. *To make—wise*—An expressive phrase, of which the antithesis is *folly*, ver. 9. *Thee*—As though they had been written for thee only. *Unto salvation*—Your own and others' too. *Through faith*—The unbeliever does not obtain wisdom and salvation. *Through* is to be construed with *salvation*; [better with *make thee wise. Alf.*].

16. *All Scripture*—Holy Scripture in all its parts. In all his later epistles, Paul recommends the Scriptures to the utmost of his power. *Given by inspiration of God*—This is not a part of the subject (for what Scripture Paul means is everywhere evident), but of the predicate. [But *Alf.* takes it as subject, *every scripture given by inspiration of God is also profitable*, etc.] *It was divinely inspired*, not only when it was written by God, who breathed into the writers, but also whenever it is read, by God breathing into the Scriptures, and the Scriptures breathing forth Him; hence it is so profitable. *For doctrine*—*Doctrine* teaches the ignorant; *reproof* convinces the erring and prejudiced; *correction* calls a man back from wrong to right; *training* [Eng. Ver., *instruction*] *in righteousness* actually instructs; ch. ii. 24; Sir. xviii. 13.

17. *The man of God*—Note on 1 Tim. vi. 11. *May be perfect*—In his duty. *Unto all good works*—The various kinds of which are enumerated, ver. 16. For the *man of God* ought to *teach, reprove, correct, train or instruct*; comp. iv. 2. [But this is too limited. Ver. 16 shows what Scripture

accomplishes, not in duties towards others, but for the man himself who uses it. The phrase, *every good work*, is general. *Hut.*] *Thoroughly furnished*—By the Scriptures. He ought to be *thoroughly perfected*, and then he will become *perfect*. *To become* and *to be* are different.

CHAPTER IV.

1. [Omit *οὖν ἐγὼ*, *therefore (I)*. *Tisch., Alf.*] *Therefore*—This is inferred from the whole of ch. iii. *I*—Whom thou knowest, ch. iii. 14. [Omit *τοῦ Κυρίου*, *the Lord*, and read *Χριστοῦ Ἰησοῦ*, *Christ Jesus*. *Tisch., Alf.*] *The quick and the dead*—Paul was about to die, but Timothy was to survive. [For *κατὰ*, *at*, read *καὶ*, *and*. *Tisch., etc.* Render, *I adjure thee before God*, etc., and *by his appearing and kingdom*, etc. *Alf.*] *At*—When he shall appear; *κατὰ*, *at*, relates to time, Heb. i. 10. *Appearing*—*Ἐπιφάνεια καὶ βασιλεία*, is a Hendiadys [i.e., *appearing of his kingdom*]: *ἐπιφάνεια*, *appearing*, is the *revelation* and rising of the kingdom, 1 Tim. vi. 14, 15. [An error; each has place in the adjuration. *Alf.*]

2. *Be instant*—Urge. *In season, out of season*—Gr. *εὐκαίρως, ἀκαίρως*. Pricæus takes this word adverbially as meaning *assiduously*, or *at every time*. He has collected many instances of similar usage, which, however, do not all involve the same principle. What the apostle means is this: Be instant at ordinary and proper times, and beyond these, whether it be or be not convenient to thyself or to thy hearers, night and day, Acts xx. 31. *Reprove—rebuke*—There is an appropriate omission of the conjunction. This passage does not oppose *long-suffering*, but, on the contrary, requires it. *Doctrine*—See note on ch. ii. 24.

3. *Will come*—And now is, ch. iii. 1, note. *Doctrine*—This is followed by the concrete, *teachers*. Whoever despises sound doctrine, soon abandons sound teachers. *Lusts*—In which, much against their inclination, they are interrupted by true teachers, and for which they seek a seasoning in the sweetness of a laxer doctrine. *Shall they heap up*—Gr. *ἐπισπορεύσουσι*. A very significant compound, signifying abundance. Variety pleases men of itching ears.

4. *Turn away their ears*—A man's ears will not bear with teachers that oppose the lusts of the heart.

5. *Watch—in all things*—So as never to fall asleep. So *περὶ πάντα*, *in all things*, Tit. ii. 7. *The work*—1 Tim. iii. 1.

Do—The journey to Paul is specially included. *Of an evangelist*—A noble appellation. *Make full proof of*, lit., *fulfil*—Gr. *πληροφόρησον*. By resisting them and coming to me. The same word occurs, ver. 17.

6. *For I*—A reason for influencing Timothy to his duty, —Paul's departure and blessedness. *The end crowns the work*. *Now*—As in 2 Pet. i. 14, the time was made known to Peter, so now to Paul. *Ready to be offered*, lit. and better rendered, *I am being offered*—See note on Phil. ii. 17. *Of my departure*—Phil. i. 23, note.

7. *A good fight*, lit., *that good fight*—Comp. note on 1 Tim. vi. 12. *The faith*—What has been twice figuratively named is now mentioned for the third time without any figure. *I have kept*—To the end, Rev. ii. 10.

8. *Henceforth*—What a glorious particle!—the decisive moment is come at last. Paul, at the instant of his departure, contemplates his three states : (1) the past, *I have fought* ; (2) the present, *there is laid up* ; (3) the future, *the Lord will give*. *There is laid up*—Labour and danger are vanquished, and that for ever. *Righteousness*—For which I have fought. *The righteous* refers to this. *A crown*—[*Better the crown. Alf.*] The *crown* was given after wrestling, running, fighting. *Shall give*—With this the word *righteous* agrees, 2 Thess. i. 6, 7. *The Lord*—Christ. Of whom also, ver. 1, 14, 17, 18, 22. *In that day*—I do not know whether Paul was acquainted with the first resurrection, and claimed some such reward for himself. *That day* is the last—the great day of judgment. Then at length will the elect receive a large accession of glory, 2 Cor. v. 10. This passage must be understood generally. There is no reason why those, who have been partakers of the first resurrection, should not also receive a *crown* on the last day, and be commended again in the great general assembly. The *brethren*, Matt. xxv. 40, will be far fewer than the others who benefited them, and so it is taken for granted that a favourable sentence is passed on them. *To me*—An individual application. *To all*—This fills up Paul's cup of joy, and urges Timothy onward. Many of them had been won by Paul. *That love*—Gr. *ἡγαπακόσι*. The preterite has greater force than *ἀγαπήσας*, *having loved*, ver. 10, where there is a sad antithesis. This desire for the appearing of the Lord presupposes a complete absorption of Christianity, especially of faith. A change of the conse-

quent for the antecedent. *Appearing*—The first and the second.

9. *Do thy diligence*—This is repeated, ver. 21. *To come—unto me*—What Paul has only intimated, he, in the conclusion, states openly, ver. 21. Timothy was first to be the comfort of the martyr, Paul; he was then to be strengthened by him, and at last to carry on the work of the Gospel, perhaps even at Rome, for a short time. It is said that he was martyred at Ephesus.

10. [*For*—Paul is almost abandoned. *V. G.*] *Unto Thessalonica*—“In a Scholium in the Medicean Library we read, and became there (at Thessalonica) an idolatrous priest, of which matter I have nowhere else read anything.” Pricæus. *Galatia*—This reading appears to have crept in owing to its rhythm with Dalmatia. There are good authorities who read Γαλλίαν, *Gaul*, while some retain Γαλασίαν, *Galatia*, and refer it to Western or European Galatia, that is, Gaul. *Titus*—Therefore he had settled his affairs and departed from Crete, Tit. i. 5. These persons had either accompanied Paul or else had visited him.

11. *Only*—He speaks of his companions; for many of his friends were present: ver. 21. *Luke*—Luke has not brought down his history of the Acts of the Apostles to this period. *Profitable*—More than formerly, Acts xiii. 13; xv. 38: comp. Philem. 11. Demas falls away; Mark recovers himself: he who had departed in an easy undertaking, ought now to be present in a more serious matter.

12. *Tychicus*—That Timothy might set him over the Church; but Paul leaves this to him: comp. Tit. iii. 12.

13. *The cloke*—Some consider this a book-case (book-bag); but the case would not be named separately from the books. [The meaning is doubtful, most probably *cloak*. So *Alf.*, *De W.*] *I left*—The cloak may have been taken from Paul at Rome, when he was first attacked. Now that Timothy is desired to bring it, personal security is plainly promised him. *With Carpus*—The man to whom the apostle would entrust so precious a charge, must have been very faithful.

14. *Did me*—At Ephesus, or even at Rome. *Reward*—[*Alf.* (not *Tisch.*) after *Lachmann*, reads ἀποδώσει, *will reward*, but remarks that the *wish* of the common reading makes no difficulty; for it expresses, not personal feeling (see ver. 16), but zeal for the gospel.] The apostle knew that

he would not be unavenged, and so he yields to the Lord's judgment. *Much*—Therefore he will not cease. *Our*—The faithful have one common cause: and Timothy was already Paul's companion. The adversary was where Timothy was, and where Paul had been, at Ephesus; Timothy, therefore, must *guard against him*.

16. *First*—It was now therefore the second; in which he desires Timothy's presence, and trusts the Lord will stand by him, so that he may overcome. *Stood with*—Σὺν, *with*, denotes that there was not any great danger then. [*All*—How lamentable! *V. G.*] *Forsook*—From fear. *It may not be laid to their charge*—Here is denoted the magnitude of the sin, as well as Paul's wish: αὐτοῖς, *to their charge*, prefixed to the verb, denotes that it will be *imputed* to those who had hindered the saints.

17. *Notwithstanding the Lord*—The more so on this account. *Stood with me*—Gr. παρόστη. This has greater force than παραινέσθαι, *to be present*. *Strengthened me*—The antithesis is, *forsook*. *That by me*—Oftentimes a single opportunity is of the highest importance. *All the Gentiles*—Rome was their capital. *I was delivered out of the mouth of the lion*—Ps. xxiii. 22, *save me from the lion's mouth*. It may be that Paul had seen a vision under the form of a lion. This lion either signifies Nero, or some one who threatened danger. At all events it is a figure; for if he had literally meant wild beasts, he would have said, *from the mouth of the lions*. *I was delivered*, he says, and not *he delivered me*, because it was not outwardly evident *that the Lord had done it*.

18. [Omit the first καὶ, *and*. Tisch., Alf.] *And*—Hope argues from the past to the future. *Shall deliver me*—Paul looks on the bright side of everything. Does he live? He *has* been delivered. Shall he be beheaded? He *will* be delivered, the Lord freeing him. *Evil work*—The antithesis is, *his*. [The evil works are especially faint-heartedness and apostacy. Alf.] *And*—a delightful conjunction. He is the Lord, and Deliverer, 1 Thess. i. 10; and Saviour, Phil. iii. 20. He takes away evil, and bestows good. *Will preserve*—This word occurred to Paul from the Psalm quoted above. *Kingdom*—Better than Nero's. *To whom be glory*—The very hope gives rise to a doxology: how much more then the reality!

20. *Erastus*—*Trophimus*—The reason why they do not send salutations, is plainly implied. *Abode*—While I was

travelling. Paul's second imprisonment was not a long one, for he wrote this epistle soon after his journey, and a little before his death. *At Corinth*—His native place, Rom. xvi. 23. [*Left*—Consequently Paul had returned from Asia to Rome not very long before. *V. G.* The word *left* implies an earlier *companionship*. *De W.*] *At Miletus*—Miletus was near Ephesus. Whether Timothy knew of the illness of Trophimus or not, Paul might have mentioned it. Afterwards, perhaps, Trophimus accompanied Timothy to Rome. On this passage the Scholiast in Pricæus says: "Trophimus, Aristarchus, and Pudens, after sharing Paul's persecutions, were at last beheaded with him."

21. *Before winter*—In former times navigation almost ceased during the winter, and Paul's martyrdom was close at hand. *To come*—He is invited by the mention of *Eubulus*, and others who were with Paul, and yet were alive. *And Linus*—He is named in the third place; he was not yet a bishop.

22. [Omit Ἰησοῦς Χριστός, *Jesus Christ*. *Tisch.* (not *Alf.*)]
With you—Ver. 19. [Omit ἀμήν, *Amen*, and the whole subscription. *Tisch.*, *Alf.*]

EPISTLE TO TITUS.

CHAPTER I.

1-3. *Paul*—A suitable title for Paul's character and for the office of Titus. [Transpose *Χριστοῦ Ἰησοῦ*. *Tisch., Alf.*] *According to*—Comp. *κατὰ, after*, ver. 4, 9; note on 2 Tim. i. 1. It is an apostle's duty to spread the faith, Rom. i. 5. *Faith*—*Faith* and *Hope* are the sum of Christianity; and Titus, in all his teaching, was to regard this, and avoid everything else; comp. 1 Tim. i. 5, iii. 15, 16, iv. 1, 3, 10. *God's elect*—For whose sake we ought to do and suffer all things, 2 Tim. ii. 10. *The elect* were of the Jews and Gentiles, and they held one *common* faith, ver. 4; 2 Pet. i. 1. Paul was of the former, and Titus of the latter.

2. *In hope of eternal life*—Ch. iii. 7. *Hope* relates to the *promise*. *Which—Life*. *That cannot lie*—The foundation of our confidence. *Before the world began*—*The promise* of life eternal is contained in the appellation, *God of Abraham*, etc. A direct promise to men is implied: see Gen. iii. etc. *The eternal ages followed* the creation and the fall.

3. *Times*—*Χρόνοι, seasons*, were longer than times.

4. *Common*—Otherwise Titus, being of Gentile extraction, would fall short of it. [For *ἔλεος, mercy*, read *καὶ, and*. (supplied in Eng. Ver.) *Tisch., Alf.*]

5. *For this cause*—There are four divisions in this epistle.

I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTIONS to Titus, viz. :—

1. Ordain good presbyters, 5, 6, for
2. They are needed amongst the wicked Cretans, 10, 11.
3. Rebuke them severely and admonish them, 13, 14.
4. Teach old men and women, also young men, and be thyself an example of good works, ch. ii. 1, 2: teach servants, too, ver. 9, 10; an admirable motive from the pith of the Gospel is introduced, 11-14, 15.

5. Warn them to obey magistrates, and to be gentle towards all men; here the same motive is repeated, iii. 1-7.
6. Good works must be performed, foolish questions must be avoided; a man who is a heretic must be left to himself, 8-11.

III. AN INVITATION to Titus to come to Nicopolis, and a warning not to omit attending to some necessary matters, 12, 13.

IV. THE CONCLUSION, 15.

[*In Crete*—Now Candia, a populous island. *V. G.*] *The things that are wanting*—Which, owing to my short stay, I was unable to do when I was there. *Set in order*—ἐπιδιορθώσῃ. Paul διορθώσατο, *set in order*. Titus ἐπιδιορθοῦται, *completes* the setting in order. *As*—Paul repeats in these verses the qualifications necessary for presbyters.

6. *Faithful*—[Believing.] For if a man were unable to bring his children to the faith, how could he hope to lead others? *Of riot*—Which would be wrongfully supported from the goods of the church.

7. [*Bishop*—Or *overseer*; see 1 Tim. iii. 2. Here plainly identified with the *presbyter* or *elder*, ver. 5. *Alf.*] *As the steward of God*—The greater the Master, the greater also should be the good qualities of the master's servant. Paul calls the ministers of the Gospel, *stewards of God*, 1 Cor. iv. 1. note. A bishop's authority is, therefore, circumscribed, but it is not for that reason nullified. He is a *steward*, and the *steward of God*; but a steward has some power and authority, something entrusted to his fidelity and skill; he does not simply use his bodily powers, he is not a mere instrument or a machine: God's steward is not a slave of men, a drudge, a sutler; but let him be a true steward. Mark this in opposition to false politicians, who wish the ministers of Christ, and the princes whose names they abuse, and believers, and all things, to belong, not to God, not to the faithful, but to themselves. *Not self-willed*—The antithesis is in ver. 8, *a lover of hospitality*; for a self-willed man despises humble guests, as Nabal did, 1 Sam. xxv.; he cares but for himself, and his possessions, he bids other people keep their affairs and anxieties to themselves. *Not soon angry*—The antithesis is *a lover of good*. *Not given to wine*—The antithesis is *sober*. *No striker*—The antithesis is *just*, one who decides by reason and equity, not by violence. *Not given to filthy lucre*—This may be sought in a matter that is honest in itself, as in the

workshop, in bargains, in merchandise, yea, in the episcopate itself; ver. 11; 1 Tim. vi. 5; 2 Cor. xi. 12, 20; Phil. iii. 19; 1 Pet. v. 2; 2 Pet. ii. 3. The antithesis is *holy*.

8. *Temperate*—Ἐγκρατῆς, *temperate*, and ἀκρατῆς, *incontinent*, are sometimes received in a wider sense; comp. note on Matt. xxiii. 25. The opposite, ἀκρατῆς, *incontinent*, is clear, there was therefore no need for expressing it; while ἀκρασία, *incontinence*, so far as it is opposed to παρῳνία, *drunken violence*, would less meet the notice of Titus.

9. *Holding fast*—One who holds fast, defends, urges zealously. The Sept. generally translates the Hebrew term by this expression. *Faithful*—Whence *exhortation* and power to *convict* receive their force.

10. *Vain talkers and deceivers*—*Unruly* is the epithet of these two nouns. On *vain talkers*, see 1 Tim. i. 6, 7. *Those who deceive men's minds: unruly*, like horses champing the bit: they will not submit to the obedience of faith.

11. *Whose mouths must be stopped*—By the Spirit's power, as the *unruly* deserve. *Subvert*—As *deceivers*. *Whole houses*—A great loss to Paul. [But at present what comes to pass throughout whole streets? What is done regarding villages and towns? *V. G.*] *Teaching things which they ought not*—As *vain talkers*. *For filthy lucre's sake*—Construe with, *they subvert*. The baseness is chiefly conspicuous in the *vileness* of the gain; Ez. xiii. 19; 1 Tim. vi. 5.

12. *One*—said—They who study profane writers too much, ought not to exult because Paul quotes Menander, Aratus, Epimenides: for he does not mention them by name. Acts xvii. 28; 1 Cor. xv. 33. *Of their own*—In origin and condition. This increases the authority of the witness. Evil testimony was borne by others against the Cilician character: consequently Paul, a Cilician, could quote this without reproach. *A prophet*—Epimenides, according to Diogenes Laertius, uttered many prophecies, and he acted as a *prophet* when he composed this verse, which Paul quotes. *Always*—Every mortal man has lied at times: to do so *always* is a more serious matter. *Liars*—Unlike God, ver. 2; and in their doctrine respecting God, since they love *fables*, ver. 14. The Cretans affirmed that they possessed the tomb of Jupiter; therefore they were called *liars* by the poets. *Evil beasts*—Crete was esteemed to be a country free from *wild animals*. *Slow bellies*—Pasar considers ἀργός, *slow*, is used here by *Apharesis* [removal

of a letter from the beginning of a word] for *μάργος*, voracious; comp. ch. ii. 2-6. But the common idea is sufficient: bellies are *slow* that are useful to nobody.

13. *True*—Although coming from a Cretan. *Rebuke*—The chief part of the *rebuke* follows.

14. *Fables*—The antithesis is *truth*.

15. *Unto the pure*—Understand *and to the faithful*, from the antithesis, 1 Tim. iv. 3; Acts xv. 8; Rom. xiv. 23. All things external are pure to those who are pure within. [*To the pure*—Not in their judgment, but for their use. *Alf.*] *All things*—Paul destroys the pretext used by defenders of fables and of human commandments. *To them that are defiled*—This is treated of further on. *Unbelieving*—This is discussed in ver. 16. *Nothing*—Neither within nor without. *Mind*—Rom. xiv. 5. *Conscience*—Of things done or doing; 1 Cor. viii. 7.

16. *Profess*—And thence claim *knowledge*; 1 Tim. vi. 20. *God*—To know whom is the greatest wisdom. *Deny*—God. *Abominable*—This is in harmony with the Sept., Prov. xvii. 15: *unclean and abominable*. *Reprobate*—We may take this actively for *those who are not good for anything*, because they cannot approve what is good either in themselves or in others.

CHAPTER II.

1. *Speak*—Unrestrainedly, carefully, vigorously, boldly.

2. *Aged men*—Understand *exhort* from ver. 6. *Sober*, lit., *watchful*—In feeling. *Grave*—In actions. *Temperate*—In life. *In patience*—A most becoming virtue, especially in the old.

3. *As becometh holiness*—Observant of holy propriety. *Behaviour*—Gr. *κατάστημα*, is used of the ornament of the virtues, which are soon afterwards enumerated. *Κατάστημα*, is a word of very wide meaning. *Given*, lit., and with more force, *enslaved*—It is indeed slavery not to overcome the appetite; 2 Pet. ii. 19. *Teachers of good things*—As follows.

4. *That they may teach the young women to be sober*—The Cretan women were to be treated more severely by Titus than the Ephesian women by Timothy, 1 Tim. v. 2. He was to admonish the latter himself: Titus, the former, by means of the older women.

5. [For οἰκουροῦς, *keepers at home*, read οἰκουργοῦς, *workers at home*. Tisch., Alf. *Keepers at home*—Or better, *keepers of the house*, Prov. vii. 11. V. G.]

7. *Thys lf*—Though young. *In doctrine*—By this is meant public teaching, to which λόγος, *speech*, in daily practice is presently opposed. [An arbitrary distinction. Hut.] In the one are required *incorruptness* and *gravity*, and to these *sound* and ἀκατάγνωστον, *that cannot be condemned*, correspond in the other, so that the essence and form may agree. *Incorruptness*—Understand *showing: thyself* is not to be repeated. [Omit ἀφθαρσίαν, *sincerity*. Tisch., Alf.]

8. *May be ashamed*—Great is the power of truth and innocence. [For ὑμῶν, *you*, read ἡμῶν, *us*. Tisch., Alf.]

10. *Good*—In things not evil. *May adorn*—The lower the condition of slaves, the more beautifully is their piety described. [Even slaves (servants) should not cast themselves away, as if it were of no importance what sort of persons they are. V. G.]

11. [Render, *For the grace of God was manifested, bringing salvation to all men*, etc. Alf.] *For the grace*—*hath appeared*—The *appearance* is twofold, of *grace* and of *glory*, ver. 13. *That bringeth salvation*—As is shown by the very name itself, *Jesus* [comp. ver. 10]. *To all*—[Of whom so many various classes are named, ver. 2-9. V. G.], even to slaves; yea, even to the Gentiles; comp. ch. iii. 2.

12. *Ungodliness*—An antithesis to *godly*. *Worldly*—Which is a hindrance to a *sober and righteous life*. *Soberly, righteously, and godly*—The three cardinal virtues, from which, either alone or in combination, all the others spring.

13. *Looking for*—With joy. [And *manifestation of the glory of*, etc. Eng. Ver., *glorious appearing*, etc., injures the sense. Alf., etc.] *Hope—of—God*—This may be referred to Christ. [But this is not the natural reference. Yet the appearing of *Christ* is that of *God* also: so that the passage is a proof of Christ's divinity. Hut.] *Saviour*—Ch. iii. 4, 6, where the Father and the Son are mentioned in the closest connection, as here, ch. ii. 11, 13. [Hope answers to the name of Saviour; the appearance of the glory, to that of God. V. G.]

14. *That he might redeem*—An allusion to redemption from *slavery*. *A peculiar people*—That is, *above all others*,

peculiar to God. Comp. *a peculiar people*, 1 Pet. ii. 9, note.

15.—*Let no man*—See note on 1 Tim. iv. 12. *Despise*—The minister of God's word, being without arms, and ignorant of the arts of war, is despised by those who refuse to submit to the Divine authority, and put their trust in worldly defences. But perverse hearers despise him that teaches slowly: they ought to feel the authoritative *inculcation*, and not take authority upon themselves.

CHAPTER III.

1. [Omit *καὶ*, and, Tisch., Alf.] *To principalities and powers*—Crete was a Roman province. *To be subject, to obey*—This is opposed, *foolish* (comp. Ps. xxxii. 9) and *disobedient*, ver. 3.

2. *No brawlers*—Who do not attack. *Gentle*—Who yield to an assailant. *All*—Crete was a great resort for merchants, and they were usually such as are described, ver. 3.

3. *For*—We ought to deal with our neighbour in the same way that God has dealt with us. *We—also*—Eph. ii. 3. *Foolish*—We have not known God of ourselves. [This is the very character of human life without grace. Grace alone cures folly. Some, strange to say, though remarkably skilful and shrewd in some matters, yet in others, when godliness or even mere natural equity is at issue, err greatly, and permit themselves to be cajoled and their authority to be basely wielded. V. G.] *Disobedient*—We did not obey God when he revealed himself. *Pleasures*—This consists not merely in the appetite, but in evil speaking. *Divers*—2 Tim. iii. 6. A remarkable epithet; variety is pleasing.

4. *Kindness and love—towards man*—The very opposite human vices are enumerated in ver. 3. *Our Saviour*—A kindred term, *he saved*, is found at ver. 5.

5. *Not by works*—The negative lends force to the whole of the sentence; we had *not* been righteous; we had *not* wrought in righteousness: we had *not* any works by which we could be saved. So Moses to Israel, Dent. ix. 5. [*He saved us*—Christianity itself, as opposed to former suffering (v. 3) affords a real salvation. V. G.] *By the washing of regeneration and renewing of the Holy Ghost*—[*Laver*—not *washing*, as Eng. Ver., but the *place* or *vessel* in which washing was done. Alf., etc.] The *renewing* is construed

with *by*; for as *laver* and *regeneration* are closely connected, so, too, are *renewing* and *he shed on us*. Two things are mentioned: (1) *the laver of regeneration*, a periphrasis for baptism into Christ; (2) *the renewing of the Holy Spirit*. Comp. note on Heb. ii. 4. For in each place praise is attributed to the benefits we obtain from Christ and the Holy Spirit. Thus it is called the work of Divine Grace, not simply with regard to individuals, but also in respect of the glorious economy of the New Testament. *Regeneration and renewing* do away with the death and old condition of misery, in ver. 3; 2 Cor. v. 17.

6. *Which*—The Holy Ghost. *Through*—This depends on *saved*, etc., ver. 5, as is shown by the kindred terms *saved* and *Saviour*. [But Eng. Ver. rightly connects *shed on us* and, *through Jesus Christ*, etc. So *Alf.*, etc.]

7. *That*—This depends on *he saved*. *Being justified*—For formerly we were without *righteousness*, ver. 5. *His*—God's, ver. 4, 5. *Ἐκεῖνος*, *he*, indicates something at a distance. The idea of distance arises from the position of the words, and not from the thought itself. The *grace of God* is an ordinary expression; and his *kindness and love* to which all things are owing, have appeared. God is very good: we are infinitely bad. *Grace*—Antithesis to *works*. *According to the hope*—Which before we had not. [This hope softens the mind, 1 Pet. iii. 9. *V. G.*] *Life*—Construe this with *heirs*.

8. *Faithful*—This refers to what has gone before. *These things*—Not trifles: 1 Tim. i. 7, end. *Careful*—No longer *foolish*, ver. 3. [Diligence is needful. *V. G.*] *Good*—In reality. The antithesis is, *vain*, in the following verse. [*Profitable*—The antithesis is, *unprofitable*. *V. G.*]

10. *A heretic*—Following of his own will, what has been blamed in ver. 9. *Reject*—Cease to admonish him, for of what use is it? It would be useless labour. Matt. vii. 6.

11. *Subverted*—By this the Sept. translates [the Hebrew term in] Deut. xxxii. 20. *Simeth*—Whatever he does or thinks, it is wrong. *Condemned of himself*—*His own judgment* accompanies *sin*, and *condemnation* follows close upon it; Rom. xiv. 22, 23.

12. *Artemas or Tychicus*—To whom Titus might commit the Gospel. *To come unto me*—When matters are more settled in Crete. *There*—He does not say *here*. Paul was not yet at Nicopolis.

13. *That nothing*—Titus therefore had the means. They did not go empty.

14. *Ours also*—Not we alone, but ours also, whom we have gained in Crete. It appears that they did not render sufficient aid to Zenas and Apollos when they should have done so. [It is inevitable that some should be ever transferring their business to others. *V. G.*] Zenas and Apollos were both with Titus in Crete; for this is the reason why a distinction is made between them and Artemas and Tychicus, who were to be sent afterwards. *Learn*—By thy admonition and example. *For necessary uses*—[*Alf.* renders, *contributions to the necessary wants which arise.*] Just as spiritual relationship [Lat. *necessitudo*, meaning also *necessity*] requires; so, too, *χρεία*, *business*, Acts vi. 3. *Spiritual relationship* lays the foundation of obligations, so that one cannot withdraw from the other. [Omit *ἀμήν*, *amen*. Also the subscription, *was written*, etc. *Tisch., Alf.*]

THE
EPISTLE TO PHILEMON.

CHAPTER I.

1. *Paul*—This epistle is at once familiar and very courteous; it relates to a private matter, and is inserted in the Books of the New Testament, as affording a specimen of the greatest wisdom, showing how Christians ought to manage civil affairs on holy principles. Franke says: *The single epistle to Philemon very far surpasses all worldly wisdom.* A prisoner—Why then should Philemon refuse him, ver. 9. [Transpose *Χριστοῦ Ἰησοῦ*, *Christ Jesus. Tisch., Alf.*] *Timothy*—This epistle (ver. 22) was written before the second Epistle to Timothy.

2. *To Apphia*—Philemon's wife, who was interested in this affair of Onesimus. *Thy house*—Philemon's.

5. *Hearing*—[Or *for that I hear. Alf.*] Paul had won Philemon, ver. 19; he now praises his constancy. From Onesimus himself he might hear of his faith and love. *Love—faith—to—Jesus and toward—saints*—So Eph. i. 15; but here there is a *Chiasmus* [cross reference of clauses] as regards Philemon. The first is joined with the fourth, and the second with the third; but *love* is the first because he urges an example of *love* upon Philemon, to whom the order of faith and love had long been known. Paul thanks God for this blessedness of Philemon.

6. *That*—This depends on *thou hast*, ver. 5. *Communication*, lit., *the communion of thy faith*—That is, thy faith, which thou hast in common with us. *May become effectual*—At first Paul speaks indefinitely. *By the acknowledging of every good thing*—*Every good thing* is all that riches which Jesus, by a life of want and poverty, acquired for us. He briefly points out to his friend what he states more explicitly in 2 Cor. viii. 9, where we also read *ye know*. Jesus in his turn ought to enjoy (in his *own people*) the

benefits which he has already given us. An elegant circle. *Benefit* occurs, ver. 14. [For ἑμῶν, *you*, read ἡμῶν, *us*. Tisch., Alf.] *In*—Construe with *may become*. The good conferred upon us should redound to Christ.

7. [For χαρὰν, *joy*, read χάρις, *grace*. Tisch., Alf.] *Joy—and consolation*—These are generally taken together: 2 Cor. vii. 4, and *I rejoice*, says he, for *thanksgiving*, 1 Cor. xvi. 17, note. *Of the saints*—To whom Philemon's house was ever open, ver. 2.

8. *Wherefore*—*I exhort* depends upon this. *To enjoin*—Great authority (as well as the foundation of authority) is Philemon's obligation, ver. 19, demanding *obedience*, ver. 21.

9. *Love*—Mine to thee, thine towards Onesimus. Philemon's love for Paul has been mentioned already. Paul lovingly asks one who loves him. *Rather*—He does not say *if you refuse you will incur my displeasure and Peter's also*: this would be too much in the style of the Roman [Catholic] Court, and by no means becoming in an apostle.

The divisions of this epistle are three:—

I. THE INSCRIPTION, 1-3.

- II. Having named Philemon's flourishing spiritual condition, ver. 4, etc.,
He begs him to receive Onesimus, a fugitive, 12-17.
And desires him to procure a lodging for himself, 22.

III. CONCLUSION, 23-25.

Such—He lays down three reasons why he prefers to exhort and ask him affectionately, rather than command him: his own (Paul's) disposition, long since known to Philemon, his old age, and his imprisonment. Old age makes men gentle, comp. Luke v. 39; but even before old age, Paul had been the same; long ago Paul had depended on the kindness of others, and even now, also, he depends upon it. The graceful courtesy of this epistle is mixed with gravity. [Transpose Χριστοῦ Ἰησοῦ, *Christ Jesus*. Also connect the words from *being such an one*, etc., with the following verse. Tisch., Alf.]

10. *I beseech*—This word is reiterated, as though after a parenthesis. *For my son*—Besides other matters, he premises a favourable description, but interrupts the thread of his discourse till he mentions the hated name, *Onesimus*. The whole of this epistle is redolent of joy for Onesimus, a recent convert, from whom he appears to have concealed

the fact of his writing so kindly about him. *Onesimus*—There is a sweet allusion to this name in the following verse [in the Greek]. *I have begotten*—He was the son of Paul's old age. [Omit μου, *my*, (with bonds). *Tisch., Alf.*]

11. *Unprofitable*—A litotes [softened form of expression], for he was guilty. The word *departed*, is also used in a mild sense, ver. 15; again ver. 18, *but if—he oweth. To thee and to me*—He courteously places Philemon before himself. He treats of himself, ver. 13, 14; of him, ver. 15, 16. Chiasmus [cross reference]. *Profitable*—This is an allusion to the word *Onesimus*; ὀναίμην, *may I have joy*, ver. 20. Without piety, not even a servant can do his duty; with godliness any man is profitable.

12. *I have sent again*—Even before he had become truly profitable, *Onesimus* had thought well of Paul, and had fled to him on the occasion of his crime. *Receive*—A word of gentle import, occurring again in ver. 17. [Omit προσλαβόν, (do) *thou receive. Tisch., Alf.*] *Mine own bowels*—An example of spiritual affection, ver. 17.

13. *Whom*—He shows *Onesimus* to be worthy of confidence now.

14. *As it were*—A modifying particle; for although *Philemon* had not been forced, his willingness would have been less patent. *Necessity*—It was not in *Philemon's* power to resist. [*That thy benefit*—Or, *for the good which proceeds from thee should be not forced but voluntary. Mey.*]

15. *Perhaps*—The apostle employs this language after the manner of men, so 1 Cor. i. 16. *Because the judgments of God are concealed. Departed*—A softened form of words. *For ever*—In this life and in heaven, Ex. xxi. 6. An ambiguous phrase, yet exceedingly elegant. The whole time that *Onesimus* was absent is but an *hour*, if compared with this protracted space of time. *Receive*—*Have him for thyself.*

16. *Not now as a servant*—This he had been. *Above a servant*—Equivalent to an epithet. *But* is connected with *a brother*: *above a servant*: from him you will receive a greater benefit than from a servant. *Brother*—He does not add *as*. It is clear that he recommends him as a brother. *Beloved*—We love our brethren and our friends, not our servants. *Specially to me*—Beyond all others: *they*, however, are not excluded. *Unto thee*—Even before me: *to me and to thee* are taken with a *brother beloved*. In the flesh he is

above a servant, a freedman (comp. ὑπὲρ, *above*, ver. 21); in the Lord, a brother.

17. *If thou count*, lit. as Beng., *thou hast*—Therefore *receive* is introduced. *A partuer*—So that thine may be mine, and mine thine. [But it is simply, *one who has Christian fellowship with thee*. *Mey.*]

18. *If—ought*—A mild expression. Onesimus had confessed his sin to Paul. *Or oweth*—A milder synonym is employed after the verb *wronged*. *Put—account*—*Make it of no account*. Hesychius. *Regard me as your debtor*.

19. *I Paul*—His own handwriting. *I will repay*—Just as a parent ordinarily pays his son's debts. The prisoner writes seriously. He has confidence in his power to pay. He promises, however, on the condition that Philemon should demand it, ver. 21. *Thine own self*—The obligation due to those who have gained souls cannot be adequately reckoned. External property is due for spiritual blessings: not however by law. *Thou owest even*—This relates to *oweth*, ver. 18. It is not only becoming that you should for my sake pardon Onesimus, but you *owe* yourself to me.

20. *Me*—Onesimus was doubtless thy debtor; that debt is now due to me from thee. *Have joy*, lit., *let me profit*—A play upon the name Onesimus. *Refresh*—By welcoming Onesimus. [For *Κυρίω*, *the Lord*, read *Χριστῷ*. *Christ. Tisch., Alf.*]

21. *Thou wilt do*—Towards him.

22. *A lodging*—Where others may visit me. Note the power of hope. Paul, a prisoner, although at so great a distance, makes this arrangement.

23. *My fellow-prisoner*—It is for this reason that Epaphras precedes the others.

24. *Luke*—He is named last, being most intimately connected with Paul. In two Greek copies there is a note stating that the blessed Onesimus was martyred at Rome by having his legs broken. [Omit *ἀμήν*, *amen*, and the subscription. *Tisch., Alf.*]

THE

EPISTLE TO THE HEBREWS.

MANY nameless writers have endeavoured to benefit their readers, though unknown to them; but the author of this inspired epistle represents himself as known to those to whom he writes (ch. xiii. ver. 19); and by a great unanimity among the ancients, the apostle *Paul* is declared to be the author of the epistle. In the first place, Peter, when writing to the elect strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, praises the letter of Paul to them; but the other Pauline epistles are sent to Gentile converts; this alone is to the Hebrews, although he does not himself call them *Hebrews*; in the title-page, which is certainly old (it was prefixed after Paul's death), they are incorrectly styled Hebrews, instead of *Christian Hellenistic Jews*, to whom he wrote as we have mentioned below, in ch. vi. 10. Moreover, we may easily recognise the method and style of *Paul*, for he opens by laying out a plan and heads of division (ii. 17); places the part which is intellectually instructive distinct and separate from that which is practically instructive; he dwells on the part which is practically instructive at greater length at the close of the epistle; he quotes the same passages of the Old Testament as he does elsewhere, ch. ii. 8; x. 30, 38; and also in ch. i. 6: he uses the same thoughts and phrases. See notes on ch. i. 3, 6; ii. 2, 5, 8, 9, 10, 14, 15; iii. 1, 6, 12, 16; iv. 9, 16; v. 6, 11, etc.; vi. 1, 9, 10, 11, 12; vii. 2, 5, 18, s. 22, 25, 26, 28; viii. 1, 6, 11, 13; ix. 1, 10, s. 15, 28; x. 5, 39; xi. 7, 11, 13, 19, 35, 37; xii. 1, 4, 10, 12, 22, s. 27; xiii. 1, 5, 9, 10, 14, 18, 20, 21, 23, 25. Formerly some thought that *Barnabas*, or *Luke*, or *Clement of Rome* was the author; the fact is, that because they were all accustomed to use this nameless epistle, they were severally reputed to be the authors of it.

But why is this the only epistle to which Paul did not prefix his name, which is clearly shown to have been dear to those to whom he was writing? see ch. xii. 19. It is because he did not address it to any one in particular, for the ancients did not always do this, owing to the simpler habits of the olden times. Comp. 2 Kings v. 6; x. 2, 6, where the Hebrew prefix to the verb scarcely allows us to believe that extracts are given rather than the actual letters. Again, the fervency of spirit which in this epistle, as in the first of John, bursts at once into the very subject, strikes the hearers; at the end of the epistle he compensates for the salutation and thanksgiving, which is usually placed by Paul at the beginning of the other epistles. This epistle of the Apostle, and the two epistles of Peter (to which we may add those of James and Jude, which are very similar) were written about the same time to the same believing Israelites, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Three years before the destruction of Jerusalem, Paul and Peter were put to death at Rome; therefore this epistle to them [*i.e.* the dispersed strangers] must have been written while the temple was standing, ch. viii. 5. Peter wrote both of his epistles shortly before his martyrdom, and in the second he praises Paul's epistles, this one being particularly named. It was then new, many of the first *hearers* being by this time dead, Heb. ii. 3.

As Peter, James, and Jude, so Paul also here wrote in Greek, not in Hebrew; for he quotes the Greek version of Moses and the Psalms, which differs from the Hebrew, ch. i. 6; x. 5. He combines in one Greek word, *κατάπαυσις*, *rest*, the force of two Hebrew words, *Sabbath* and *resting*, (*comfort*,) ch. iv. 4, 5. He translates Hebrew words into Greek, ch. vii. 2; he lays stress upon the strict meaning of the Greek word *διαθήκη*, *covenant*, ch. ix. 16. [The idea that Paul wrote this epistle is now generally abandoned by scholars. It was considered as uncertain in the second century; the great reformers, Luther and Calvin, decidedly opposed its Pauline origin; the language of ch. ii. 3, the entire absence of personal notices of the writer, the general cast of style and use of words, seem quite incompatible with Paul's authorship. The question *who* wrote it is not likely to be finally settled on conclusive evidence; but the most probable view is that it was APOLLOS. This is

the hypothesis of Luther, and is adopted by *Bleek*, *Thol.*, *Lün.*, *De W.*, *Alf.*, etc.]

His whole aim is to *confirm* the *faith* of the brethren in Jesus Christ, ch. xiii. 8, 9. Again he confirms it by showing his *glory*. He calls this the *sum*, ch. viii. 1. So all the parts of the epistle containing the sharpest warnings and the most powerful incentives are delivered in exactly the same style of language, and a doctrine and its application are connected in each passage by the word *therefore*.

This is the SUMMARY :—

The glory of Jesus Christ is made plain—

- I. By a PREVIOUS comparison with the PROPHETS and ANGELS, i. 1-14. THEREFORE we should heed his words, ii. 1-4.
 - II. By a comparison of his SUFFERING and his EXALTATION. Here we must observe—
 1. The laying down of an assertion to start from, and a quotation (from Psalm viii.), 5-9.
 2. The handling of the subject. We have an author of our salvation and glory MADE PERFECT; who for our sake previously SUFFERED that he might become (1) a MERCIFUL (2) and a FAITHFUL (3) HIGH PRIEST, 10-18. These three things are explained one by one, being most suitably interwoven ever and anon with HIS SUFFERING and HIS EXALTATION.
- A. He has priestly virtues :—
- i. He is FAITHFUL :
THEREFORE be ye not UNBELIEVING, iii. 1-7. iv. 13.
 - ii. He is MERCIFUL :
THEREFORE let us DRAW NEAR WITH FAITH, iv. 14. v. 3.
- B. He has been himself called of God a PRIEST. Here—
1. The SUM is set forth by a quotation from Psalm ii. and cx., and from that which he himself did, 4-10.
And thence the hearers generally ARE ROUSED, ii.-vi. 20.
 - ii. The thing itself is copiously
 - (1) Explained. He is to us
 - a. A GREAT HIGH PRIEST,
 - I. Such as Psalm cx. describes :
 1. After the order of MELCHISEDEC, vii. 1-19.
 2. With an OATH, 20-22.
 3. FOR EVER, 23, 24. 26-28.
 - II. And therefore peculiarly excellent ;
 1. A HEAVENLY Priest, viii. 1-6.
 2. And that of the New Covenant, 7-13.
 - β. THE ENTRANCE INTO THE SANCTUARY, ix. 1. x. 18.
 - (2) It is applied. THEREFORE.
 - I. Show faith, hope, and love, x. 19-39.
These three things are urged at greater length.

- a.** FAITH with endurance, which must be practised after the example of the ANCIENTS, xi. 1-40. xii. 1;
And of JESUS himself, 2, 3;
Is to be exercised, 4-11—
CHEERFULLY, PEACEFULLY, HOLILY, 12-17.
- β.** HOPE, 18-27.
- γ.** LOVE, xiii. 1-6.
- II.** For advancement in these virtues call (1) to remembrance your FORMER, 7-16; and (2) use watchfulness over your PRESENT PRIESTS, 17-19.

The PRAYER, the DOXOLOGY, and the CALM CONCLUSION harmonise with this passage and the whole epistle.

The various ways of addressing those to whom the epistle is written—*e. g.*, *brethren*—are not employed at random, but indicate either a new part of the epistle, or the writer's state of feeling. So the apostle first addresses them in ch. iii. 1, 12; as *holy brethren, partakers of the heavenly calling*, and simply as *brethren*; and not again in this way until ch. x. 19. For it is at these passages in particular that two exhortations begin. Moreover he calls them *brethren* at the conclusion (ch. xiii. 22), and *beloved* just after the sharp admonition in ch. vi. 9. He who in this Synopsis of the epistle duly weighs these names and *divisions* (ch. ii. 17; x. 19-21)—of which the one is followed, the other preceded by its own proper discussion in the text—and also the particle *therefore*, will readily perceive that it has not been arbitrarily devised by us, but has been drawn from the epistle itself, and will study it with profit. In the same Synopsis we have noticed some *comparisons*; but the epistle itself has many more, which, however, may be roughly reduced to two heads. I. Prophets, angels, Moses, Joshua, Aaron, etc. are great, but Jesus is infinitely greater. The opinion of the old Hebrews is—*King Messiah is greater than Abraham and the patriarchs, than Moses and the ministering angels*. Schoettgen, whose *Horæ* are especially useful for this epistle, compares this opinion with the other. II. The state of the old believers was good, but that of Christians is better; and this second head is chiefly discussed in ch. xi. Now, everywhere with good and happy examples are also interspersed bad and wretched ones. There is then in this epistle a recapitulation of the whole of the Old Covenant; at the same time Judaism is

abrogated, and the promulgation of the New Covenant is carried to its climax and its height at the very point of time which separates the four from the five thousandth year of the creation. Vid. Ord. temp. p. 288. [Ed. ii. p. 247, etc.]

CHAPTER I.

1. *God*—The apostle treats of God here; of *Christ*, ch. ii. 3; of the *Holy Ghost*, ch. iii. 7. *Spake*—A Synecdoche [i.e., part for the whole] including every kind of revelation, as Ps. ii. 5. So *ῥῆμα*, a word, is used in a wide signification. *At sundry times*, lit., *by many gradual stages*—[So *Alf.*, etc.] *God spake by many gradual stages*. The creation was revealed in Adam's time; the judgment in Enoch's; and so from time to time a clearer knowledge was given. He also spoke in *divers manners* of revelations, in dreams and visions. Therefore *by many gradual stages* refers to the essence, *in divers manners* to the form. In both cases there is an antithesis to the one entire and most perfect communication of God to us in Jesus Christ. The very number of prophets in itself shows that they prophesied only *in part*. Therefore, says the writer, you ought not to be terrified by the novel features which Christianity presents. *In time past*—(better, *long ago*)—For a long time there had been no prophets, in order that the coming of the Son might be more earnestly expected. [Malachi, the last of the Old Testament prophets, prophesied several centuries before the birth of Christ. *V. G.*] *By*—*Ἐν* [lit., *in*, but the sense is God was *in* them, when he spoke *by* them. *Lün.*, etc.] Therefore God himself was *in the prophets*, much more in the *Son*. A mortal king speaks *by* his ambassador, not *in* him. If the apostle had used *ἐν*, *in*, with a view to what follows, so as to use it regarding the *Son*, he would doubtless have used *διὰ τῶν προφητῶν*, *by means of the prophets*. Hence there is no absurdity in pressing the exact meaning of *ἐν*, *in*. *By the prophets*—[lit., *in*.] Artemon, in Pt. 1. ch. xliii., urges that Luke wrote *ἐν τοῖς ἀγγέλοις*, *in the angels*; for he considers Luke the author of this epistle, which opinion accords with a hint of Clement of Alexandria, on 1 Pet. v. 13, where *Luke is said to have translated Paul's Epistle to the Hebrews*, although we have previously proved it to have been written in Greek by Paul himself. All the

manuscripts have, *in the prophets*; and the epistle, showing the excellence of Christ by so many comparisons, certainly prefers him to the *prophets*, and to all of them: comp. Matt. xi. 13, xii. 41; John viii. 53. Now it prefers him to the prophets here if anywhere; in point of fact it touches as it were casually, at the very beginning, upon this comparison, which, however, is soon followed up in others that are more striking. Meanwhile, this brief mention of the prophets at the very opening of the epistle, is an excellent way, on the apostle's part, of anticipating objectors, and conciliating those whom he addresses by making it plain that he accepts all the *Old Testament Scriptures*, and has no desire to say anything contrary thereto. [But it is the *prophets* themselves, not their *books*, in which God spoke. *Alf., Lün.*]

2. *Hath*—Among the prophets the principal is Moses, of whom Paul afterwards speaks separately. There is the same antithesis between the Father and the Son as in Matt. xxi. 34, 37, and the very title, *Son*, implies his pre-eminence above the prophets: again it is insinuated that whatever is said of the angels is to be understood to a much greater extent regarding the prophets. [For ἐσχάτων, read ἐσχάτου. Render, *at the end of these days*, or *this age*. *Tisch., Alf.* So *Beng.*] *In these last days*—There is a similar expression in Numb. xxiv. 14, Sept. ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the end of the days*; also 1 Pet. i. 5, 20, and with a different signification 2 Tim. iii. 1, note. The antithesis is to *in time past*. The apostle implies that no other speaking is henceforth to be expected. This whole epistle, with which comp. 2 Pet. iii. 15, represents the end of all things as at hand; ch. ii. 8, ix. 26, 28, x. 13, 25, 37, xi. 40, xii. 23, xiii. 4. *Spoken*, lit., *spake*—All things, in the one most perfect way. *Unto us*—The antithesis is *to the fathers*. *In His Son*—*In*, often means *by*, but here it has a stronger meaning; comp. John xiv. 10. How great a *prophet* must be the *very Son of God*! The name, *Son*, is here put by *Autonomasia* [use of a common for a proper name] as equivalent to a proper name: now in Hebrew a proper name has no article, and therefore in this case the article is omitted. It is also omitted in ver. 5, ch. iii. 6, v. 8, vii. 28. So *Son*, Ps. ii. 12. God hath spoken to us *in the Son* alone. The apostles were also addressed; and they themselves also are considered as persons to whom

the word was spoken before they could speak it to others: they were *ministers of the word*; but the apostles taught nothing new after Christ, and as the Father spake in the Son, so did the Son in the apostles. The Son also spake in the Old Testament by the prophets, but in a different way. The majesty of this Son is SET FORTH. I. Lit., *absolutely*—(a) By the very name of *Son*, ver. 1; (β) by three glorious predicates, expressed by the same number of finite verbs with the pronoun *who*: *Whom he made*, *By whom he made*, *Who sat down*; whereby is described, as it were, his course from the beginning of all things to his goal, ver. 2, 3. II. *In comparison* with the angels, ver. 4. This, which has already been set forth, is aptly followed shortly afterwards by its proper proof; and presently the very name of *Son* is proved at ver. 5; his *heirship* at ver. 6-9; *the making of the worlds* at ver. 10-12; *his sitting on the right hand*, ver. 13, 14. Let us consider these points one by one as they occur. *Whom he hath appointed heir of all things*—Immediately after the name of *Son*, his *heirship* is very properly mentioned; and God really appointed him heir before he made the worlds, Eph. iii. 11; Prov. viii. 22, 23; consequently in the text the making of the worlds comes next. As *Son*, he is the first-begotten; as heir, he is heir of the universe, ver. 6. *By whom also he made the worlds*—[The phrase *τοῦς αἰῶνας*, *the worlds*, or *the ages*, is parallel with *all things* above, denoting the *whole creation*, the revelation of God in the universe of space and time. So *Ebrard*, *Alf.*, etc.] This is the ancient arrangement of the words. The emphasis of the particle *also* falls upon the word *made*, giving the following signification; he not only marked out the *Son* as the heir of all things, but also *made the worlds* by him. The particle *by* does not diminish the majesty of the *Son* one jot. On the fact, see ver. 10: and on the particle, comp. ch. ii. 10. By the *Son* he made *the worlds*, and all things therein, ch. xi. 3. Therefore the *Son* was before all worlds, and his glory reaches both to the past and to the future, although it was only in the last days that God spake to us in Him. Indeed he has thereby conferred the highest salvation on these last days.

3. *Who—on high*—The third of the glorious predicates is, *He sat down on the right hand of the Majesty on high*. Again, by means of the three participles, three important points are interwoven with this predicate. Paul mentions

those points in the same order, Col. i. 15, 17, 20. The first participle, and also the second, derive from the aorist of the finite verb ἐκάθισεν, *sat down*, the force of an imperfect tense, and may be resolved into *because*; *because he was, because he upheld* (comp. ὄν, *though he were*, ch. v. 8); but the third, since it has no particle *and*, and is also more closely connected with the aforesaid finite, is to be resolved into *after*: ποιησάμενος, *after he had made*. *Being—and upholding*—The glory which the Son assumed on his exaltation to the right hand of the Father, no angel has ever assumed, but the Son assumed it; nay, for that matter he had it before, in respect of the Father, since *his glory* is reflected in *him*, and in respect of *all things since he upholds them*; John vi. 62; Rev. i. 18. *The brightness*—Gr. ἀπαύγασμα. Wisdom vii. 25, 26: *For she (wisdom) is the breath of the power of God, and a pure effluence from the glory of the Almighty: therefore no defiled thing falls upon her. For she is the BRIGHTNESS of everlasting light, and a stainless mirror of the working of God, and an image of his goodness*. Ἄπὸ, in this compound, is not privative but intensive, as in ἀποστίλβω, *to be bright*; ἀποτίκτω, *to bring forth*, etc. It implies neither increase nor diminution, but prolongation. *Of the glory*—Glory denotes God's nature revealed in all its brightness. Like the expression, *his eternal power and Godhead*, Rom. i. 20. *The express image*—Whatever is contained in the Father's essence, is represented in the Son as in something *stamped* from him. *Of his person*—Gr. ὑποστάσεως [which *Alf.* renders *substance*: *Lün.*, etc., *essence* or *being*]. If the meaning of this word be gathered from the Septuagint, where it has various significations, but is never applied to God, we may conclude that here it means the steady duration of God's life and power, comp. ver. 11. Therefore the parallels are the *glory* always unsullied, Rom. i. 23, and the *person* that always holds, as it were. This feeling seems to have made the old Rabbins call God a *Place*, or rather a *State*. *All things*—The article refers to *of all things*, ver. 2. *By the word*—The Son of God is a person: for he has the gift of speech. *His* (αὐτοῦ)—Corresponding in meaning to *himself* (ἑαυτοῦ) in the following clause. [So *Alf.*, *Lün.* Not *God's power*. *Alf.* and *Lachm.* (not *Tisch.*, 1859) omit δὲ ἑαυτοῦ, *by himself*.] *By himself*—Without employing the outward Levitical means. This efficacy on his part is clearly shown by the titles just enumerated. [Omit

ἡμῶν, *our*. *Tisch., Alf.* Render, *having made purification of sins.*] *Purged*—Here, then, is a secret anticipating of an objection. Christ's life in the flesh did not seem to warrant such lofty statements regarding him. The apostle replies that that was only for a time, in order to purge away sins. In this chapter he specially dwells on the glory of Christ in his divine nature; in the next the glory of Christ in his human nature, ch. ii. 6. The actual glory of the Son of God before his humiliation he mentions briefly; that after his exaltation, very fully; for it was not till this point that the glory which he had from all eternity began to be most clearly seen. And *the purging of our sins*, and *the sitting down on the right hand of God* which followed, are very fully discussed in ch. vii., and those which follow. *Sat down*—By the Father's will; comp. *he hath appointed*, ver. 2. On this sitting, see ver. 13, 14. The priests *stood* while they ministered. *Sitting down*, then, marks the consummation of the sacrifice, and the entering into a glorious kingdom. This finite verb, *sat down*, succeeding the participles, marks the aim, subject, and *sum* of the epistle; comp. ch. viii. 1. *Of the Majesty*—That is to say, of God. *On high*—In the heavens, ch. viii. 1.

4. *So much*—This verse contains two clauses, of which the latter is discussed in ver. 5, but the former in ver. 13, by *Chiasmus* [cross reference of pairs of clauses, etc.]; the interrogation enhancing the interest of both. *Chiasmus* is so frequent in this epistle, that the mere observation of this figure is of very great service in analysing it. See ver. 9; ch. ii. 9, 12, 17; iii. 1, 8; iv. 14, 15, 16; v. 7; vi. 7; vii. 6; viii. 4, 10; ix. 1; x. 20, 23, 33, 38; xi. 1, 33; xii. 22, 23, 24; xiii. 10. with the notes. *You will ask. Why is it in this epistle alone that the figure is predominant throughout?* Answer: You may find it shown, in some of these passages which I have just quoted, that *Paul* uses the *Chiasmus* elsewhere also: but he does so more frequently when writing to the *Jews*, whose learned men use such a figure of speech frequently in their writings, as Surenhusius tells us in his *Book of Reconciliation*, p. 78, 607, etc. The apostle, then, who became all things to all men, has wisely adapted his style to the Hebrews: and these inspired men had a greater command over all varieties of style than the most experienced orators. *Made better*—

By his exaltation, ver. 3, 13. The antithesis is to, *made lower*, ch. ii. 9. Compare Mark x. 18, note. *Κρείττων*, better, more excellent, more powerful: the ancient heathens called the gods *οἱ κρείττους*. *Than the angels*—Whose pre-eminence over all is great. *He hath by inheritance—obtained a—name*—The name of Son suits the Son, because he is the Son: and in this name the *inheritance* principally consists. The *all things* spoken of in ver. 2 is something superadded to the inheritance. *The inheritance of the name* is more ancient even than the worlds; whereas *the heirship to all things* is only as ancient as the things themselves. [This superangelic name, which he obtains for ever as his own, as he mounts along the path of time to the throne of the Father, lies beyond the reach of stammering human speech. The Scriptures quoted in the following verses are but hints of its glory. *Delitsch in Alf.*] *Than they*—*Παρά* marks great pre-eminence. Comp. *παρά*, ver. 9; ch. iii. 3. Angels are excluded in part expressly, ver. 5, 13, in part by implication; for since none of them have assumed this name, *Son of God*, they are not *heirs* of this name, and consequently not *heirs of all things*; but are themselves a portion, though a distinguished one, of the inheritance of the Son, whom they *worship* as Lord, ver. 6: and so far from the *worlds* being made by them, they are themselves nothing but created beings, ver. 7.

5. *For unto which*—In this epistle inferences are often drawn from the silence of Scripture; ver. 13; ch. ii. 16; vii. 3, 14. *Of the angels*—For none of them has ever been invested with this glory. *Son*—Acts xiii. 33. *I—a Son*—So the Septuagint, 2 Sam. 7, 14. The promise made there, *I will be to him a Father, and he shall be to Me a Son*, referred to Solomon, but in a much greater degree to the Messiah, when we consider how sublime it is; otherwise Solomon also would be greater than the angels. *The seed of David*, or *the Son of David*, is a name denoting sometimes Solomon, sometimes Christ, according to the context; at other times Solomon, and at the same time Christ in a higher sense—an ambiguity well befitting the times of expectation, Comp. Ps. lxxxix. 27, 28. The apostles are the true interpreters of the Divine words, even though we should not arrive at this interpretation without them.

6. *And again, when he bringeth in the First-begotten into the world*—[But *πάλιν*, again, belongs to the verb, *when he again*

bringeth, etc.; i. e., at his coming again to judgment, *De W., Thol., Lün., Alf.* etc.] Comp. with ὅταν, *when*, the ὅταν, *when*, in James i. 2, joined with the 2nd Aorist subj. The particle *and* marks that something greater is to follow. The Son is not only greater than, but is worshipped by the angels. Ἡ οἰκουμένη, *the world*, is the world subject to Christ, ch. ii. 5, as the First-begotten; see the Psalm that has just been quoted, and soon will be so again. This *bringing in* means something more than *sending*; yet both presuppose the *pre-existence* of the Son of God; and his entrance into the world corresponds therewith, ch. x. 5. He entered, by the will of God, when he presented himself to do God's will, ch. x. 5; comp. ch. ix. 11; *when he came into the world*, as he is everywhere said to have done. Πάλιν, *again*, is introduced, corresponding to the common word, *also*, whenever Scripture on Scripture is quoted, ver 5, ch. ii. 13, x. 30. But the force of this particle is more clearly seen when inclosed in a parenthesis, the word, *I say*, or something of the kind being understood, thus: *But when* (I shall *again* state what God says regarding his Son) *He brings in his First-begotten*. So John xii. 39, *They could not believe, because* (I will *again* quote Esaias) *the same prophet has said, he hath blinded*. Matt. v. 33, *Ye have heard* (I shall *again* quote an instance) *that it was said by them of old time*. For the forms of quotation are somewhat freely interspersed in a speech, as ch. viii. 5, *for see, saith he*, instead of *For, he says, See*.

The title, *First-begotten*, includes that of *Son*, and makes the force of the signification plainer. For it involves the rights of *primogeniture*, which the Only-begotten possesses beyond all others. So Paul also speaks, Rom. viii. 29; Col. i. 15, 18. Here, the title, *First-begotten*, includes the description of the subject of which the Psalm treats, with the reason for that which is predicated concerning him. *He is brought in, for he is the First-begotten. He saith*—A form of conciseness. When the bringing in was foretold, the word was given; when it was accomplished, the word was fulfilled. *He saith*, God, ver. 5. Therefore *Him*, which follows shortly after, refers to the *Son*. *And let all the angels of God worship him*—Sept. Deut. xxxii., before ver. 43, has these words, *Rejoice ye heavens with him, and let all the angels of God worship him*, which are wanting in the Hebrew text and the Chaldee Paraphrase. Mill thinks

that the omission was caused long ago by the recurrence of [a Hebrew word]. Then there follows in Moses, *rejoice ye nations with his people*, which Paul, Rom. xv. 10, also refers to the Messianic times. Moses, in his Song especially, wrote of Christ. But Ps. xlvii. 7, has, *Worship him all ye his angels* [Eng. Ver., *worship him all ye gods*]; and Paul is thinking of this Psalm, for the *bringing in of the First begotten into the world*, corresponds with the inscription of the Psalm in the Sept., that is, *of David, when the land is brought under his authority*.

7. *Of*, lit., *unto*—To the angels indirectly. Comp. ch. xi. 18, note. The apostle seems also to have had in mind, Ps. ciii. 20, which immediately precedes the passage, Ps. civ. 4. *He saith*—God by the prophet. *Who maketh—a flame*—Sept. in the same number of letters, Ps. civ. 4. [But the sense is modified in the quotation. The Psalm speaks of the winds as made messengers by the Lord, because he uses them as runners; and it has no reference to angels. So *De W., Lün., etc.*] *Spirits*, [better, *winds. Lün., Alf. etc.*], and *a flame of fire*, imply not only the office of angels, but their very nature, which is doubtless exalted, as the metaphor is taken from things the most subtle and powerful, yet inferior to the Son's majesty. So the words, *who maketh*, imply that the angels are creatures fashioned by his command; but the Son is eternal, ver. 8, and the Creator, ver. 10. The subject is *angels*, and *ministers*, as is shown by the article being prefixed; it finds its antithesis in ver. 8, 9. Moreover, the antithesis of *Who maketh*, intimating the creation of the angels, is found in ver. 10, 11. I imagine that is said of the Father; comp. ver. 8.

8, 9. *Unto the Son*—Directly. Comp. *πρὸς*, with reference to ver. 7. [Add *καὶ. and*, before *πάβδος, a sceptre. Tisch., Alf.*] *Thy throne—thy fellows*—So again, the Sept. says plainly in Ps. xlv. 7, 8, *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.* On the *Throne*, comp. Lam. v. 19. [Supreme power over all is implied *V. G.*] *O God*—The vocative case with the article is very emphatic. They do open violence to the text, who think that it is the nominative here. The *Throne* and the *Sceptre* are joined; God did not say, *I will be thy*

throne, but *I will establish the throne of the Son of David*; Ps. lxxxix. 5, 30, 37. *For ever—of righteousness—Eternity and justice* are attributes very closely connected, Ps. lxxxix. 15.

9. *Therefore*—From the love of justice, wherein Christ excels, there is deduced not merely his anointing, but the perpetuity of the office to which he is anointed. This discourse contains four parts: *the throne—the sceptre—thou lovest—therefore*. Of these the first and fourth, the second and third, are parallel by *Chiasmus*; for in the former case the happiness of the king, in the latter his excellence, is described. *God, even thy God*—It may be resolved thus: *God, who is thy God*. Comp. Ps. xliii. 4, lxvii. 7. But the Son himself is called God, as in the preceding verse. *The oil of gladness*—The oil of gladness and everlasting joy is the Holy Ghost. *Above thy fellows*—Some may think that these fellows are angels; for even the angels are wont to be called *gods, sons of God, morning stars*, although in a far narrower sense; and the Son of God is wont to be called an *Angel*, though in a far nobler sense. Indeed the Son of God has the angels for his companions, Gen. xviii. 2; Job xxxiii. 23; Ps. lxviii. 18; 1 Tim. iii. 16; Matt. xxv. 31; and it might have been thought that he would have taken angels rather than the seed of Abraham, if a different dispensation had not demanded a different procedure, ch. ii. 16; and that very humiliation which is presently spoken of in ch. ii. 7, presupposes communion with them. Nay, the 45th Psalm addresses Christ as *God* in this very verse, and a little before as *strong*, a term applied to the angels in Ps. ciii. 20. Therefore the angels may be thought to be called Christ's fellows, especially since Paul refers all the sayings here quoted to Christ's superiority over the angels. [This seems to be the true reference, as the whole context contrasts Christ with *the angels*. So *Lün.*, *Alf.*, etc.] Nevertheless Christ's peculiar connection with *men* causes us to understand by his fellows men, ch. ii. 11, etc. For the Bridegroom, as well as the Bride, has his companions, Ps. xlv. 14; and there is the same comparison in the 3rd verse of the same Psalm, *Thou art fairer than the children of men*.

10, 11, 12. *And*—This particle connects the testimonies. *Thou in the beginning—shall not fail*—Ps. cii. 26–28, Sept., *of old, O Lord, hast thou laid the earth*, and the remainder in the

same words. The time of the creation is intimated, to which the end of the world is opposed. *Thou*—the same to whom the discourse is addressed in the preceding verse. *Lord*—The Sept. have repeated this from ver. 23 of the same psalm. Christ is spoken of even in those texts, in which many might especially argue the Father is meant. *The earth—the heavens*—A gradation. There is no reason why angels should not be implied in the word *heavens*, as the creation of man is implied in *earth*, which passes away.

11. *They*—The earth and heaven. [More properly, *the heavens*, ver. 10. *Lün.*] *Shall perish*—There is the same word in Luke v. 37; James i. 11; 1 Peter i. 7; 2 Peter iii. 6.

12. *The same*—*The same*, never different without any old age or change. So 1 Sam. ii. 10, Sept., *He* [Eng. Ver., *the Lord*].

13. *But*—An *Epitasis* [emphatic addition].

14. *All*—Although divided into various gradations with various names, which withal imply some *dominion*: Eph. i. 21. *Ministering—sent*—*They minister* before God [are employed in His praises. *V. G.*]; *are sent*, abroad, to men [to carry out God's commandments concerning other created beings. *V. G.* Render accordingly, *sent forth for ministry on behalf of these*, etc. *Alf.*] Both expressions stand in antithesis to *sitting at the right hand*. Comp. Luke i. 19. *Those that shall be heirs*—That is, the elect, and them that believe or shall believe. A sweet periphrasis. *Salvation*—From so many and so great dangers.

CHAPTER II.

1. *We ought*—Elsewhere the verb *ὀφείλειν*, *to owe*, is used; here *δεῖ*, *it behoves*. The former implies moral obligation, the latter *imminent danger*, ver. 3. The discourse now takes the form of exhortation by motives corresponding to what is said in the previous chapter, in reference to Christ as prophet, king, and priest. *A prophet*, for there are the words *he hath spoken*, ver. 2: *a king*, for there is the word *throne*, ver. 8: *a priest*, for there are the words, *he hath purged*, ver. 3. And so ch. ii., concerning him as *prophet*, in this ver. 1 shortly afterwards, &c., as *king*, *Thou hast crowned*, ver. 7: as *priest*, everywhere. The exhortation begins in the first person, and then reaches its climax

in the second, ch. iii. 1. *More earnest*—The comparative in the strict sense. Comp. the following verses. *Heed*—By obedience, comp. ver. 2, note. *To the things which we have heard*—Referring to ch. i. 1, at the end; and comp. below, ver. 3, ch. v. 11. Speaking and hearing is preferable to reading and writing. *Lest at any time we should let them slip*, lit., *glide past them*—Παραρρῶμεν. [So *Alf.*, etc. The Eng. Ver. quite inadmissible.] 2nd Aorist passive, with an active signification, from ῥύω, *I flow*, and *I pour out*: lest at any time, he says, *we should flow past*: with a trifling spirit: comp. Gen. xlix. 4. The apostle had in his eye the Sept., Prov. iii. 21, *my son, let them not depart from thine eyes*; where also, ver. 20, we read, νέφη ἔρρῶη δρόσω, *the clouds dropped dew*, and so everywhere. Zosimus, l. 2: *the empire of the Romans gradually failed* (ὑπερρῶη). Gregory, *that what is beautiful should not be effaced by time and slip away* (παραρρῶη). This word is often used metaphorically. Hesychius, *slip*. The punishment of the slothful is expressed by a similar word, ἐράκησαν, *they wasted away*, Wisd. i. 16. The word stands: the slothful man passes away.

2. *By angels*—Διὰ, *by*, is used literally, as in the next verse, comparing Paul's words, Gal. iii. 19. Otherwise the apostle's argument from angels to the Lord would be worthless, ver. 5. God therefore spake by angels, Ex. xx. 1, [in such a manner, however, that it was the very sound of God's voice, xii. 26. *V. G.*]. In the New Testament God spoke by the Lord. *Was steadfast*—Its authority being sanctioned by punishments inflicted on transgressors. *Every*—Irrespective of persons. *Transgression and disobedience*—*Transgression*, by doing evil: *disobedience*, by neglecting to do good. The abstract is substituted for the concrete, *i. e.* for the transgressor and disobedient, who properly receive the recompense of reward. The antithesis in the concrete is, *if we neglect*, ver. 3; the antithesis in the abstract is to *give heed to the things that have been heard*. *We ought*, lit., *it behoves*, takes the accusative with the infinitive. Thence the sentiment: *We* (the subject) *ought to give heed to the things that have been heard* (the predicate). This predicate has the antithesis in the abstract. *Received*—Not only in the sanction, but in the execution.

3. *How shall we escape*—The just and stern retribution? So xii. 25, *They did not escape; we shall not escape. Salvation*—In the world to come, joined with *glory*, ver. 5, 10, notes.

The word *salvation*, which is repeated in the tenth verse, is closely connected with the name of *Jesus*, which is the watchword of the gospel of *salvation*. *At the first*—Formerly so great a salvation had not been preached, nor had there been so august an exponent of it. *To be spoken*—From his baptism to his ascension, Acts i. 2. *By the Lord*—A majestic title; comp. ch. iii. 4, etc.: Psalm cx. 1. He does not here say, *by our Lord*; for he intimates that he whom the angels themselves call *Lord*, is *Lord of the angels* also, Luke ii. 11; Matt. xxviii. 6. [Whatever is mentioned, ch. i., and afterwards, ver. 7-10, is comprehended in this title. *V. G.*] The antithesis is, *by angels*, ver. 2. Comp. ver. 5, and the following. *Was confirmed*—Not by punishments, but by graces; comp. the word firm or fast in ver. 2. *Unto us*—The present generation. *By them that heard*—From the Lord in person. They had also been *eye-witnesses* and ministers, Luke i. 2; but the apostle in accordance with his original plan (ver. 1, 2) mentions in this place their having *heard* him. He here has an eye not merely to the gospel history viewed in the mass, but to the several portions of it, *e.g.*, that containing the prayer in the garden, etc., ch. v. 7, note. *Paul*, writing to the Gentile churches, is wont to speak at great length regarding his calling, and the fruits of his labour; but here, in writing to his brethren of the circumcision, he chiefly quotes the apostles who had been for a long time with the Lord; comp. Acts i. 21, x. 41, xiii. 31, note; and these only roughly in order to turn the attention of the Hebrews to the Lord alone.

4. *Bearing them witness*—*Συνεπιμαρτυροῦντος*. A double compound. It is Christ's office to bear witness, God's to *superadd testimony* [force of ἐπί, upon, in composition]; and he did so, while Christ walked on earth, *by signs and wonders*, and when he was taken up into heaven, by various *extraordinary gifts*, Acts ii. 22, 33. That testimony refers wholly to our *Lord Jesus Christ*, Acts ii. 36, x. 36, 42; Rom. xiv. 10; 1 Cor. xii. 3; Phil. ii. 11. If any one is inclined to refer *various extraordinary gifts* to Christ while on earth, I have no objection. The parallelism in the following note has guided my interpretation, if I mistake not. *Divers*—The parallel is *μερισμοῖς*, *impartations* [Eng. Ver., *gifts*]; comp. 1 Cor. xii. 11. *According to his own will*—Most freely, abundantly, mercifully, not according

to the *will* of the recipients. And hence it appears that the gift is entirely supernatural. *His own*, Gr. αὐτοῦ, of God *himself*. Sept. θελήσας, *will*.

5. *For unto the angels—not*—This assignment of a reason for ver. 3, where the terms *salvation* and *Lord* are skilfully introduced, serves to begin a new paragraph. The greater the *salvation*, the more glorious the *Lord* who is despised, the heavier is the guilt of the despisers. It was not to angels, concerning whom nothing to that effect is written, but to a man, or the Son of Man, Jesus Christ, that God placed angels and all things in subjection. Angels played a more important part in the Old Testament, but in the New Testament, where Christ exalts human nature, they are regarded as our fellow servants. I used the expression, *more important part*, warily. Even from the antithesis it may be thought that in the Old Testament greater reverence was due to angels than in the New, where they are now regarded as our *fellow servants*. Yet the fact that they are our *fellow servants*, shows that in the New Testament they are not idle, but act merely in a different relation to that which they hold in the Old. As angels are here opposed to *the Lord*, so in ver. 16, they are opposed to *brethren*. The apostle joins together those who believe in Christ alone. *Put in subjection*—This word is now brought forward from ver. 8. God put in *subjection*; for the language refers to ch. i. 1. *The world to come*—There is but one world for all times, ch. i. 6. Therefore *the world to come* is used in the same sense as we say *to-morrow's sun*, though there is only one sun for all days. *To come* is, in Greek, μέλλουσα. The world is one, under grace and under glory; it is called *to come*, not because it does not already exist, but because it was foretold of old. The new dispensation introduced by Christ in the New Testament is considered of such importance in Scripture that thence there arises a division between the Old Testament times and those of the New Testament, together with the eternity that follows them. The latter (*i.e.* the New Testament times, and the eternity that follows) taken together, are called *the world to come*. Good things that in the New Testament are present, having been obtained through Christ, are ever and anon spoken of *as to come*, because regarded from the Old Testament stand-point, which looks prophetically forward into the New Testament; now

these begin while the world to come is being subjected to him, namely, at the time when first he was crowned with honour and glory. On this *Pauline* expression, comp. note to Rom. iii. 30. Although, even at the time of this epistle, it is *to come*, in its own way, that is to say, when all things, even death, shall have been placed in subjection to Christ, 1 Cor. xv. 24, 25. Consider the words *not yet*, ver. 8, and the actual description of the world to come, ch. xii. 26, etc. The noun *world*, has a wide meaning. See the psalm, which is presently quoted and Isaiah ix. 6; *Father of the world to come*, in Greek and Latin [Eng. Ver., *everlasting Father*]. *Of which we speak*—*We* teachers, ch. v. 11, note. [This is groundless. *We*, the author of the epistle. *Lün*, etc.] By this clause this verse obtains the force of a proposition. And the proposition is, *All things shall be subjected to Jesus Christ*.

6. *But one in a certain place testified*—*Some* (witness). David did not here speak of himself; therefore there was no need for mentioning his name. Nor must we confine the passage to intermediate messengers; we should refer the expression to the word of God, since that has *bore testimony*. David bore testimony in Psalm viii., to which this chapter often refers, even from the 10th verse, as we shall see. *But*, forms an antithesis between *angels* and *him* to whom the psalm testifies that all things are put into subjection. *What is*—*under his feet*—So clearly the Sept. Psalm viii. 5-7. The clause, *and Thou hast set him over the works of Thy hands*, the apostle does not assume, at least in his reasoning, but deduces *all things* from the preceding and following parts of the psalm. In that clause mention is made of the *works of God's hands*, that is to say, the sun, moon, and stars. (The *sun* is wanting, either because, as the slavery and deliverance of his seed were shown to Abraham in the *night*, Gen. xv. 12; so the humiliation and exaltation of the Messiah were shown to David and sung by him *at night*; as also the word of the Lord seems to have come to Job by *night*, Job xxxviii. 7, 31, 32; or because Messiah, when forsaken on the cross, *saw the moon and stars*, though the *sun* was darkened.) But Christ's authority lasts after the duration of these. *What is man*—As compared even with the works of God, the sky, &c., much more as compared with God himself? This is a lowlier way of speaking than saying, What am I?

Man, without the article, as one of many. Παθητός, subject to suffering and death. *That thou art mindful of him*—The state of the Messiah is described as such that in it He seems to have been deprived of God's *remembrance* and care; whence, with wonderful humility, the apostle speaks with ecstasy of the mere remembrance of himself; how much more of the great glory prepared for him? It could not be *otherwise*, Acts ii. 24: but he prays as if it could hardly be *so*. Or—In this place *the son of man* has a more insignificant sound than *man*. *Son of man*—Comp. Psalm xlix. 3. Again the article is omitted. *Visitest him*—The expression is intensified; for *remembrance* is compatible with absence, but *visiting* implies that a person is present and exercising care.

7. *A little*, lit., *for a short time*—Gr. βραχύ τι [Eng. Ver. is incorrect here; though it is the sense of the Hebrew, as *Benj.* gives it. *Lün.*, etc.] The same word is found in Luke xxii. 58. *Than the angels*—In Ps. viii. 6, the Hebrew means: *Thou hast made the Son of Man to be little less than God*, that is, than himself. Christopher Corner has an exquisite paraphrase: *Christ having become man, humbled himself under the cross, and abased himself BELOW GOD, when, the Divine nature remaining quiescent, and not exerting its power, God himself the Lord of Glory was crucified and put to death.*—Expos. Psalm. p. 24. (Comp. Mem. prefixed, 2 Chron. xv. 16; Is. lii. 14; Eccl. iv. 8.) In another *Pauline* epistle are the expressions, *thought it not robbery to be equal with God* (μη ὦν ἴσα Θεῷ), and *made himself of no reputation* (κενόσας ἑαυτὸν), Phil. ii. 6, 7, note. But the apostle retains the interpretation of the Sept. as harmonising with the plan he has marked out; for the *Homonymy* [something differing in nature, but called by the same name from analogy] of the Hebrew word [for *God*] signifies an invisible nature, and therefore whether angelic or divine, superior to the human nature; and he who was made lower than the angels, was assuredly made lower than God: but he as it were supplies anew the title, *God*, ch. iii. 4. For the apostle is accustomed thus to use appropriately the words of the Sept., and to present to the reader anew the force of the Hebrew, when it is more suitable to the plan he has marked out; ch. x. 8, xii. 6, note. [Omit the clause, *and didst set him over the works of thy hands*, (καὶ κατέστησας, etc.) *Tisch.*, *Alf.*, etc. *The works of Thy hands*—The sun, moon, stars, etc. Ps. viii. 4. *V. G.*]

8. *Put all things in subjection*—See 1 Cor. xv. 27, and what precedes with the note. *For*—The apostle implies the reason *why he quoted* this passage, namely, because we are therein taught that it is *Jesus* to whom all things, including the world to come, are put in subjection, ver. 5. For *for* is often used to give a reason, ch. vii. 14, ix. 24; and so Paul, Rom. iii. 28. *Under him—under him*—Of whom he is speaking, the Son of Man. [*Man* in general; who has not yet attained his promised sovereignty. *Alf.*] This refers to *Jesus*, the explanation being very properly deferred till the middle of ver. 9. *All things*—Τὰ πάντα. Τὰ, in the second and third place acts as a relative to the preceding, *all things* (πάντα). The article has the same force in John xix. 5, 7; Gal. v. 13, vi. 14. *Left*—In the language of the psalm, part of which *is* borne out, and part *will be* borne out by what actually takes place. *Nothing*—Not even angels, ver. 5, ch. i. 6. *But now—not yet*—*Now* serves as an *Anthypophora* [part of a refutation by anticipation], for the *time* is marked by the word *not yet*, and this is joined to ὁρῶμεν, *we see*, as opposed to βλέπομεν, *we perceive* [Eng. Ver., *see*] that which is actually taking place. More things than we see are already subjected to Christ, and when the proper time arrives, we shall see all things put in subjection to him; Eph. i. 22; 1 Cor. xv. 27, 28. But why are *not all things* yet put in subjection to him? Both because his body, the Church, is in distress, and because he himself is not recognised, at least is not seen. The verb, βλέπω, *I behold*, marks something more definite, the verb, ὁράω, *I see*, something wider and more majestic.

9. [Render, *But him who is made a little lower than the angels, we behold Jesus, on account of his suffering of death, crowned with glory and honour. Alf. after Lün., etc.*] *But*—The antithesis is between that part of the psalm which *we do not yet see*, and that which we already *see* fulfilled in Jesus. What do we see? We see that Jesus, *who* had been made a little lower than the angels, on account of the suffering of death, has been crowned with glory and honour. In this paragraph, *made lower—crowned—that*, etc., there is a *Chiasmus*, such as Paul has in Gal. iv. 4, 5: and in the present clause, *for the suffering*, etc., (which clause requires no stop before *glory*, δόξῃ), that *on account of* which Jesus was crowned, namely, the *suffering of death* is mentioned according to the natural order of the subject, and not

without emphasis, before the actual crowning. The apostle takes away the stumbling-block of the cross, which was offensive to the Jews: and so refutes the argument, against Christ's glory, which might be drawn from his sufferings (his glory is a source of glory to us also), that it even makes in favour of his point. He shows us that the suffering of death, so far from being any obstacle to the Messiah's glory and honour, is rather a confirmation of them to us. And thence he infers, that the making of Jesus lower than the angels, since it was only for a short time, was not in order that he might remain in death, but that, after having once drained the cup of death, he might have *all things* in subjection to him. Jesus is the person to whom the humbling and the crowning, described in the psalm, apply. It is therefore to the same Person, that the *dominion over all things* of which the psalm goes on to speak, appropriately belongs. *We see, lit., we perceive, βλέπομεν*—The act of *looking*, says he, *speaks*. There is the same word in ch. iii. 19, x. 25. The circumstance and the issue thereof, are in accordance with the testimony previously borne in ver. 6 (at the beginning). *A little, lit., a little time*—What, as compared with eternity, are some hours on the cross, days of suffering, years of toil? *Than the angels*—Who can neither suffer nor die. *Made lower*—Made less, a worm: comp. Luke xxii. 43. The *participle* implies that Jesus, as far as he himself was concerned, might have assumed glory without suffering; but his brethren were likewise to be taken into consideration. *The suffering of death*—The main feature is the suffering of death: ch. v. 7. *Crowned*—After death. *With glory and honour*—Worthy of the Son of God. [Glory presupposes death, honour and suffering. *V. G.*] *That*—This should be connected with *being made lower*, and therefore marks the end for which this took place. *By the grace of God*—Some formerly preferred (*χωρὶς Θεοῦ*) *except God*. Both readings give a good sense; let us look at each. The latter clause, with the reading, *χωρὶς, except*, gives the following sense: *Christ has tasted death for every one except God*. The meaning of this sentence must be discovered by an examination of its component parts. (1.) Πάντος, *every*, is neuter, like παντὰ, which, in the course of verses 8, 10. occurs five times, *Origen, Theodoret, and Ambrose*, cited by *Estius*. For the masculine is generally plural, as

ἐπὲρ παντῶν, in 2 Cor. v. 15; 1 Tim. ii. 6. And the plural, παντῶν, πᾶσι, is generally masculine, though sometimes neuter: but παντός, παντί, unaccompanied by a substantive or participle, are always neuter: comp. above, 2 Cor. xi. 6; Mark ix. 49. The apostle shows the glory of Christ from Psalm viii., especially from the clause, *Thou hast put everything under his feet*; and he supplies the emphasis of the singular word [in Hebrew], which has been lost by the Septuagint, when he uses the word παντός, *every*. This word, *everything* (πᾶν), to which is opposed *nothing* (οὐδέν), which is also neuter in verse 8, and which includes *all*, spoken of in John iii. 35, 36, embraces *angels* especially, for Christ had been for a short time made lower than they; and thus the protasis and apodosis harmonise with each other. *We see not yet all things put in subjection to him, but yet that for which he tasted death is everything.* (2.) *To taste death*, implies that the death was real and yet short also; as *Chrysostom*, *Sedulius*, and others teach, when commenting on this passage. (3.) From this at length we gather the meaning of ἐπὲρ, *for*, everything. *For*, in this passage marks the thing to be obtained, as John xi. 4: 2 Cor. i. 6, xii. 8, 19: 2 Thess. i. 5. *He tasted death for everything*, that he might claim *everything* to himself, that he might obtain dominion over all things: that is to say, that the Scripture, *Thou hast put all things under his feet*, might apply to himself. (4.) The word *everything* admits of one most evident and proper exception. Paul, in 1 Cor. xv. 27, when treating of the same psalm and the same word, *everything*, adds: *It is evident that he is excepted, which did put all things under him.* There is, then, the same exception made in this passage: *Everything except God has been placed in subjection to Christ*: χωρὶς is used to express an exception. Theodoret acknowledges that χωρὶς, *except*, is here used to mark an exception, and what that exception is we learn from the parallel passage in the psalm. And the very exception marks as significantly as is possible (and yet with equal brevity, in order that the thread of the argument may not be lost) the vast extent of the things placed in subjection to Christ, which *are absolutely all things except God*; and it is most proper that the exception should precede the very thing to which it is an exception. The same clause, retaining χάριτι, *by grace*, will be explained as follows: *That he by the grace of God might taste death for everything. By the grace of God*

towards us, Gal. ii. 21; Rom. v. 8, and towards Jesus himself. His enemies thought that Jesus suffered and died through the wrath of God, Ps. xxii. 8, 9, lxix. 27; Is. liii. 4; John xix. 7. But it was entirely by the grace of God that he suffered and died, and the gift of this grace is glory and honour: Phil. ii. 9, hath *given* as a free gift, Luke ii. 40, 52; Rom. v. 15. And this noun, *by grace*, means the same as the verbs, *art mindful, visitest*, in ver. 6, from the 8th Psalm. If we adopt this interpretation, ὑπὲρ παντὸς might mean, *for all men*, as far as regards the preposition; but the neuter, παντὸς, is an objection. [On these grounds *Beng.* decides for the reading *χωρὶς, except*. So *Ebrard*, with a slightly different interpretation: *tasted death in behalf of all* (the universe) *except God*; but *Tisch., Alf., Lün., etc.*, with the great weight of authorities, retain the common reading; *in order that by the grace of God, he might for every man taste of death*. So *Alf.*)] *Should taste*—By this phrase, as in every other place, is marked the reality of death; and in this place, as we have said, its *shortness* as well, which is aptly marked by the genitive, θανάτου, of death; comp. eh. vi. 4, note. [The metaphor must not be strained to include these ideas. *Lün., etc.*] To taste death partially is a different thing from the part or shortness of time in which the whole of death is tasted. The signification of shortness is not opposed by Matt. xvi. 28, for there the expression is negative, as in Luke xiv. 24. It is withal borne out by Ps. xxxiv. 9, *taste and see*; otherwise *taste* would not be put before *sight*.

10. *It became*—Ἐπρεπε. So Ps. viii. 1, *Thy glory is set above the heavens*. (Sept. ἡ μεγαλοπρέπειά σου.) As regards the other parts of this verse 10, the proposition which in verses 8 and 9 was adapted to the words of the same Psalm, is now set forth in language better suited to the apostle's purpose; but with this difference, that verses 8, 9, treat more expressly of the *glory*, from what goes before, whereas ver. 10 treats more expressly of his *sufferings*, thereby preparing the way to what follows. The predicate of the proposition is, *It became him for whom and by whom are all things*. The subject follows, *to make perfect, through sufferings, the Captain of their salvation, who brings many souls unto glory*. *Who brings* (ἀγαγόντα) may be resolved into *that by bringing he might make perfect* (ἵνα ἀγαγὼν τελαιώσῃ). But the construction is as follows, that the *Captain of salvation* may be also the *One who brings into glory*. [This render

ing is less correct than Eng. Ver. Connect ἀγαγόντα with αἰτῶ, for it became Him (God) bringing many sons—to make the Captain, etc. Lūn., Alf., etc.] Ἀρχηγός, captain, is compounded of ἀρχή, beginning, and ἄγω, to lead; and ἀρχή in the text prospectively refers to τελειῶσαι, to make perfect, comp. ch. xii. 2: whereas ἄγω has a retrospective reference to ἀγαγόντα. Therefore the proposition comprehends many important doctrines, which may be thus unfolded:—1. Jesus is the Captain of salvation. 2. It was necessary that he should procure salvation by suffering. 3. He was perfected by sufferings. 4. With that perfecting was joined the glory of the sons. 5. The sons are many. 6. This whole plan was an honour to God, though unbelief accounts it a disgrace. 7. It became God that Jesus should suffer and save the sons: because for Him are all things. 8. It became God that Jesus should be made perfect and the sons brought to glory: for by Him are all things.

Hence, preserving the order of the text, we lay down four important points, marked by the same number of letters:—

- A. The glory of the Sons.
- B. The suffering of the Captain.
- C. The salvation of the Sons.
- D. The perfecting of the Captain.

These points are referred to God, for whom and by whom are all things; that is to say, to whom are to be ascribed the beginnings and ends of all things. B and C relate to the beginnings of things; D and A, to the ends of things. But the same four points are transposed in the text by Chiasmus, so that the discourse runs on most elegantly from the end, A, to the intermediate points which are included in B, C, and D. Him—God the Father, who is mentioned in ver. 9, and understood in ver. 5. For whom—by whom—Paul is wont to accumulate prepositions with neat and elegant points of difference. Many—As many as possible; and hence the general assembly or church in ver. 12. Sons—The Old Testament fashion is to call them children; comp. ver. 13, 14, note; the New Testament fashion to call them sons, whose condition is opposed to that of slaves, ver. 15; as in Paul's epistles to the Romans, viii. 15, and the Galatians, iv. 6. Jesus himself is the Son; he makes us the sons of God; he regards us as his

offspring. Comp. Ps. xxii. 31; Is. liii. 10. *Unto glory*—This glory consists in the very fact that they are sons, and are treated as such; Rom. viii. 21. Examine John xvii. 10, 22, and all that is there said, and comp. ver. 7 of this ch. ii. *Glory and holiness, bringing unto glory and sanctification*, are closely akin in meaning, ver. 11. *Of their salvation*—This very word presupposes *destruction*, to rescue us from which it was necessary that Christ should *suffer*. *Glory* follows *salvation*, in Paul's style, 2 Tim. ii. 10, note. *To make—perfect*—In this verb is included the notion of bringing to the end of troubles, and to the glorious goal, ch. v. 9. A metaphor from the public games. For in the epistle, *to be perfected, perfect, perfectness, perfection, perfecter*, as applied to Christ and Christians, are frequently found. Thus *perfecting by sufferings* implies two important points: I. The *glory* of Christ, since it is he to whom, as he has been made perfect, *all things are placed in subjection*. II. Previous sufferings. He presently treats of *these sufferings* expressly, ver. 11-18, although he has touched on them in what has gone before. He has put the discussion regarding *glory* in this very passage first, to render his exhortation more pointed, and to anticipate the stumbling-block occasioned by his suffering and death. But with the ensuing discussion regarding the priesthood, which is set forth in ver. 17, he interweaves a fuller consideration of both these points. Indeed, as regards the *sufferings*, the fact is evident; but he describes the *glory*, mentioning in suitable places the fact that *Jesus has been made perfect*, that *he is in heaven*, that *he has been made higher than the heavens*, that *he sits at the right hand of God*, that *he will be seen a second time*, that *his enemies will be made his footstool*: in this verse and ch. iv. 14, v. 9, vii. 26, 28, viii. i. 2, ix. 24, 28, x. 12, 13, xii. 2.

11. *For*—The close relationship between us is the reason why it did not become Jesus to be *made perfect* without us. *He that sanctifieth*—Christ, ch. xiii. 12. Christ is called *he that sanctifieth*, on account of the entire benefit which he bestows, in that he by himself makes us *holy*, that is, Godlike. *They who are sanctified*—The people, ch. x. 10, 14, 29. *To sanctify, to bring to God, to be sanctified, to be brought to God, to draw near, to have access*, are synonymous. *He who sanctifieth* has been begotten of the Father, and appointed the Sanctifier: *they who are sanctified* are created of God, and appointed to receive sanctification; comp.

ἔδοκεν, *hath given*, ver. 13. This is the origin of his brotherhood, and his communion with flesh and blood (ver. 14). *All*—Construe with *who are sanctified*. [This is impossible. The position makes it refer to both parties, as the Eng. Ver. So *Lün., Alf.*, etc.] *Of one*—That *one* is Abraham, as Mal. ii. 15; Is. li. 2; Ezek. xxxiii. 24. All men are of one, Adam: all Abraham's descendants are of one, Abraham. [But the *One* is God, as Father of the Christians, his spiritual children, *Lün.*, etc.] In this whole passage, Paul, writing to Abraham's descendants, adapts his discourse to them as standing apart from all nations, ver. 16, 17, ch. xiii. 12; as also in Ps. xxii., which is here quoted, ver. 12. Israel is the subject in ver. 22, 23, 24; but the Gentiles, ver. 25-31; and the whole of the discourse which follows concerning the priesthood and sacrifices are specially suited to the capacity of the Hebrews. Therefore this epistle will at some future time contribute largely to the salvation of Israel. If this *one* meant God, the angels should be included; but in ver. 16 they are excluded. *He is not ashamed*—Whereas, but for this cause (namely, that they are of *Abraham*, who is considered, not as a sinner needing salvation, but as the common ancestor, as one who had received the promise), [but see on *of one*, above], there would have been many reasons why he should be ashamed; for we had been by no means holy, but very guilty, ver. 14, 15: yet he is not ashamed; nay, he accounts it as a thing reflecting glory on himself, on account of the holiness and glory unto which he has brought us. It becomes God to have sons in *such* restored souls. Christ is not ashamed of such brethren; comp. *is not ashamed*, ch. xi. 16, note. *To call*—To declare by calling.

12. *Saying*—Here there are three quotations from the Old Testament, by which the apostle's preceding discourse is admirably confirmed by *Chiasmus*, in retrograde order. For

The apostle mentions	Christ says in the words of the Old Testament,
Ver. 10, <i>Sons</i> .	Ver. 13, at the end, <i>I and the children</i> .
Ver. 10, <i>The perfecting by suffering</i> .	Ver. 13, at the beginning, <i>I will put My trust</i> .
Ver. 11, <i>The relationship of the Sanctifier and the sanctified</i> .	Ver. 12, <i>Unto My brethren</i> .

And again, ver. 14-17, the *children*, and the *well-wrought* work of Christ and the *brethren* are mentioned in inverted order. The two chains of quotations, ch. i. on the glory of Christ, and ch. ii. on Redemption, harmoniously correspond with each other. *I will declare—will I sing praise*—Ps. xxii. 22, Sept., save that for *I will declare*, a different Greek word is used. The Messiah declares the *name* of the good Lord, which was unknown to his brethren, in order that they also may praise him. Ps. xxii. 22. *Will I sing*—As leader of the choir; comp. Ps. viii. 3.

13. *I will put my trust in him*—In Isaiah immediately before the passage from ch. viii. subsequently quoted: *In him will I trust*, 2 Sam. xxii. 3, which the Church imitates, Is. xii. 2. The filial confidence of the Messiah in fleeing to his Father [and by no means was he disappointed: comp. ver. 10, end. *V. G.*] from *his sufferings* is indicated, ch. v. 7: comp. 2 Sam. xxii. 4, etc. The apostle quotes a small portion, and implies the whole passage. Our Theologians justly blame the Schoolmen for denying that the satisfaction made by Christ is simply and in itself worthy to ensure our pardon. But yet in this satisfaction the sweetest feature is that pure confidence *which alone supported him* in approaching the Father: Ps. xxii. 10; Matt. xxvii. 43. For he did not make a parade of his merits, but rather confessed the sins that were laid upon him, Ps. lxxix. 6. Therefore as he by himself through faith trusted in the Father, so we by faith, trust in Christ, and through Christ in the Father. This is a very strong argument against the merit of human works. But Christ employed this faith, not on his own behalf, for he and the Father are one, but on behalf of his followers, ver. 16. Every present help made *him confident of* future aid (comp. Phil. i. 6), until he had gained a complete victory over death and the devil. *Behold—God*—Is. viii. 18, Sept., in the same words. It becomes the *First-begotten* to use the term *children*, for he thereby implies that the same persons are both his *brethren* and *his younger brethren*; and all these *he presents* to God who had given them to him to be *saved*, in order that together with himself they may be *glorified*.

14. *Forasmuch then as the children*—*The children* in this passage is not a noun denoting natural age; it is borrowed from ver. 13. It is not fitting in this passage to group the Messiah with a band of children after the flesh;

he is speaking of his children after the spirit. The word *then* introduces an inference from ver. 10, etc. [Trans]ose αἵματος and σαρκός, *blood and flesh*. Tisch., Alf., etc. So Beng.] *Have been partakers of flesh and blood*—The past is used because at the time of the testimony given in the psalm the greater part were already dead. In the psalm he makes mention of *brethren*, in Isaiah of *children*: as respects the time when David and Isaiah prophesied, many of the *brethren* and *children* whom he was about to reconcile were already living, many were already dead. These are not *excluded*, but *included*. *I partake* (κοινωνέω), with the genitive, is found in Prov. i. 11; in the 18th verse of which chapter, *I share* (μετέχω), is used with the same meaning: κοινωνήσας ὁδοῦ, *goeth in company with*, Job xxxiv. 8. In this passage, however, there is an elegance in the change of words which makes *he took part* (μετέσχεν) express the resemblance of one to the rest, *to be partaker* (κοινωνεῖν), the resemblance of many to each other. *Flesh and blood* are sometimes put for man, Gal. i. 16; but here the words are more properly taken in the abstract, as in 1 Cor. xv. 50, although in this passage of Paul's epistle to the Corinthians, *flesh and blood* mean, in addition, the innate corruption of our nature. Elsewhere, as we have just seen, *flesh and blood* is the expression used, the principal part, *flesh*, preceding; which word is sometimes used alone: here *blood and flesh* is used (though some have transposed the words), just as in Ephesians vi. 12. *Against flesh and blood*, lit., *blood and flesh*—I dare not say positively whether the expression occurs by chance, or whether there is some reason for putting αἷμα, *blood*, first: on which point Physiologists must be consulted. Although my commentary does not descend so low as to touch these points, yet it scarcely escapes the censure of hypercriticism from those who are too careless about the exact meaning of heavenly words. *Himself*—Αὐτός. *Of the same* (τῶν αὐτῶν), follows harmoniously. *Likewise*—Παραπλησίως. Παρά, like the Latin *sub*, sometimes weakens the meaning of the word with which it is compounded; but here it is almost the same as *in all things* which occurs presently, ver. 17, ch. iv. 15. Therefore the apostle, in entering on this discussion, uses the word *likewise* (παραπλησίως), in order to explain his sentiments cautiously and gradually; comp. Phil. ii. 27, note: and the less significant particle is

the more suitable, because in this passage *without sin* is not yet added. Therefore the *reality of the participation* remains. *Of the same*—This, as the article shows, is not a mere relative: it means *the same things* which happen to the brethren while they groan beneath their burden of flesh and blood, not even *death* being excepted. [But it refers to *flesh and blood*, as in Eng. Ver., *Lün.*, etc.] *That*—Here the subject is briefly noticed; it is more fully explained ch. v. 7, 8, 9. It will be worth while to compare thoughtfully the two passages, chapters v. and ii., until we clearly see how both end with a eulogy on the great *High Priest*. *Through death*—A paradox. Jesus, by suffering death, conquered; the devil, by wielding it, succumbed. Jesus, in his turn, imparts life to us through his flesh and blood: John vi. He assumed our nature that his body might be given up, and his blood shed. Therefore the delivering up and the shedding are chiefly contemplated; John vi. 51. *Might destroy*—This is inferred from *thou hast put in subjection*, ver. 8: comp. 1 Cor. xv. 27, with the preceding, where Paul uses the same synonyms *to destroy* (*καταργεῖν*), *to put under foot* (*ὑποτάσσειν*). So Ps. viii. 3, *that thou mightest still* (*τοῦ καταλῦσαι*) *the enemy and the avenger*. *That had*—Subject to a certain limitation, namely, that the captives should receive no injury thereby: Is. xlix. 24, where the devil does not seem to be called *just* in a moral sense, but a *mighty* tyrant, having *power* over his captives: Col. i. 13; 2 Pet. ii. 19, end: although *power* is here used in a restricted sense as opposed to *authority*. Death was the officer and servant of the devil, as of a hard master, delivering to him those men whom he destroyed while they were living in a course of sin; but Jesus, by dying, has made those who die his own, Rom. xiv. 9. *Power*—Great indeed, Matt. xii. 26, 29. *Of death*—By sin. *That is*—The *power* was manifest; men did not perceive who was the secret wielder of it.

15. *Deliver*—From the devil, who had the power of *death*. *Them*—A demonstrative with reference to what precedes. [Rather, to what follows; *them who through fear*, etc. *Lün.*, etc.] *Through fear*—Even before they experienced the actual power, for that was not till afterwards: on *fear*, comp. ch. xii. 19, 20: Ex. xix. 21, 22; 2 Sam. vi. 9. *Of death*—Sudden death was inflicted on unwary transgressors under Moses, and even afterwards. *All*—As

opposed to *a little*, ver. 9. The *brethren* live at different times during many generations. *Lifetime*—That life was not life. *To bondage*—As opposed to *many sons unto glory*. *Paul* brings out the same antithesis, Rom. viii. 15, 16. Politicians define liberty to be *living as we choose*; *slavery* to be *living not as we choose*.

16. *Verily*, lit., *as we well know*—*Δύπρον* [Eng. Ver., *verily* loses the force.] A particle of courtesy, implying *conjecture*, but by the addition of *οὐκ*, *not*, promoting *assurance*. The whole verse has a wonderful declarative power; comp. *πρόδηλον*, ch. vii. 14. Not angels, therefore *us*; there is no third party. *Of angels*—Without the article. That is to say, those whom he *takes* are not angels without flesh and blood. *He took—on him*—Christ *lays hold of*, or *takes*, in the words quoted; *about to aid*, *about to deliver*, ver. 15, 10, 11. The same word occurs, ch. viii. 9; Matt. xiv. 31. If the arguments related to the actual incarnation of the Son of God, the singular number *angel*, or the angelic nature, would be used in the antithesis; as it is, since *angels* occurs in the plural, *seed* is taken collectively. *Seed of Abraham*—So he calls the whole human race, and he does so by Synecdoche [part for the whole], because Genesis is referred to, and the promise given therein to Abraham, which related specially to descendants of Abraham, of whom Christ was one. [But this is forced. The meaning is, *the Jewish race*. He names one race instead of the whole, representing the idea more vividly to the *Hebrews* to whom he writes. *Lün.*] Moreover, this epistle is addressed to the descendants of Abraham, it was unsuitable to say, *of the seed of Adam*, because there is an opposition between the first and the second Adam. But yet the Gentiles are not excluded, for it is not to them, but to the angels, that Abraham's seed is opposed; and all believers are the seed of Abraham. [See ver. 12, concerning *the church*; comp. Ps. xxii. 23, 26, 28. *V.G.*] The omission of the article before *σπέρματος* corresponds in my opinion to the Hebrew construct state. It would rather exclude the carnal Jews than include the Gentiles.

17. *Wherefore*—This particle (*ὅθεν*), occurs six times in the epistle, but never in the epistles signed with Paul's name; but yet it is found in Paul's speech, Acts xxvi. 19. *It behoved him*—A noble expression, ch. v. 3. *It behoved him*, both on account of his relationship, and because he

had undertaken it in the Old Testament, ver. 12, 13. There is now more confidence in his way of speaking; comp. ver. 11, *he is not ashamed. In all things*—In all sufferings and temptations. *To be made like*—This is a recapitulation of what precedes. A summary of what follows is immediately added. *Unto his brethren*—Ver. 11. *That*—The apostle three times touches on the High Priesthood, till he reaches its full discussion, ch. vii. He approaches the discussion by three steps. I. It behoved him to be made like unto his brethren, *THAT he might BECOME a merciful and faithful High Priest* (in this passage). II. HE WAS CALLED a High Priest when he was made perfect, ch. v. 10. III. He was MADE High Priest when he entered into that which is within the veil, ch. vi. 20; and this entrance being once made, he always pleads with God in our behalf as a Priest, ch. ix. 24. [*Beig.* renders, as Eng. Ver., *a merciful and faithful High Priest*; but the Greek seems to mean *merciful, and a faithful High Priest. De W., Lün.*] *Merciful*—This word, like *faithful*, is taken together with *High Priest*; ch. iv. 15, v. 2. He was *merciful* toward the sin-burdened *people*; *faithful* as regards God. There is in this passage a *Chiasmus* [cross reference]. We have the *Priest* and the *High Priest*, who has the right of approaching and of bringing men to God. A practical application is made of *faithful*, ch. iii. 2, and of *merciful*, ch. iv. 14, etc., while *High Priest* is discussed, ch. v. 4, 5, vii. 1, 2, the practical application being in ch. x. 19. There is a very similar setting forth of many things in Rom. i. 16, note. As regards these three points, *merciful* precedes *might become* [Eng. Ver., *might be*], because it is deduced from what was previously said. It is right to connect the other two, because they come under discussion afterwards together with the first. But it is elegant to let *merciful*, and, conjointly with it, *faithful High Priest*, have a rather absolute meaning in this proposition, because the subsequent discussion in turn contemplates *faithfulness* without the *priesthood* in Moses, and *mercy* with the *priesthood* in Aaron. In the first place, Jesus is *merciful*. No one can suppose that Jesus was more merciful before he suffered, and is more severe now. Only let us escape the wrath of the Lamb which is yet to come. *High Priest*—The Latin *Priest* (*pontifex*) was called so because *he built a bridge* at Rome, or

sacrificed on a bridge; and the priest was either alone or with others; but the *High Priest* was exalted above the others over whom he presided. In the Gospels and Acts, where the Jewish *high priests* are often mentioned, the word *pontiff*, which is commonly used by the Vulgate and others, will, I think, offend nobody; but in this epistle, especially where Christ is treated of, it is scarcely so suitable, I think, to Paul's style, as to Numa's institutes. At any rate Schmidt uses it reluctantly, and ever and anon substitutes *chief priest*; but a single word is better, especially when there are other epithets in addition, as *merciful and faithful* in this passage; for even in ch. iv. 14, one cannot well say a *great chief pontiff*. The most convenient term is *High Priest*, which has long been employed by learned men. As respects the subject, this glorious title of *High Priest* recurs soon afterwards, ch. iii. 1. But Christ is nowhere expressly called a *Priest*, except in Ps. cx., Zech. vi. 13, and in this epistle; in this epistle alone is Christ's priesthood professedly discussed. And hence it appears how peculiar and how necessary this book of the New Testament is. However, in all these places, even those from the Old Testament, there is also mention of his *kingdom* as well; and this is frequently spoken of in other places without his priesthood. Even on the Cross, on which this Priest finished his sacrifice, his title was *King*. The office of priest, as well as that of king, belong to the First-begotten. *In things pertaining to God*—So ch. v. 1. *The sins*—Which bring death and the fear of death. *Of the people*—Whom he called the *seed of Abraham*, ver. 16. He himself knew no sin. He made atonement for the sins of the *people*, Isa. liii. 8.

18. *In that*—This is used adverbially; Rom. ii. 1, [i. e., *in so far as* or *because*. Lün.]. *He is able*—This power of the soul is treated of, ch. iv. 15, v. 2. *To succour*—Hence Paul infers the *help*, ch. iv. 16.

CHAPTER III.

[The two divisions ch. i. 5, to ii. 18, and ch. iii. 1, to iv. 16, are exactly parallel ; thus :—

I. THE SON AND THE ANGELS.

a. The Son is in himself superior to angels, ch. i. 5-14.

(Exhortation, ii. 1-5.)

b. In him, *man* is raised above the angels, ii. 6-16.

For he was at the same time *High Priest*, ii. 17, 18.

II. THE SON AND MOSES.

a. The Son is in himself superior to Moses, ch. iii. 1-6.

(Exhortation, iii. 7-19.)

b. In him, *Israel* is led to his rest, iv. 1-13.

Therefore he was at the same time *High Priest*, iv. 14-16.

[Ebrard.]

1. *Wherefore*—A particle marking urgent exhortation. Those very things said in ch. ii. should make us *take heed*. *Brethren*—He now first addresses those to whom he is writing. And from ch. ii. 11 a sanctity attaches to the title *brethren*. *Holy*—There is a *Chiasmus* [cross reference] in this verse. *Of the heavenly calling*—Made by our Lord from heaven, leading men to that place whence it was made, ch. xii. 25, *of the calling of God from above*, as *Paul* says, Phil. iii. 14. [*Heavenly*—Which comes from heaven, and calls to heaven; its origin, its substance, its aim, all are heavenly. *Delitsch* in *Alf.*] The correlative of calling is *confession*; of which the writer treats further on. So *Paul* in 1 Tim. vi. 12. *Partakers*—The same word occurs, ver. 14, ch. vi. 4, i. 9, xii. 8. *The Apostle*—The Ambassador of God the Father; he who pleads the cause of God with us. Hence we are called *partakers of the heavenly calling*. And *High Priest*—Who pleads our cause with God. Hence we are called *holy*. This *Apostleship* and *High Priesthood* are both comprised in the one word *Mediator*. As an *apostle*, *Jesus* is compared to *Moses*, as a *priest* to *Aaron* (which title of *priest* is resumed iv. 14), and at the same time is preferred to both. He alone holds united and in a greater degree both dignities, which those two brothers held separately. Here he is called, relatively, *faithful*, just as he is called *true*, John v. 31, a testimony which cannot be refused. *Of our profession*—Not that which is made to men, but that which is made to God. This word finely expresses the nature of faith, which meets the promise with a ready response. God who *sent* his Son and gave him to

us as our *priest, speaks* (λέγει): man *agrees* (ὁμολογεῖ), assents, subscribes. So ch. iv. 14, x. 23. This they did most usually in baptism. The opposite is *contradiction* (ἀντιλογία), ch. xii. 3. [Omit the word Χριστὸν, *Christ*. *Tisch., Alf.*]

2. *Who was faithful*—Comp. *My servant Moses is faithful in all my house*, Num. xii. 7, at the end (comp. ver. 5 of the same chapter). He calls him *faithful*, who himself is so, and is recognised and praised by God as such. Hence arises fidelity in office, and faith on the part of the hearers without exception, for this very reason that Moses is *faithful*; comp. Num. xii. 8, likewise at the end. *To him that appointed him*—His heavenly Father *appointed* *Jesus Christ* to be both his *Apostle* and *High Priest*, ch. v. 5; where *to be made* (γενεθῆναι), by the word of the Lord, corresponds to *him that appointed him* (τῷ ποιήσαντι). Add Acts ii. 36. [But ποιήσαντι cannot mean *appointed*, but *made, created*; He was *faithful to him that made him*; i.e., either *made him the Man Jesus, the Apostle*, etc. (*Alf.*), or *made him* by eternal generation. *Lün.*] And this arouses our *faith*. There is a very similar expression, 1 Sam. xii. 6, 8: *God who appointed* (ὁ ποιήσας) and sent *Moses and Aaron*. As also *Moses*—So Deut. xviii. 15. He praises Moses, by way of conciliating the Jews, before preferring Christ to him; although he has prepared their minds for hearing it, by giving Jesus the preference even to angels. *In all—house*—A rare appellation in the time of Moses. *His*—God's, ver. 6, note.

3. *For*—The giving of the reason refers back to *consider* (κατανοήσατε). *Of more*—Christ, a prophet, as Moses, Acts iii. 22, note (whereas the other prophets only explained Moses); and yet different from Moses, ch. viii. 9; John i. 17. Here he is greater than Moses. *Glory—Honour* follows further on. *Honour* rather marks something inward in this passage; *glory* follows it. *The house*—The genitive is governed by the comparative, *more* (πλείονα); for it is an Enthymeme [a syllogism, in which one premiss is suppressed] as follows; Christ is greater than the house (for the house is being built: Christ has built the house and all things, and so Christ is God); therefore Christ is greater than Moses. The reason is: for Moses is less than the house, as a minister, and as it were a portion of the house; comp. Matt. xii. 6, note.

4. *But he*—Christ. The article marks the subject, and

has here also the force of a relative, as in ch. vii. 6. God is the predicate. [This assertion of the Divinity of Christ would be out of place here, when the argument is on his superiority to Moses, in God's house, as the Son. The Eng. Ver. gives the sense. So *Lün., Alf.*] GOD—Absolutely. Moses was a God to Aaron, but not God absolutely.

5. *And*—Another reason for Christ's superiority to Moses. *Servant*—So Num. xii. 7, Sept. This implies the superiority of Moses to all other prophets; but on the other hand describes Moses as inferior to Christ the Lord. *For*—He served, that testimony might be given by him. *Of those things which were to be spoken*—Which Moses was to speak (ch. ix. 19), chiefly of Christ; and afterwards Christ himself was to speak. In ch. ix. 19, there is a verbal parallelism, which however at the same time introduces a similar reason, namely, what Moses had spoken and was about to speak, to meet the exigencies of the time, Num. xii. Miriam did not dispute Moses' authority with reference to the past, but wished to claim as much to herself for the future, on account of certain past proofs of her fitness for it.

6. *But Christ*—Moses is inferior to him. The ambassador, in the king's absence, holds a very prominent position, but when he is present sinks back into one of the vulgar herd. Here also understand *is faithful*. The Son shows his faithfulness in all matters appertaining to the Father and himself as well. *Over* (ἐπί)—This word shows his surpassing power; the word used in the case of Moses is *in* (ἐν), ver. 5. *His own*, lit., *his*—[The house is *God's* throughout; Christ its chief authority and glory. *Lün., Alf.*] That is, *God's*, ch. x. 21. *If*—There is the same sentiment in ver. 14. This is an abbreviation of *the house we are*, since we have confidence; *the house we shall be*, if we retain our confidence. *Paul* uses very similar language, Col. i. 23, note. *If we hold fast*—So ver. 14, ch. x. 23. The word, κρατεῖν, is used with the same meaning in ch. iv. 14, vi. 18. [Omit μέχρι τέλους βεβαίαν, *firm unto the end. Tisch., Alf.*] *The confidence*—A word often used in this epistle, comp. ch. iv. 16, x. 19, 35; like ἐλπίς, *hope*, ch. vi. 11, 18, vii. 19, x. 23, and πληροφορία, *full assurance*, ὑπόστασις, *resting confidently* on a belief; παρρησία, *is confidence* toward God: καύχημα, *is glorying* over enemies.

7. *Wherefore*—[Connect with *take heed*, ver. 12. Lün.] A choice inference, which gives its force to this whole passage. Jesus is *faithful*: be not ye *unfaithful*, ver. 2, 12. [As—The conclusion is at ver. 12. *Not Crit.*] *The Holy Ghost saith*—So ch. ix. 8, x. 15. *To-day*, etc.—Ps. xcv. 7, to the end, Sept. *To-day*, namely, *David's day*, as opposed to that of *Moses*, ver. 8. *If*—*If ye will obediently hear his voice*. Under this hearing is included any kind of hearing, ver. 16, ch. iv. 2. The force of this clause is joined in the Hebrew with that which goes before, and thence falls on what follows. *Voice*—Full of grace, in these prophetic words, which ought to be heard on that very account.

8. *In the provocation—temptation*—In ver. 9, by *Chiasmus* [cross reference], *temptation* is first discussed, then *provocation*. Both refer to the History, Ex. xvii. 7, as being the first account of this misconduct: comp. below ver. 16, *they that came out*. We should guard against the first offence; for from this more are very easily engendered, and the first is usually the one most severely blamed. *In*—That is to say, as in the day. So the Hebrew text has it. *The wilderness*—The scene of most important events.

9. *When*, lit., *with which*—Supply *temptation*. [But οὐ means *where*: *in the wilderness, where*, etc. Lün. Alf. Omit με, *me*, and for ἐδοκίμασάν με, *proved me*, read ἐν δοκιμασίᾳ, *by way of trial*. Tisch., Alf.] *Your fathers*—Whose hardness of heart is often mentioned. Therefore the authority of the *ancients* is worthless. *Tempted me*—Whether I was able or willing. *Proved*—That is to say, *thoroughly tried*, not *approved*. Let what follows be carefully considered. *Saw*—Clearly, but without good result. *My works*—Most glorious chiefly in helping, but partly also in punishing. *Forty years*—In the Hebrew and Septuagint, this is joined with *I was grieved*, as also it is below, in ver. 17. The people saw God's work and offended Him, until they filled up the measure of their guilt. Here it is joined with *they saw*; and thus the hardness of the people's heart is implied.

10. *Wherefore*—This particle is lacking in the Hebrew and the Septuagint. *I was grieved*—Gr. προσώχθισα. A word very often found in the Septuagint, but scarcely anywhere else. Ὀχθος signifies *a raised eminence*: hence ὀχθέω, used of the mind, is *I am roused*; προσώχθισα, *I was grieved*, so that they could not enter into the land, when too late they wished to do so. The phrase, *to walk contrary*, Lev. xxvi.

24, 28, is akin to it. *With that generation*—[For ἐκείνη, *that*, read ταύτη, *this*. Tisch. Alf.] The Greek ἐκείνη, *with that*, signifies removal and alienation. *And said*—With my mouth I expressed the *disgust of my soul*. Observe the gradation which follows: first *disgust* with those who *sinned* made him *say*; then *anger* felt more heavily against those who did not *believe*, made him *swear*: comp. ver. 17, 18. The first temptation (Ex. xvii.) soon became the cause why God *was grieved*. Then followed the complaint regarding the erring of their heart, then anger, and the oath. Thus there is a wider distinction between *disgust* and *anger*, the *complaint* and the *oath*. *They*—This word in the Hebrew is very emphatic. Therefore it is not included in *I said*, but the meaning is this: they perceived that I was disgusted with them, but yet *they* did not one whit more desire to know my ways. There is a similar antithesis between *they* and *I*, in ch. viii. 9; comp. ver. 10. So *but they*, Ps. cvi. 43; comp. also Luke vii. 5; Is. liii. 7, in the Hebrew. *They have not known my ways*—This is *unbelief*; the *sin* described in ver. 9, by *they tempted*. Concerning both, again, ver. 12, 13, and ver. 17, 18. *My ways*—By which I wished to lead them as my flock to rest.

11. *So I swear*—The oath preceded the forty years. [*If*—Gr. εἰ not rendered in Eng. Ver.] The apodosis which contains the actual oath is omitted for the sake of *Euphemism* [softening of the expression]: εἰ, *if*, is here negative, as ἤ μὴν, *surely*, is affirmative, ch. vi. 14. *They shall not enter*—By my ways. *Into my rest*—In the promised land. The people are compared to sheep in Ps. xcvi. 7, whose supreme good is rest, Ps. xxiii. 2.

12. *Take heed*—This word depends on *wherefore*, ver. 7: the conclusion here to ver. 7, also introduces the word *brethren*; 1 Thess. iii. 7. The same word occurs in ch. xii. 25. The *heart* is not to be trusted, Jer. xvii. 9. *Lest—of unbelief*—Observe the connection. Christ is *faithful*, ver. 2; therefore we ought to be *faithful* to him, not *unfaithful*, as our Fathers were to Moses, ver. 18, 19, ch. iv. 2, 3, vi. 12. In like manner *Paul* contrasts God's faithfulness and man's *faithlessness*, Rom. iii. 2, 3; Tim. ii. 13. *Be*—Care must extend to the future as well, on account of the greatness of the danger. The future indicative is used for the present subjunctive. *Evil*—An *unbelieving* people; an *evil* nation and unhappy; comp. *miserably wicked*, Matt. xxi. 41. *In*

departing—The antithesis is to *let us draw near*, ch. iv. 16, and to *confidence*, which follows further on in ver. 14; comp. Jer. vi. 8, *let not my soul depart from thee*. The whole of this passage of the apostle is in harmony with Jeremiah, xvii. 5, 6. *Cursed is the man who TRUSTETH in man, and whose heart DEPARTETH from the LORD; he shall not see when GOOD cometh. From the living God—The life of God animates our faith most powerfully and promptly. The living God is also praised, ch. ix. 14, x. 31, xii. 22. He who revolts from Christ, revolts from God; ch. iii. 12-19. [Namely, the very God of Israel, Alf.] Chiasmus.*



13. *One another*—So far from instigating and provoking one another, let each exhort himself and others. *Daily, to-day*—Words etymologically related; ch. iv. 7. *While*—As long as. This *to-day* will not last for ever. *Is called*—While that psalm is heard and read. *Lest any—be hardened*—Repeated from ver. 8. *Through the deceitfulness*—Reference to *they do err*, ver. 10. *Of sin*—*Unbelief* and *sin* are synonymous, John xvi. 9; Neh. vi. 13: when mentioned together they differ from each other as the species from the genus: and *unbelief*, as the chief kind of *sin*, involves something more sad and deadly. But if *sin* stands by itself, the genus, *sin*, is narrowed down to this particular species, namely, *unbelief*: as *sin* (*ἁμαρτία*) is literally *missing the aim*, which results especially from *unbelief*, the grace of God having been neglected.

14. *Partakers of Christ*—Ver. 1, 6. So *partakers* of the Holy Ghost, ch. vi. 4. *The beginning—to the end*—Comp. ch. vi. 11, xii. 2. A Christian, inasmuch as he has not yet attained perfection, regards himself as a beginner. *Of our confidence*—Ch. xi. 1; 2 Cor. ix. 4, note. *Steadfast*—Gr. *βεβαιων*. A common word in this epistle, with its synonyms, *unwavering* (*ἀκλιανής*), *immutable* (*ἀμετάβητος*), *safe* (*ἀσφαλής*), *strong* (*ισχυρός*).

15. [Beng. and Eng. Ver. are both wrong in rendering this verse; it is variously explained, best by Ebrard and Alf., who render, *For* (since) *it is said, to-day*, etc.: giving the proof that we must *hold fast*, to become *partakers*, etc.] *While it is said*—The connection is with ver. 13, the

reference being made to *exhort*. Even in the psalm the Divine exhortation precedes, viz., *O come ye*. Comp. Ps. xcvi. 7, that is, it rests with yourselves alone whether this be merely an invitation and offer, in the first place, or also actual enjoyment, in the second. So *in that he saith*, ch. viii. 13. *As in the provocation*—It is taken as a proper noun, with its signification [in the Heb.]

16. [For τινές, *some*, read τίνες, *who*. Also put a note of interrogation after each clause. *Tisch., Alf.*, etc. Render, *For who, when they had heard provoked? Nay was it not all, etc. Alf., Lün.*] *Some*, lit., *who* (τίνες)—Many write *some* (τινές), but this weakens the apostle's argument: *some, but not all*, is rather a general expression regarding the Provocation, ch. iv. 6; Ex. xvii. 2. It is plainly a question, as in ch. i. 5, 13, and a very strong *Anaphora* [repetition of a word in beginnings], withal, *who, with whom, to whom*, ver. 16, 17, 18; and those three verses mark, 1, The beginning of the Provocation, soon after the departure *from Egypt*; 2, The forty years of trouble in the *wilderness*; 3, The refusal of the entrance *into the land of rest*. *Houbeit not* (ἀλλ' οὐ) occurs, ver. 16, as *but* (εἰ μὴ), ver. 18; for neither is properly interrogative, but both stand under the interrogative word, *who* (τίνες). That the force of the particle may be the more apparent, imagine some one to say, *There were men who provoked, but not those who went out*. The apostle denies that, and therefore says, *who were they, but these?* that is to say, *these were the very persons*. There are similar particles in Luke, ch. xvii. 7, 8, and in *Paul*, 1 Thess. ii. 19. [*Beng.* explains πάντες, *all*, to mean here, *none else but merely those*, a meaning which it cannot by any possibility bear. *Lün., Alf.*] These are not in this passage said to have been *brought out*, but to have *come out*. They had already received a pledge of Divine help, and had followed the Divine guidance; but their future progress was not in accordance with that excellent beginning (comp. ver. 14). Chrysostom evidently reads, *who; of whom*, says he, *has mention been made as being hardened?* where *those hardened* (comp. ver. 15) are the same as *those who provoked*. *When they heard*—Ver. 15. *Provoked*—The Lord, by quarrelling with Moses, Ex. xvii. 2. *By Moses*—Whose words, when heard, they ought to have obeyed.

17. *Whose*—As proved by the event. So also ver. 19. *Carcasses fell in the wilderness*—Num. xiv. 29, Sept., *your*

carcasses shall fall in the wilderness. This expression, *carcasses, mere perishable bodies*, always marks indignation. *Κῶλα, carcasses*, means limbs, or properly feet, according to Eustathius. Reducing the forty years into days, and taking the average of deaths on each day, we have forty deaths a day. A great cause for writing Psalm xc.!

19. *They could not*—Though they afterwards would fain have done so.

CHAPTER IV.

1. *Let us fear*—Where many have fallen, there is cause for fear. *A promise being left us*—After others have slighted it. There is the same word in the same sense, Rom. xi. 4. Ἀπολείπεται, *remaineth*, ver. 6, 9; ch. x. 26, is a kindred verb. This, interwoven with the exhortation, is proved, ver. 3. The verb, I *promise* (ἐπαγγέλλομαι), and the noun, *promise* (ἐπαγγελία), are frequently used in this epistle. The subject of this chapter is the rest of eternal life: for it is still *to-day*, while we are in danger of falling, if we indulge in hardness of heart. *To-day*, if well employed, ends in *rest*. *Rest* is that which once obtained is never again lost. We are now (comp. ii. 5, note) urged onwards. We are not denied a foretaste in this life; but we are denied the fulness of our *rest*. All foretastes of *rest* are evidently small, when compared with things above. *Any should seem*—*Euphemism* [agreeable statement of an unpleasant fact]. Let each so run, that it may be said of him beyond dispute, *This man runs*. Δοκεῖν, *to seem*, here, ὑπόδειγμα, *an example*, ver. 11, and ἐνδείκνυσθαι, *to show*, ch. vi. 11, are kindred terms: for he who *shows* a desire does not *seem* to remain; he who *seems* to remain is an *example of obstinacy*. *To come short*—The same word occurs, xii. 15. The examples of it occur, ch. xii. 17; Num. xiv. 40; Luke xiii. 25: *to fail to keep the passover*, Num. ix. 13. Ὑστερεῖν, in Plato, at the beginning of the Gorgias, means *to come after the festival is ended*.

2. *For*—This refers to let us fear. *Unto us was the Gospel preached*. Let us regard this as addressed especially to ourselves, who are called *Evangelical*: ver. 6. *As well as unto them*—The promise of the land of Canaan had been made to those old fathers, ver. 6. *Did not profit*—*Meiosis*

[That is, less is said here than is intended]. On the contrary, through not believing, they received the greatest harm. Understand also, *and will not profit us without faith. Not being mixed*—The word is entirely mixed with and infused into the soul that believes; and where it is mixed, it shows itself wonderfully, like a healing draught, or aught else that is more potent, ver. 12, 13. *In them that heard it*—Regarding these, comp. Rom. iv. 12, note. To these are opposed *those who have believed*, in the next verse.

3. *For*—This refers to a *promise being left*, ver. 1. [Rather to *faith*, *believed* being emphatic. *Lün.*] *As*—The only hindrance is *unbelief*. *Although*—The protasis is, *although the works were finished from the foundation of the world*. The apodosis is, *yet he said, I have sworn*. But because in the text the apodosis precedes, the *yet* is suppressed. The proposition is, a rest remains to us. The proof of it is this (ver. 3-11). In the psalm, rest is spoken of; and yet the *that* does not mean, I. God's rest from creation; for this took place before the Mosaic times. Therefore at the time of Moses, another rest was to be looked for, of which the men of that period, who had heard, plainly fell short. Nor yet, II., does the rest, which they obtained by means of Joshua, correspond with the description of this rest; for the Psalmist did not sing of it till afterwards. He sang, therefore, III., of a rest posterior to all these kinds of rest, one which will take place in heaven.

4. *He spake*—God, who also speaks in ver. 5, 7. The seventh (day). *And God did rest on the seventh day from all his works which he had made*—Gen. ii. 2 (Sept.). *Rested*, betook himself, as it were, into his own eternal tranquillity. It is worthy of notice that Moses has mentioned the end of the former days, but not of the seventh. In the Hebrew version it is *from his work*. It was one work, including many works. The single Greek word, *rested* (*κατέπαυσεν*), corresponds to two Hebrew words connecting two passages very suitably, Ps. xev. and Gen. ii.

5. *In this* (saying of the psalm) [Eng. Ver. *place*]—So *in another*, ch. v. 6.

6. *Seeing therefore*—God does not wish his rest to be unenjoyed: Luke xiv. 23. *First*—Under Moses. *Preached*—A word rarely used with reference to the ancients. The

promise of the land of Canaan is doubtless spoken of, but with a view to the *Gospel* of eternal life. [*On account of disobedience—Not unbelief, as Eng. Ver. Alf.*]

7. *Again*—Who would have imagined that Ps. xev. contained so important and impressive a sermon? Let us highly prize God's words; comp. ch. x. 8, note. *He limiteth*—God. *Day*—This is inferred from the quotation which presently follows, *to day*, etc. See what beautiful emphasis he lays on *day*, as he frequently does on single words, ch. ii. 8, 11, 12; vii. 11, 21; viii. 13; x. 9; xii. 5, 27: *the day* of striving for the heavenly rest, ver. 8. *In*—So ch. i. 1. [That is, *dwelling in, inspiring* David. But it is rather *in David*, i. e., his book, the Psalms. *Alf.*] *So long a time*—Upwards of four hundred years elapsed between Moses and Joshua and David, who wrote this psalm. [For *εἶρηται*, *said*, read *προεἶρηται*, *said before*. *Tisch., Alf. So Beng.*] *Is said*, lit., *as it was before said*—The apostle refers his hearers to the whole text, as quoted above from the psalm.

8. *Jesus*, lit., *Joshua*—[The usual form of *Joshua* in Greek. To retain *Jesus* here, as Eng. Ver., introduces utter confusion. *Alf.*] *Would he not*—There is a like mode of reasoning, ch. vii. 11; viii. 4, 7; xi. 15. *Of another day*—By duly employing which, they may also attain to another rest.

9. *Therefore*—Because he speaks of another day. *Rest*—Gr. *σαββατισμός*. The word is used in exchange for *κατάπαυσις*, comp. the next verse. In time there are many sabbaths; but then there will be *the keeping of a sabbath*, one perfect unbroken enjoyment of rest. This verbal noun is very emphatic: it is not found in the Sept. There will be no elementary sabbath in heaven, for earthly labour will have been abolished; but an unbroken rest which will vary, however, according to the different state of the priests, and the rest of the blessed ones, and according to the intervals of the heavenly times to which the new moons and sabbaths of the Jews corresponded; Isa. lxvi. 21, 23. *To the people of God*—When treating of reconciliation, he had said *of the people* absolutely, ch. ii. 17; but now, when treating of the eternal rest, he says, *to the people of God*, that is, *to the Israel of God*, as *Paul* speaks in Gal. vi. 16. He therefore specially intends the Israelites (as far as he is writing to the *Hebrews*) and those, believers.

10. *For*—Verse 9 is proved: He who has entered into the rest of God, rests from his works; but the people of God do not yet rest. Therefore they have not yet entered in. It remains for them to enter in. [But the reference is to Jesus. He has finished his works and entered into his *Sabbath*; his people therefore shall share it. Comp. ver. 14. *Ebrard*. So *Alf.*] *From his own works*—Even from good ones done at the fitting time. There is labour before rest; and that would doubtless have been the case, even in paradise, Gen. ii. 15. *As*—God's work and rest are the pattern to which we ought to be conformed.

11. *That*—Future, great. *After the same*—As the men of old time. [Better, *fall into the same example of disobedience*, that is, into the same contradiction with them, so as to become an example. *Lün.*, *Alf.*] *Fall*—With the soul, not merely the body; ch. iii. 17. Moses, when he recounts the destruction of the people in the wilderness, omits all reference to the ruin of their souls. *Example*—The same word occurs in viii. 5, ix. 23. He who falls through *unbelief* is an example to others, who say in consequence, See, *that man* has fallen by so doing.

12. *For*—*quick* [i. e., *living*]—The power of God's word and the omniscience of God himself are described as salutary to those in whom God's word is mixed with faith, but as terrible to the obstinate: comp. 2 Cor. ii. 15. *The word of God*—That is preached, ver. 2, and combined with blessings, ver. 2, and with curses, ver. 3. For Christ, the personal Word, is not said to be a sword, but to have a sword (comp. Jos. v. 13, to which passage the one before us referring to Joshua seems also to refer); nor is he called *judicial*, but a *judge*. The title, *Sword*, given to God, Dent. xxxiii. 29, is suitable to poetry, but not to the ordinary prose style found in epistles. *Piercing even to the dividing*—A parallel occurs shortly, *κριτικός*, *discerning* [Eng. Ver., *a discerner*.] *Of soul and spirit*—Hence it is plain that soul and spirit are not synonymous, but the spirit is in the soul. Man, viewed according to his nature, consists of soul and body, Matt. x. 28; but when he has the working of God's spirit within him, he consists of spirit, soul, and body. *Joints and marrow*, describes by *Syuecloche* [part for the whole], the inmost parts and recesses in the spirit, soul, and body of man. Moses forms the soul, Christ the spirit, 2 Cor. iii. 6. The body is drawn by the soul, both

by the spirit, 1 Thess. v. 23. The spirit is divided from the soul by the power of the word of God, when the former is claimed for God; the latter is left to itself, in so far as it either does not keep pace with, or does not follow the spirit. And as the *joints* are not only divided from the *marrow*, but moreover *joints and marrow* are each divided into parts of their own; and as *intentions* are not merely distinguished from *thoughts*, but there are also distinctions among *intentions*, and distinctions among *thoughts*; so not merely is the *soul* divided from the *spirit*, but *soul* and *spirit* have each their respective divisions, as it were: Luke ii. 35. *Flesh* and *spirit* are also separated; 1 Peter iv. 6, note. *Thoughts and intents*, lit., of the *intentions and thoughts*—He comes from the greater parts as *soul and spirit*, and from the less as *joints and marrow*, to the mental faculties. *Intention* (ἐνθύμησις) involves feeling; then by gradation follows *thought* (ἔννοια), expressing something simpler which existed previously, and is of a more inward nature. Each fosters either what is good or what is bad.

13. *Creature*—A word quite general: presently we have *all things*. *In his sight*—*His*, God's, ver. 12. It will be easy to analyse this statement, if both parts of it be put in the nominative case. It is God, whose word is quick: it is God, before whom every creature is manifest. So, in ch. xi. 23, the nominative case is understood: By faith Moses' *parents* hid Moses. Ch. xi. 30: By faith the *Israelites* went round the walls of Jericho, that they should fall. God's omniscience is revealed to men by the word; and those who have not the word yet feel His omniscient power in their consciences. A striking argument for the truth of religion from its power. *Opened*—lit., *laid on its back*—Both in Greek and Latin, *I lay on its back* is used for *I lay open*. Bodies which lie forward, are scarcely considered naked, for they cover themselves; those *which lie supine* have all their noblest and most distinguished parts displayed to view. [This is doubtful, but no better meaning has been given. This is essentially that of *Län., De W.*, etc.] Show, O man, *shame and fear* toward thy God; for no veil, twisting, bending, colouring, or dye, can cover *faithlessness*. *Of him*—God is again referred to. *With whom we have to do*—We have to do *with him, with God*, with such a one as is described, ver. 12, 13, [from whose

face and judgment we cannot flee. *V. G.*] We therefore need *earnestness*. The relative (*ὅν*) has a demonstrative force: *λόγος*, *business*. So Sept. Judg. xviii. 28, *they had no business with any man*; 2 Kings ix. 5, *I have an errand to thee*; comp. Acts xix. 38.

14. *Seeing—that we have*—An exhortation begins in a similar way, ch. x. 19, xii. 1. *Then*—He resumes the proposition laid down, ch. ii. 17. *Great*—For he is the Son of God, higher than the heavens. He is called absolutely, in Hebrew phraseology, a *Great Priest*, ch. x. 21: but here *the Great High Priest*, greater than the Levitical *high priest*. *That has passed [through] into*—Not merely has entered into the heavens, ch. vii. 26. [Eng. Ver., *into*, is wrong. *Through* to God's throne, as the High Priest through the veil to the holiest. *Alf.*, etc.] *Let us hold fast*—From ch. iii. 1, to ch. v. 3, there are four points explained by *Chiasmus*, since they contain the doctrine and application, the application and doctrine. Refer, pray, to the Synopsis of this epistle.

15. *Not*—The apostle, by *Chiasmus*, compares the Levitical high priest and Christ, (1.) As to qualities: (2.) As to calling, ch. iv. 15, 16; v. 1, 2, 4, 5. *Touched with*—He sympathises, as having suffered the same things, Is. l. 6, 4: *pity* is a kindred noun, ver. 16. The reference is to ch. ii. 17. *Our infirmities*—A fitting word. The notion of sin, as regards us, is included; as regards Christ, it is excluded. The words, *without sin*, follow shortly. *Like as we*—Since he was made like us, ch. ii. 17. *Without sin*—So ch. ix. 28. But how, it may be asked, can one tempted *without sin* sympathise with those tempted *with sin*? As regards the understanding, our Saviour's mind perceived temptations far more keenly than we who are weak; as regards the will, he repulsed their onset as quickly as fire does a small drop of water. He therefore knows by experience what endurance is necessary to conquer temptations. He can sympathise, for he is both without sin, and yet truly tempted.

16. *Let us come*—There is the same word, ch. vii. 25, x. 1, 22, xi. 6, xii. 18, 22: likewise *to draw near* (*ἐγγίζειν*), vii. 19: *to enter* (*εἰσέρχασθαι*), vi. 19: *entrance* (*εἰσόδος*), ch. x. 19. So *Paul* also, Rom. v. 2, *access* (*προσαγωγή*). *The throne*—Ch. viii. 1, xii. 2; Is. xvi. 5. *Of grace*—This word also is frequently found in this epistle. *Obtain*—Christ's mercy, being shown, *is obtained*: and God's grace

moreover *is found*. The appropriate verb precedes the noun in one case, and follows it in the other: *Chiasmus*. *Mercy*—Reference to *be touched with*. *Grace*—Reference to *of grace*. *In time of need*, lit., *seasonable*—[Correctly *in time*: before it is too late; to-day. *Lün.*, *Alf.*, etc.] Believers do not all at once and long before, perceive the grace prepared for them; but, when the time requires, they find it: and this seasonableness is peculiar to the New Testament dispensation, Rom. iii. 26, v. 6, and under it to the times of persecution. *Help*—Ch. ii. 18.

CHAPTER V.

1. [Render, *Every High Priest, being taken from among men, is appointed for men in matters relating to God, that he may offer*, etc. *Alf.*] *Every—Every* Levitical priest. The antithesis is to Christ: for the Levitical priesthood is treated of, ver. 1-3: and there is no apodosis added, since it is included in what precedes. But ver. 4, in a new part of the comparison, there is a protasis followed by an apodosis. The sum is this. All that is excellent in the Levitical priests is found in Christ, and indeed in a higher degree; all however that is wanting in them, is also found in Christ. *Taken from among men*—Part of the predicate. Before they were taken, they were in precisely the same condition. *Is ordained*—The present; *is wont to be ordained*. *For—From among men, for men*, an elegant expression. *In things pertaining to God*—So the Sept. Deut. xxxi. 27. *Gifts*—Referring to inanimate things. *Sacrifices for sins*—Of animals. [But the words *for sins* belong, not only to *sacrifices*, but to the whole clause. *Lün.*]

2. *Have compassion*, lit., *to have a moderate feeling*—Gr. *μετριοπαθεῖν*. Hesychius, *μετριοπαθής*, *enduring little things, or kindly making allowance*. *Moderation* is opposed to severity and rigor, which is shown only towards the obstinate; ch. x. 28. *Who can*—Who does not please himself; comp. Rom. xv. 3. *The ignorant, and them that are out of the way*—Who sin through ignorance and error. Simple *ignorance* is merely want of heed and memory; but *error* confounds good and evil, truth and falsehood. *Infirmity*—Which is sinful, and must be expiated by sacrifices.

3. [For *διὰ ταύτην*, *on account of this*—(Eng. Ver., *by reason*

hereof) read $\delta\iota' \alpha\upsilon\tau\eta\upsilon$, *on account of it (the infirmity)*. Tisch. Alf.]

4. *And*—He here enters on a discussion regarding Christ's actual priesthood. *No*—Levitical *priest*. *Honour*—The priesthood is an honour. *Glory* (ver. 5) is synonymous. *Aaron*—Received it, having been called.

5. *High Priest*—So Christ is often called: often, however, and presently at ver. 6, he is termed a *priest*. He is a *priest* absolutely, because he stands alone, without a peer: a High Priest in the relation he holds to Aaron, his prototype, and to ourselves whom he has made priests by approaching God himself and leading us thither. *He that said unto him*—The Lord, Ps. ii. 7. *My Son*—The apostle does not imply that the Father conferred the honour of priesthood on the Son, *when* he said, *Thou art my Son*; for without doubt his *generation* preceded his *priesthood*: he declares, that the Son, who can do nothing of himself, but is always under the control of the Father, doing only what the Father wills, receiving only what the Father gives, has also received from the Father the *honour of the priesthood*, which none but the Son himself could hold. Hence the connecting word, *as*, in the next verse. Thus David had his *sons* as *priests* [Eng. Ver., *chief rulers*], that is, confidential friends, 2 Sam. viii. 18; and the name of *Son* and *Priest*, quoted from the Psalms in ver. 5, 6, is presently repeated ver. 8, and ch. vii. 3, 28.

6. *In another*—So *Paul* also, Acts xiii. 35. *He saith*—God. *Thou*—Ps. cx. 4, Sept. *Melchisedec*—There is no advantage in knowing more regarding Melchisedec than what is recorded; nay, the very silence regarding the rest of his history is mysterious. He was certainly a king and priest of that period, and of the human race also.

7. *Who*—Namely, *Christ, the Son of God, the Priest*. *Who*, not *this*, is the word used, the relative pronoun being very significant; for what follows corresponds with the names that occur in ver. 5, 6. Verses 7-10 contain a summary of what is to be discussed in the 7th and following chapters, together with a remarkable previous caution and preparation, ver. 11, 12. This summary also comprises a most elaborate account of the various stages of his passion, with the inmost causes thereof, from Gethsemane to Golgotha, employing withal the same phrases as the evangelists; comp. also Ps. xxii. 3, 20-25, lxix. 4, 11, cix. 22. *In the days of*

his flesh—In those *days*, the two especially, in which he suffered those things, to suffer which, he took upon him the likeness of sinful and mortal flesh; ch. ii. 14, x. 20; Matt. xxvi. 41 (at the end): when his weakness made him seem a mere man, John xix. 5. *Prayers and supplications*—Plural; for in Gethsemane he prayed three times. The words are not mere synonyms here: *prayers* come from the soul; *supplications*, from the body also. On both, see Matt. xxvi. 39. *With strong crying and tears*—On the cross he is said to have *cried*, not to have *wept*. Both of these, as the series of the events shows, refer to Gethsemane. *Cry* expresses a heartfelt cry, a strong desire; *more earnestly*, Luke xxii. 44, *with a most willing spirit*, Matt. xxvi. 41, whatever be the words used: it occurs everywhere in the Psalms, as the word, *say*, marks thought also. Indeed, the unuttered cry of the soul is more in keeping with tears and sadness; and yet there is no doubt that Jesus at intervals enhanced his *prayers* in Gethsemane by short *cries*, as he did his *supplications* by *tears* [observe the *Chiasmus*] drawn not merely from his eyes, but from his whole face and body, by that transcendent *agony* (*i.e.* sweat). Comp. Luke xxii. 44, with Rev. vii. 17, 16. *To him that could save him from death*—*Abba Father*, said he, *all things are possible to thee; let this cup pass from me*. Mark xiv. 36: comp. John xii. 27. This *ability* is opposed to the weakness of Christ's flesh. *To save*—Etymologically akin to *salvation*, which shortly follows. *From* (ἐκ)—Presently, ἀπό. The two words, otherwise equivalent, here harmonise with the difference of the things spoken of: *out of death, from terror*. The death *out of* which his Father could have delivered him, he nevertheless underwent in obedience to his Father's will: *from* its horror he was quite freed, in answer to his prayer. *Tears*—Christ's *sweat* and *blood* were poured out like *water*. Throughout his passion he cried and was silent alternately. Matt. xxvi. 37, etc.; Ps. xxii. 2, 3, 15. lxi. 2, etc., cix. 21, etc., where *silence* implies a *wounded heart*. *And was heard*—In this passage, *to save*, and *to hear*, are almost synonymous. The reference is to the agony and its result. *He began to be sorrowful and very heavy—even unto death*, Matt. xxvii. 37, 38. *To be sore amazed*, Mark xiv. 33. The *agony* and *sweat* are recorded in Luke xxii. 44. When the cup was presented, there was also presented to our Saviour's soul the dreadful image of death,

and that a lingering one combined with pain, ignominy, and cursing; whereby he was moved to pray that the cup might pass. But the purity of filial affection in our Saviour immediately tempered that dread with holy reason and moderation, and afterwards, as his calmness returned, absorbed it altogether. And *he was heard*, not in not drinking the cup, but in now drinking it without any dread: in consequence of which prayer also he was strengthened by an angel. The fear was something more dreadful than death itself: the dread having been removed before the arrival of his enemies, he resolved that that cup must be drunk, which conditionally he had wished not to drink. John xviii. 11. *From*—An abbreviated expression, as *sprinkled from*, ch. x. 22. So Ps. cxviii. 5, *heard me (and set me) in a large room. In that he feared*, lit., *from horror*—[Both translations are wrong. The true meaning seems to be *by reason of his piety*, or *of his reverent submission*. Lün. Alf., etc. (after Bleek.)] Here there is in the Greek word a peculiar elegance, and a nicer shade of meaning than in *fear*. Comp. *moved with fear* (ἐνλαβηθεὶς), ch. xi. 7. *Death* was used shortly before without an article; now *fear* (ἐνλαβείας) takes the article, and its relative force indicates that the meaning of ἐνλαβείας, *horror*, is included in *death*, which was fearful in its onset.

8. *Though he were a Son*—This paragraph, *in the days*, etc. contains two parts. The first is, *in the days—obedience by the things which he suffered*; the second, *and being made perfect—of eternal*. The former speaks of things that are very humble; for *death* and *to be in dread*, and, although the dread of it be removed, *to die*, and *to learn obedience* from such suffering, may appear somewhat *servile*; therefore this clause, *though he were a Son*, guards against any mistake that might arise from what goes before and follows after in this passage. The second part is altogether joyful and glorious, and implies that we must repeat from ver. 5, *because he was the Son*: comp. ch. vii. 28, at the end. In his agony in Gethsemane he so sweetly, so often, called God *Father*, Matt. xxvii. 39, etc.; and hence we have the clearest proof that Jesus was the Son of God even before his resurrection. *Learned*—The verb *to learn*, placed before the verb *to suffer*, refers elegantly to the ready will with which Christ *learned*. *He learned* obedience while he began to suffer, while he applied himself to drink the cup. The

word to learn implies a *beginning*, and corresponds to the *making perfect*, which is soon to follow. Christ alone opened the way of obedience according to his Father's will. *Obedience* may be rendered without *prayers*. *Obey*—That humble obedience shown in suffering and dying. Phil. ii. 8, note. *As Thou wilt*, he says to his Father. *Heard* (εἰσακουσθεῖς), and *obedience* (ὑπακοήν), are etymologically akin. The Father *hearkened* to the Son, and the Son to the Father. Likewise Christ *obeyed* the Father; we *obey* Christ; see next verse.

9. *And being made perfect*—By sufferings, ch. ii. 10. *The author of eternal salvation*—For which the dear Lord Jesus Christ have thanks from us for ever, says E. Schmid, piously. Moreover, *author* (αἴτιος), is a very meet and appropriate word (comp. 1 Sam. xxii. 22, *occasion*) implying, that Christ, being perfected, pleads the cause of the brethren, because it is now clearly his part to *accomplish* their salvation; for he is able (comp. *that was able*, ver. 7, ch. vii. 25): and *ought* to do (comp. *it behoved*, ch. ii. 17). [He is something to which one can cleave. V. G.] Observe also the epithet, *eternal salvation*, which is opposed to the shortness of Jesus' days in the flesh, and is derived from ver. 6, *for ever*. Concerning this *salvation*, refer to ch. ii. 10, 14, etc. *The eternity of salvation* is mentioned, Is. xlv. 17. *Israel is saved by the Lord with an eternal salvation*. *Unto all*—Great power, ch. ii. 10, 11, 15. *Them that obey him*—2 Cor. x. 5. We must obey likewise by suffering and death [as Christ obeyed the Father. V. G.], and especially by faith, ch. xi. 8.

10. *Called*—[This depends closely on what precedes; *inasmuch as he is called*. Alf., etc.] His name was the *Son of God*, his surname, *Priest*. The calling of Jesus as priest not only followed his being made perfect, but also preceded his passion by the period which elapsed between this circumstance and the writing of Ps. cx. 4. The same word occurs 2 Macc. xiv. 37, where it is said that Razis was *called* the Father of the Jews.

11. *Of whom*—[*Melchisedec*, Alf., etc.] He now begins that long precautionary preface which consists of rebuke, admonition, exhortation, and consolation. Rhetoricians call it the *securing* of good will. Preparation of the heart to which the doctrine is committed, often requires more labour than the doctrine itself. *Many things*—That is, too much: comp. ch. xiii. 22. *We*—Paul, as usual, includes

Timothy or others: comp. ch. vi. 1, 3, 9, 11, ii. 5, xiii. 18. *Hard* [*to interpret*].—Through your fault, not the writer's. *To be uttered*.—Correlative to *hearing*. It is not redundant, but is opposed to *writing*, as ch. xiii. 22. *Hard to utter*, *harder to write*, and yet on that account it is more necessary to write them. *Dull*.—Gr. *ωθροὶ*. Ch. vi. 12. The derivation implies the absence of running, *loitering* on the road, [this derivation is inadmissible]. *Ye are*, lit., *ye have become* [*Alf.*].—The good and bad points in the state of the Jews must be observed, v. 12, vi. 10, x. 25, 32, 33, xii. 4, 5, 12.

12. *Teachers*.—A term here not of office, but of ability. The antithesis is, *that one teach you*. *For the time*, lit., less correctly, *on account of the time*.—So Aristotle, in the 7th book of his *Politics*, ch. 9, uses this phrase. The antithesis is to *by reason of use*, ver. 14. *Time* is used either in the abstract for years, or in the concrete for strength. Age either brings strength with time, or else is impeded thereby. *Ye have need*.—[*Again need*, *Alf.*, etc., Eng. Ver., less correctly, joins *teach you again*], *ye have become such as have need* follows. The former refers to the doctrinal articles of the Old, the latter to those of the New Testament. *That some one* [Gr. *τινὰ*], lit., *what*.—Gr. *τίνα*. You must be taught not only the very elements, but even *what* they are. They are therefore enumerated, ch. vi. 1, 2. *First principles*, lit., *elements of the beginning*.—A Pauline word, Gal. iv. 9. This paragraph to the end of the chapter quite abounds with Pauline words. Letters, *elements*, primary, simple. The rough outline in the Old Testament is to the fully developed doctrine in the New, as letters to higher learning. But yet *letters* figuratively denote the beginning of learning, called rudiments. So every branch of learning has its own *elements*, and the title *elements* is often given to a system that is by no means subtle. Comp. the end of the note on 2 Pet. iii. 10. [*Of the beginning*.—Ch. iii. 14, where one phrase illustrates the other: though one implies theory, the other practice. The antithesis, by the introduction of a figure drawn from meats, is explained at the beginning of ch. vi., where the word itself recurs.] *Of the oracles of God*.—Rom. iii. 2. *Of milk*.—*Milk* here means Old Testament doctrine; 1 Cor. iii. 2. *And*.—And therefore. To this refer *for* in the next verse. [Omit *καὶ*, *and*, (before *οὐ*, *not*.) *Tisch.* (not *Alf.*)]

13. *That useth*—Even the strong use milk, but not milk in particular, much less milk alone. Therefore this passage refers to those who either take or seek nothing but milk. *Unskilful*—Not expert, without strength and practice. *In the word of righteousness*—Of *discernment*, in the following verse. For *righteousness* is such perfection as, after its separation from *evil*, attains to the *just degree of good exercised* corresponds therewith; comp. xii. 11, where *exercise* and *righteousness* are likewise joined. Such a *word of righteousness* is Christ's doctrine in the New Testament in both cases *righteousness* of faith and life is understood, according to circumstances. *Babes*—The antithesis is to *them that are of full age*: comp. Eph. iv. 13, 14.

14. *Belongeth to*—The full grown both desire and are capable of receiving strong meat. *Them that are of full age*—Etymologically akin to *perfection*, ch. vi. 1 [in Greek]. *The perfect* and *the learners* are opposed, 1 Chron. xxv. 8. *Use*—Gr. *ἔξω*. The Sept. use this word, Judg. xiv. 9; 1 Sam. xvi. 7; Dan. vii. 15; and also Wisdom xxx. 14. It is used of a whole in which the parts in turn *have* themselves and *are had*, hold and are held: and here it means the *strength of discernment arising from spiritual maturity*: not *habit* acquired by *practice*. *διὰ τὴν ἔξω*, *because their discernment is habitually stronger*. *Exercise* follows *habit*: and *strength* makes a man betake himself to *exercise* with alacrity, dexterity, profit, without affectation or clumsy imitation of others. *Judgment*—Properly *the organs of sense*, as the tongue, the organ of tasting; comp. *αἰσθήσει*, *perception*, Phil. i. 9, note.

CHAPTER VI.

1. *Therefore*—You might think that we should say, *but*, *δέ*; but *wherefore*, *διὸ*, is more animated. So Paul also, Rom. ii. 1, note. *Leaving*—In this discussion. [But this is an *exhortation* to the reader, naturally following the reproof for their dullness, ch. v. 12, etc. *Lūn.*, etc.] Otherwise these principles are not rejected, but presupposed. The apostle, speaking in the name of himself and of the other teachers, uses the *plural*. *Of the beginning of Christ*, lit., *The word* (Ch. v. 11) *of the beginning of Christ*—Gr. *τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον*: *The principles of the doctrine of Christ*. The three pairs of principles enumerated in this and the

following verse, were of such a nature that a Jew, well instructed among his countrymen out of the Old Testament, must have applied them almost entirely to *Christianity*. Regarding *repentance*, the *resurrection*, and the *judgment*, the matter is plain; for since eternal life is here mentioned only by implication, and in the antithesis, ver. 5, expressly, it is also in harmony with the system of both testaments; again the apostle speaks of faith in *God*, not in *the Lord Jesus*; comp. Acts xi. 21, note. He speaks of *baptisms* in the plural, for the Jews had various kinds for initiation; and the *laying on of hands* (Num. xxvii. 18, 23) was very common among them. He who was well acquainted with these two things quickly comprehended the doctrine implied by Christian *baptism* and by the apostolic *laying on of hands*; and this is the very reason why these two points are interwoven with others that are more fundamental; namely, because the gift of the *Holy Spirit* corresponds in the antithesis to these, of which both have reference to perfection, not initiation. These six points therefore were *the principles of the oracles of God*, ch. v. 12; also *the principles of the doctrine of Christ*, viz., among those who learnt Christ; for *Paul* often uses *Christ* for *Christianity*: Gal. iv. 19; Phil. i. 21, *my life*, or abiding in the flesh, is *Christ*, that is, *the work of Christ*. Add Col. iii. 11, note. These points had formed, so to speak, *the Christian Catechism* of the Old Testament; and those who had begun to recognise Jesus as Christ were regarded as having *the principle of the doctrine of Christ* as soon as a new light burst on these *fundamental* points. In opposition to this *beginning* stands *perfection*, that is, the perfect doctrine concerning Christ himself [ver. 4, 5]. *Let us go on*—A word implying energy. This subjunctive is properly placed before the indicative, *we will do*, ver. 3. *Laying*—An architectural expression. *Again—Again*, ver. 6, corresponds with this. *Foundation*—Synonymous with *the principles*. *Of repentance*, etc.—He might have said, *concerning God and faith in him, concerning sin and repentance*; or at least, *concerning repentance from dead works, concerning faith in God*; but he straightway says, *the foundation of repentance*, etc. So we need not waste time in musing upon sin, but should begin by betaking ourselves to *repentance*. Thus we should connect *faith* with the first mention of God. Consequently Theology is practical. *From dead*

works So ch. ix. 14. This term implies a loathing of sin.

2. *Of the doctrine of baptisms* [*Of the baptisms of doctrine* according to *Benj.*, but less correctly]—[The word βαπτισμῶν, *baptisms*, (*washings*, *Alf.*), must be understood to include also Jewish purifications by water. *Lün.*, etc.] *Baptismus* is not preceded by *and*, for three pairs of doctrinal points are enumerated, and the second point in each pair has the conjunction; but only the third pair is similarly connected: whence also it is plain that *of baptisms* and *of doctrine* must not be separated. *Baptisms of doctrine*, were baptisms, the receivers of which devoted themselves to the sacred *doctrine* of the Jews; therefore the addition of the word *of doctrine* distinguishes these from the other Levitical washings; ch. ix. 10. *Of eternal judgment*—See Mark iii. 29, note.

3. *This*—Reference to *let us go on*. *If—For*, in the next verse refers to this. Without the Divine blessing, worship is useless; ver. 7.

4. *It is impossible*—For men, however well qualified. [But the impossibility cannot be thus limited to *men*. *They cannot be renewed* *Lün.*, etc.] *Once*—The adverb is used for the sake not of limitation, but of precision. *Enlightened*—Christianity is the Whole, and we enter into it through the Gospel received by faith, and through baptism. Here follow the three parts of the Whole corresponding to the three highest blessings of the New Testament, which proceed *from the Son of God, from the Holy Ghost, and from God*. So *enlightened*, ch. x. 32. Hence this word is frequently used in the Fathers with reference to baptism. *Life* and *light* are often mentioned in connexion with, and often included in, each other; consequently, as *regeneration* follows upon baptism, so also *illumination*. This expression is especially applicable to the Israelites, who, through faith in the Old Testament, were not destitute of *life* when they abstained from *dead works*, ver. 1; but yet were afterwards *bathed* in new *light* by the New Testament. *And have tasted of the heavenly gift*—The effect of *light* is *sight*: now in addition to *sight* there is also *taste*, by which believers who have been invited ought to be retained for ever. *The heavenly gift* is *the Son of God*, as is expressed in ver. 6,—*Christ*, who is tasted by faith, and also in his holy Supper; 1 Pet. ii. 3; this word *taste* implies more than *repentance from dead works, and faith in God*. The participle, *that have tasted*, γευσάμενους,

although the genitive and accusative are often used promiscuously, yet seems in this passage to imply a difference in the cases. The one (*i.e.* the genitive) denotes a part; for we do not fully taste Christ, *the heavenly gift*, in this life; the other (*i.e.* the accusative) means more, forasmuch as the *whole* tasting of the preached *Word of God* belongs to this life, though the powers of the world to come are joined with this Word. [But the expressions are strictly parallel. *Lün.*] *Partakers*—This *partaking*, as we have remarked on ver. 1, implies more than *baptisms of doctrine* and *laying on of hands*. In this clause the word *taste* is not employed, because the Holy Spirit is here regarded rather as the producer of this taste, than the object of it. *Of the Holy Ghost*—Mention of Him is often joined with that of Christ; Acts ii. 38.

5. *And have tasted*—A new taste, likewise involving more than a knowledge *of the resurrection of the dead and eternal judgment*. *The good word*—Jer. xxxiii. 14, the Gospel. *Powers*—*Of most exquisite taste*—There is a grandeur in the plural. There is the same word, ii. 4; comp. xi. 34. Both passages manifest the emphasis attaching to the word *powers*. *Of the world to come*—Eternal glory is specially implied; comp. ver. 2, at the end; just as *the city to come* is spoken of, ch. xiii. 14; but the notion of the present time is not excluded under the New Testament, for in this sense things to come are also spoken of, ch. ix. 11, x. 1, ii. 5, note.

6. *If they shall fall away*, lit., *and who have fallen away*—An impressive word, suddenly occurring, produces a just dread. He speaks not merely of those who *relapsed* into their former state, but of those *who fell from that most glorious state, and at the same time from faith, hope, and love*, into fresh ruin, ver. 10, etc.; and that of their own accord; ch. x. 29, note. The apostle does not say that those to whom he is writing are such, but implies that they may become such. The egg that has contained and lost the embryo of a chicken is not even eatable; he who has lost faith is in a more deplorable state than he who has never believed. *To renew—again*—The renewal had already taken place; and so the word *again* is added corresponding to *once*, ver. 4. But it is particularly worthy of notice that *to renew* is used in the active voice [in Greek]; it is *impossible for men*, not with God. Therefore the apostle undertook

this task which he is performing under this very condition, *if God permit*; ver. 3, note: Matt. xix. 26. [There is a similar warning, x. 26. *V. G.*] Ministers have long ago done what they could for such persons; Tit. iii. 11. The former have a fixed measure, and these obstinate persons by their opposition have overstepped it: it remains for ministers to leave them to God, and (of whatever degree they are, in the meantime to admonish them, and hope regarding them) to await what God will give, 2 Tim. ii. 25, by means of special afflictions and workings. *Unto repentance*—It is meet for the Apostle to mention that which is the first foundation stone, ver. 1. Other things are understood, which are regarded either in themselves or in their effect. *Seeing they crucify—afresh*—By former participles he has described the subject: he now adds the reason of the *impossibility*. The preposition in *crucifying*, ἀνασταυροῦντας, signifies *upwards* in Herodian, but here, in this passage, it means *again*, for it is parallel with the ἀπὸ in ἀνακαλιζέω, *to renew*. The addition of *to themselves* forms an opposition to *put him to an open shame, i.e. in the eyes of others*; comp. σταυρώω with the same case, Gal. vi. 14. Hence it is plain that the persons meant are those who, out of hatred and bitterness, deliberately mock Christ, and who, if they could, would actually do to Christ the very thing that *the Jews* had done under Pilate. They who disbelieve the efficacy of Christ's cross, long since endured in all its pain, or imagine that he was justly crucified by the Jews, virtually say that Christ ought again to be crucified, comp. Rom. x. 6, 7.

7. *The earth*—A figure. *Which drinketh*—Not merely on the surface. *That cometh*—Of its own accord. *Oft*—This softens the *once*, ver. 4. *Upon it*—The use of the genitive is more expressive than that of the accusative, for it marks the *unceasing* kindness of heaven. *Bringeth forth*—By the natural process of generation. The antithesis is to *that which beareth* in the next verse, implying an absence of law and order. *Meet*—As opposed to *rejected*. [*Also*—Gr. καὶ not rendered in Eng. Ver.]. This particle intensifies the present tense of the verb, *is dressed*, that is, *continually*. By *Chiasmus*, *dressing, blessing*; *cursing, burning*, are opposed. *Receiveth*, lit., *is partaker of*—So *Bew.*, (*partakers of*; *Alf.*) The antithesis is found in *nigh*. The Divine blessing on good land is lasting: the Divine curse follows bad land.

On both, comp. Jer. xvii. 5, 7. *From God*—It is not merely cultivated by men.

8. *Which beareth*—This is also joined with *that drinketh. Thorns and briars*—*Only*, or at least *chiefly*. *Rejected*—So that it is left uncultivated. *Nigh unto cursing*—So that it is loaded with all evil. *Whose*—The land's. *To be burned*—These words in this passage are expressive of great *severity*; comp. Sept., Is. xliv. 15: *That it may be for men to burn*; in ver. 16 there is the same ellipsis, *an end for confirmation*. *Fire* is the punishment of the *Jews*, Matt. xxii. 7, and of their *land*. A prophetic rebuke a few years before the city Jerusalem was *burnt*. The most abandoned of the Jews were those who resisted the faith in and around the city. [*The land* is itself to be burned, as were Sodom and Gomorrah, with fire and brimstone from heaven. *Lün.*]

9. *But*—A remarkable *Epithetapia* [*mitigation* of what has been said]. *Beloved, we are persuaded*—1 Cor. xiii. 7. This is the only passage in which he thus calls them *beloved* for the sake of exhortation. For though Paul often exhorts without using this title, he nowhere uses it except for the purpose of exhortation. So in the epistle to the Romans, it is likewise found once, ch. xii. 19, but it occurs more frequently in the Corinthians and Philippians. *Better things*—Things more consistent with piety, ver. 10. *Of you*—An hypothetical antithesis, those who are categorically mentioned in verses 6, 7, 8. *That accompany salvation*—Gr. ἐχόμενα σωτηρίας. A fine expression, God, by conferring on us salvation, *holds* us (ἔχει), we by depending on *Him*, through faith, *hold on* (ἐχόμεθα), just as we speak of *holding on to an anchor*: comp. vi. 19. Salvation itself will hold good men fast.

10. *For God is not unrighteous*—That is, he is entirely *just* and good. *Of love*—*Hope* is treated of, ver. 11; *faith*, ver. 12; *love* in this passage. So Paul speaks in 1 Cor. xiii. 13, and everywhere else; likewise below, x. 22-24. He uses their love as an opportunity of stimulating their hope and faith. *Ye have shewed*—The past is of great service, even where at present hope is small from whatever cause it may arise, Rev. iii. 10. Paul uses the same word, 2 Cor. viii. 24. *Toward his name*—Comp. 3 John v. 7; Matt. x. 41. The name of God excites true love. *In that ye have ministered to the saints*—A *Pauline* phrase, Rom. xv. 25; 1 Cor. xvi. 15.

Benevolence was shown to the poor *saints* in *Jerusalem* by the brethren in Greece and Asia. See the passages quoted. It often so happens in the case of *Paul*, that though addressing Jews and Gentiles promiscuously, he appeals to those motives that touched one party more peculiarly.

11. *And we desire*—Therefore we thus speak. *Every one*—Not merely collectively, as heretofore. *Do shew*—The verb is repeated from ver. 10. *The same*—In hope and faith as in *love*. In this epistle it is deemed more necessary to urge *faith*: in that of *James*, *works*: ch. x. 36, xiii. 7. *The full assurance of hope*—*Long-suffering*, ver. 12, is akin to this. So, *in full assurance of faith*, ch. x. 22; and *Paul* often uses it, as Rom. iv. 21. The Greek word (*πληροφορία*) which implies the notion of a full load, means fulness either of employment, 2 Tim. iv. 5, 17, or of the mind, 1 Thess. i. 5, and here; Eccl. viii. 11, Sept. *Unto*—Join it with *do shew*.

12. *Be not*, lit., *that ye become not*—[Eng. Ver. misses the delicate force of the Greek. *Alf.*] *Slothful*—Lower down follows the antithesis, *through faith*, etc. They were dull of hearing, ch. v. 11: he now cautions them not to become *slothful* absolutely, in *mind* also. *Through faith and patience*—So *Paul*, 2 Tim. iii. 10, and James v. 8. There is the *long-suffering of love*, 1 Cor. xiii. 4: there is also the *long-suffering of faith*, ver. 15. *Inherit*, lit., *inherited*—The participle with the force of an imperfect tense [in Greek]; comp. ver. 15; for *Abraham* is referred to. *Promises*—By this very word their faith is roused, and shortly there follows *made promise*.

13. *By no*—This epistle delights in comparisons: here it declares that no comparison can be found. *He sware*—He now consoles, by God's oath of mercy, those whom he had warned by God's oath of wrath, though the latter did not extend beyond the wilderness throughout eternity; for from that oath David and Paul make no inferences regarding their own times, but the oath of mercy holds good for ever.

14. *Surely*—Gen. xxii. 17, Sept. *By myself have I sworn, saith the Lord; Surely blessing I will bless thee*, etc. So Gen. xlii. 16. *Devarius* collects instances of this word, and thence infers that $\eta \mu\acute{\alpha}\nu$ is *merely ornamental when applied to a promise or an oath; but otherwise in the case of single affirmations where it is necessarily employed*. It may be resolved thus: *let there be*, η , whatever may happen. *Yet $\mu\acute{\alpha}\nu$* , this shall be done. [But this analysis is fanciful.]

15. *After he had patiently endured*—As is seen from Abraham's life. *Obtained the promise*—Received that which had been promised; ver. 14.

16. *By the greater*—Generally by God himself. *And*—*And* so, because of the authority of the greater, which is brought forward. *An oath*—A last resource, which we ought not to use while any other method of removing *strife* remains. *For confirmation*—*all strife*, lit., *an end of gain-saying unto confirmation*—[So *Alf.*, etc., the Eng. Ver., *strife*, does not suit the context]. By which a controversy is terminated in a confirmation of the point in question, beyond all exception: Prov. xviii. 18.

17. *Wherein*—In which case. *Willing—counsel*—Words etymologically akin [in Greek]. The utmost kindness is here expressed. *More abundantly*—Than might seem to have been done without an oath. *Confirmed*, lit., *interposed*—[Eng. Ver. less correctly.] God [who might have required of us the fullest faith in his word. *V. G.*], drawing nearer to us with wonderful condescension, acts, as it were, the part of a Mediator, and comes between himself and us, as though, while swearing, he were less than himself by whom he swears. Art thou still unbelieving, O thou who hearest the promise?

18. *Two*—The one the promise, the other the oath. *In which*—Refers to *two things*. *Strong*—So as to swallow up all the gainsaying of doubt. *Steadfast* (*βεβαίαν*), follows in ver. 19. The two words are also joined, ix. 17. *He is strong* (*ισχυρὸς*), who can deal his enemy hard blows: he is (*βέβαιοσ*) *steadfast*, who is not moved from his position. [*Encouragement* not *consolation*, as Eng. Ver. *Alf.*, etc.] *Who have fled for refuge*—As from a *shipwreck*: *an anchor* follows. *Set before us*—The same word occurs, ch. xii. 1, 2.

19. *Which*—Hope. The following things are compared:—

A ship;

A sure anchor;

The connexion of the ship and the anchor;

The soul.

Hope, that is, heavenly blessings set before us by GOD, hoped for by ourselves: in a complex sense.

The consolation through God's promise and oath.

Sure—As regards us. *Steadfast*—As regards itself. *The veil*—He step by step returns to the priesthood, ch. ix. 3, x. 20.

20. [*Alf.* renders well, *where as forerunner on our behalf, entered Jesus, having become a High Priest for ever, etc.*] *Forerunner*—Swift. A very significant term: a forerunner implies followers. He is elsewhere called the *first*, the *first fruits*, the *first-begotten*. *After*—This [in the Gr.] is placed at the beginning of the clause for the sake of emphasis.

CHAPTER VII.

1. *This*—The subject is *this man*, namely, he who is mentioned, ch. vi. 20, in the Psalm, as well as in Genesis. The predicate is ver. 3, *without father—continually*. The summary of this chapter is as follows: Christ, as is shown by the type of Melchisedec, who was greater than Abraham himself, from whom Levi is descended, has a truly excellent, new, perfect, steadfast, everlasting priesthood. *King—Priest*—Christ is also both. *Of the most high God*—So the Sept., Gen. xiv. 18. *Who met Abraham returning from the slaughter*—The Sept., Gen. xiv. 17, *and the King of Sodom went forth to meet him after his return from the slaughter*.

2. *Gave a tenth part of all*—Sept. *First*—In right of his own name: *after that*, in right of the name of the place. Even the names of men and places often contain mysteries. *Righteousness—peace*—So righteousness and peace are mentioned as connected with each other, by *Paul*, Rom. v. 1. *And—also*—Supply *being* for *which is*, answers to *being interpreted*.

3. *Without father, without mother, without descent*—[That is, who has neither *father*, *mother*, nor *genealogy* recorded in Scripture. *Lün.*, (and nearly all commentators). But the words seem to mean more; and are perhaps purposely obscure, to intimate some unknown superiority of Melchisedec. *Alf.*] The parents, ancestors, children, posterity of Melchisedec are not descended from Levi, as was required in the case of the Levites, ver. 6, and they are not even mentioned by Moses; this silence is full of mystery, which is presently explained. There are few of the Levitical priests whose *mothers* are mentioned in Scripture; but yet the Levitical purity of the latter was in all cases carefully enforced, Lev. xxi. 13, 14; at any rate, mention is made of the wife of Aaron, from whom all the priests sprang, Ex. vi. 23; and of Sarah, wife of Abra-

ham himself, Is. li. 2. *Having*—According to the statement of Moses, who yet relates the death of Aaron. *Beginning*—*The eternity of the Son of God* is implied. *Of days*—It was not so suitable to say, *beginning of life* or *end of days*, ver. 16, where *power* is mentioned together with *life*. *But made like unto the Son of God*—*But* properly refers to the opposition between the negatives which precede, and the positive which follows after, presupposing the former also. The *likening* of Melchisedec to the Son of God has reference to both, but is more expressly connected with the latter, because it has a clearer reference to the positive statement. The Son of God is not said to have been made like unto Melchisedec, but, on the contrary, the Son is the more ancient of the two; he is the archetype; comp. viii. 5, [where in like manner heavenly things are set forth as being more ancient than the Levitical. *V. G.*]. *Abideth*—The positive for the negative as regards Melchisedec: he *remains* and *lives*, ver. 8; that is, nothing is said regarding his decease or succession. But as applied to Christ it is literally true.

4. *Consider*—*Ye see*; comp. Acts xxv. 24, note; oi, rather, *see*. For Paul in this passage begins to teach, and, at the same time, produces astonishment. *This man* is in harmony with this view. *Unto whom*—As his superior and as a priest. *Even*—The greatness of Melchisedec in all those things which precede and follow this clause is described; but the principal point is the receiving of *tithes*. For this appertains to a superior. *The patriarch*—He praises Abraham highly, to make Melchisedec greater. *A patriarch* is even greater than a king, for he is the ancestor of kings. *Of the spoils*—Which properly belonged to Abraham as the conqueror.

5. *The people*—An abbreviated expression, to be resolved into a subject and predicate, each consisting of two parts. *The priests* (and Levites) *tithe* (the Levites and) *the people*, Num. xviii. 21, 26; Neh. x. 38. Comp. *Paul's* style, Rom. v. 16, note. *According to the law*—Ch. ix. 19. *Brethren*—With whom they are of the same natural condition. But to these are preferred the Levites; to the latter, the priests; to these, again, the patriarch Abraham; to him, Melchisedec.

6. *From them*—As he was more ancient even than they. *And*—This verse contains two propositions, of which the former is preceded, and the latter followed, by the explana-

tion: *Chiasmus*. At the same time this second point of pre-eminence to Abraham in Melchisedec, namely, the blessing, is fitly joined with the former point, namely, the *tithes*—since a description of it is afterwards fully given. *That had*—This increases Abraham's dignity, and implies that even the posterity, that had been even then promised to Abraham, is inferior to Melchisedec. *The promises*—Plural. Where Christ is spoken of, the word *promise* is used; in other cases, *promises*. *God* had already twice previously made a promise to Abraham, Gen. xii. 2, xiii. 15, before the blessing of Melchisedec. *Blessed*—The protasis of the passage regarding the Levitical priests implies also the *blessing* which the priests pronounced on the people.

7. *Is blessed*—That is to say, if the blessing be accompanied with the authority appertaining to priests.

8. *That he liveth*—Melchisedec's death is not recorded in the Old Testament. That is positively expressed by the term *life*, for the sake of the apodosis regarding Christ. [But see Ps. cx. 4, when an endless priesthood, and therefore *life*, is affirmed of Melchisedec. *Alf.*]

9. *As I may so say*—When, in making an exposition, something of importance had unexpectedly to be said after the other parts, which had been and could be discussed, this courteous phrase, *so to speak*, not found elsewhere in the New Testament, was usual with the Greeks to avoid hyperbole and the prolixity of a precise discourse, or for the sake of anticipatory mitigation, intimating that the thing can hardly be told unless expressed in the present words, and yet must be told. *Levi*—The progenitor of the priests. *Who receiveth*—Ver. 5.

10. *Yet*—He says *yet*, not *already*. Children, when they pass out of the power of their parents, become their own guardians; but while in their power, much more in the loins of their parents, follow their condition. It may be said, Was not Christ himself, according to the flesh, in Abraham's loins, as well as Levi? Comp. Acts ii. 30. *Ans.* Christ is distinctly set forth in the Psalm as a priest after the order of Melchisedec, and in such a manner that Melchisedec is likened to the Son of God, not the Son of God to Melchisedec, neither is Christ placed under Abraham, he is opposed to the Levites. And Abraham, when Melchisedec blessed him Gen. xiv. 19, already had the pro-

mises, Heb. vii. 6, namely, those which included both the blessing, expressed more generally, and the natural seed, moreover, Levi also, Gen. xii. 3, 7, xiii. 15, 16: but those promises under which Christ was comprehended followed Abraham's meeting with Melchisedec, as did Abraham's faith, which was so highly praised, Gen. xv. 1, etc., where the opening words, *After these things*, deserve notice. [Better answered, did Christ proceed from the loins of a human father? *Ebrard.*]

11. *If therefore*—The apostle, quoting Ps. cx., now shows that the Levitical priesthood is inferior to that of Jesus Christ; because Melchisedec, according to whose order and likeness Jesus Christ is a priest, (1.) is opposed to Aaron, ver. 11-14; (2.) has no end of life, ver. 15-19. *Perfection*—The Sept. employ this [Greek] word, Ex. xxix. 22, etc.; Lev. vii. 37, viii. 22, 28, 29, 31, 33, where *Levitical* perfection is spoken of; here *absolute perfection* is implied; comp. ver. 19. The article is not added, and thus Paul increases the force of the negative expression. *Were*—Gr. ἦν. *So had been*, ch. viii. 7. *For—the people*—The conjunction *for*, placed after the noun [in Orig.], as in ver. 28, implies that the noun, *people*, is here emphatic: *the whole people of God*. It also shows why any one might possibly ascribe *perfection* to the Levitical priesthood, and why it is necessary for this notion to be refuted; comp. *for*, likewise added to *if*, ch. viii. 7, 8. *Under it*—The Levitical priesthood. This [ἐπι.] preposition with the dative often denotes the object, and that sometimes with the force either of cause or effect, ch. viii. 1, 6, ix. 10, 17, xi. 4. [But the true reading here is, ἐπ' αὐτῆς, *upon it*, i. e., on the ground of it. *Tisch., Alf., Lün.*] *Received*, lit., *had received, the law*—The Pluperfect, because the time in which Ps. cx. was given, intervened. The people were instructed regarding the Levitical priesthood only, a subject embraced by the whole law, in which there is no mention of any other priesthood, ver. 5; but Ps. cx. introduces teaching of a different kind, forasmuch as God has changed the priesthood. *What further*—The *further* is very emphatic. *Need*—For God does nothing in vain. *Another*—Comp. the epithets, *new, second*, ch. viii. 13, x. 9. *Should rise*—*Anew*, ver. 15. The antithesis is *be called*, according to the old system. *Be called*—In the Psalm, at the time of which *Aaron*, i. e., the *order of Aaron*, was flourishing.

12.—*Being changed*—From order to order, from tribe to tribe. *For*—He shows why, in ver. 11, he presses the words of the Psalm regarding the order of Melchisedec, because it thence follows that with the priesthood the law was also changed, and that both became Christian, as opposed to Mosaic. *Of the law*—Ver. 5, 16, 19, 28; ch. viii. 4. *Order* is said of Christ.

13. *Of whom*—Jesus *of whom* these things are spoken by the Psalmist. *Pertaineth to*, lit., *had part in*—We have the same [Greek] verb, ii. 14. *At the altar*—Levitical.

14. *Evident*—Therefore, at that time, Jesus Christ's genealogy involved no difficulty; this very fact entirely removes the difficulties that have subsequently arisen. It is both evident and sufficient that the thing was once clear. *Out of Juda*—See Luke i. 27, note, and ch. ii. 4, 5. For the tribe is specially referred to; yet so also is the city where our Lord was born, namely, Bethlehem-Judah; nay, even Hebron, the city of Judah, where Lightfoot thinks it highly probable that he was conceived. *That—sprang*—As the branch of righteousness.

15. *It is—evident*—Namely, the assertion in ver. 11, [that no perfection was brought about by means of the Levitical priesthood]. *For that*, lit., *if*—An elegant particle for *when*, addressed to those who might think the assertion either strange or doubtful, as Acts xxvi. 23. *Similitude*—Included in *order*, and called similitude, because it is proposed to speak of the *eternal power* of the priesthood in the next verse from the phrase *for ever*, ver. 17.

16. *Who is made*—A priest. *After* is joined with priest. *The law of a carnal commandment*—*Power* is shortly placed in antithesis to *law*; *life* to *commandment*; *endless* to *carnal*. *Commandment* recurs, ver. 18; *law*, ver. 19. On the *flesh*, comp. ix. 10. *The power of—life*—Both words recur, ver. 25.

18. [Render, *For there is the abrogation of the former commandment—etc.*, (ver. 19), *and the introduction of a better hope*, etc. The clause, *for the law made*, etc., is a parenthesis. So *Lün.*, *Alf.*, etc., and *Beng.*] *Is*—In the psalm. *A disannulling*—So *taketh away*, ch. x. 9. *Of the commandment going before*—This commandment is denoted in the abstract, ver. 16, and in the concrete, with men, ver. 28: just as *the first testament or covenant*, ch. viii. 7, 8. *Weakness*

and unprofitableness—So Paul speaks of *weak elements*, Gal. iv. 9; and he also often longs for, and has an eye to, that which is profitable, ch. xiii. 9; comp. the Epistles to Timothy and Titus.

19. *The law made nothing perfect*—Paul speaks very similarly regarding the inability of the law, in that it was weak through the flesh, Rom. viii. 3. *The bringing in*—Properly the bringing in afterwards. Construe it with *is*, ver. 18. [In the psalm, doubtless. *V. G.*] The antithesis is manifest: a disannulling indeed, but the bringing in. After, in bringing in after, is opposed to before, in going before, and is the same as [*μετὰ*] after [Eng. Ver., *since*], in ver. 28. *Of a better*—That is, not weak and unprofitable. The epithet better is common in this epistle. *We draw nigh*—This is true perfection.

20. *Inasmuch as*—Supply from what follows, *he was made a priest*. [This is not necessary. The sense is, *Inasmuch as* (it was) *not without an oath*—by so much better a testament, etc. *Alf.*] The conclusion is *by so much*, ver. 22. *An oath*—A magnificent compound [in the Greek].

21. *By him that said unto him*—In other cases, he who receives an office swears; but in this it was he who conferred the priesthood. It is not in Moses, but in the psalm, that we are thus taught. See how great is the authority of the Psalms, ver. 28. *The Lord swear and will not repent*—So Sept. It is intimated by the oath itself that the decree will not be annulled on repentance. [Omit *κατὰ τὴν τάξιν Μελχισεδέχ*, after the order of Melchisedec, *Linn., Alf.*]

22. *Of a better*—An eternal covenant never to be repented of, ch. xiii. 20. *Testament*—Henceforth this word occurs frequently, ch. viii., ix., x.; also xii. 24, xiii. 20. It is also often found in other writings of Paul. It denotes a divine appointment, partaking of the nature partly of a covenant, partly of a testament. *Surety*—Its synonym is mediator, ch. viii. 6.

23. *Many*—In succession. *To continue*—On earth. Opposed to *continueth* absolutely in heaven, ver. 24.

24. *Continueth*—In life and in the priesthood. *He*—Because he himself continues. *Thou art a Priest*, in the singular. *Not passing away*—[Eng. Ver., *unchangeable.*]—Into the hands of successors.

25. *Wherefore*—Because he remains. *Also*—He not only remains, but also saves. *To save*—By own name, *Jesus*. *To the uttermost*—So Luke xiii. 11. Join it with *he*

is able, as also ever to liveth. *Them that come*—By faith, ch. iv. 16, x. 22. *Through him*—As a priest. *Unto God*—Ch. xi. 6, xii. 22, 23. *Ever liveth*—Because he ever liveth, he is able to the uttermost. He is not prevented by death; comp. ver. 23. *To*—That is to say, he makes intercession for them. Comp. the gradation in a very similar passage of *Paul*, Rom. viii. 34, and for the expression *to* (εις τὸ); comp. ch. xi. 3. It is true that there was only one offering, ver. 27; but the *intercession* for our salvation goes on for ever in *heaven*, ver. 26; and hence we can never be separated from the love of God in Christ. See again Rom. viii. 34, 38, 39.

26. *Such*—In consequence of what precedes, there is in this and the following verse a great outpouring of holy joy. *Became us*—Who were by no means *holy*, etc. Thus the words, *it became*, produce such a paradox as *Paul* loves when kindling into praise. There is the same word, ch. ii. 10. *Holy*—In relation to *God*. *Harmless*—In relation to himself. *Undefiled*—Deriving no stain from other men. There is the same word, ch. xiii. 4. All these predicates jointly paraphrase the word *holy*, and are illustrated by the preparation of the Levitical high priest for the feast of expiation, when he was also bound to remain *alone*, in the high place. Our High Priest was bound to be wholly free from sin, and also from death, after he had once experienced it. *Separate from sinners*—Not only free from sin, but also separate from sinners. He was separated when he left the world. Examine the next clause, and John xvi. 10; 1 John ii. 1. *Higher than the heavens*—And therefore than the dwellers therein. [*He is the true God*; comp. Job, xxii. 12; Ps. lvii. 6; Prov. xxx. 4. V. G.] Eph. i. 21, iv. 10. *Made*—Christ was higher than the heavens before, and was afterwards made so; comp. *being made*, ch. i. 4. There is the same force in the participle, *made perfect*, at ver. 28.

27. *Not*—The negation is twofold, and is thus evolved. He has no necessity to offer (1.) daily; (2.) for his own sins also. *Not daily*, for he has done so *once for all*. *Not for his own sins* for he offered himself a holy sacrifice. There is, moreover, an inverted *Chiasmus*. The first follows from the second, the second is confirmed by ver. 28. Often in Scripture two positions are laid down, and are proved by a double *for* following them. *Daily*—Properly

year by year, ch. x. 3. [But the reference is to the *daily* sacrifice. *Lün.*, *Alf.*] The Hebrews speak of the day of atonement as *the day*, whence some translate the word here used *on each day of atonement*; but it here retains its ordinary meaning, so as to be an hyperbole expressive of indignation (such as at ch. x. 1, *for ever*), intimating that the high priest had no more power by offering *yearly* on a stated *day* than if he had offered daily with the common priests, ch. ix. 6, 7. *This* refers simply to the *offering*, not to the offering for himself also. [Rather to *offering for the people*; the latter of the two parts named. *Lün.*, etc.] *Once*—Rom. vi. 10, note; so below, ch. ix. 12, x. 10.

28. *For the law—but the word*—The placing [in orig.] of the conjunction after the nouns gives great point to the antithesis. *The word*—Most firm in consequence of the oath. *Which was since the law*—Not only the word, but the Divine oath itself is said to have been given after the law (comp. ver. 18) in David's time, and that too by David, as God very often swears by the mouth of the prophets. Comp. Acts ii. 30, where mention is made of Christ's kingdom as confirmed by an oath at the same period. *Paul* argues from the order of revelations, as Gal. iii. 17, note. Below, ch. x. 7, 16. [*Consecrated*—Literally made perfect. *Alf.*, etc.] *Son—Of God*. The antithesis is, *men having infirmity*. *For evermore*—Resolve thus: The Son (once perfected) was made a priest for ever, ch. v. 9, 10, note. Absolute eternity is here intended. Jesus remains a priest for ever. Though his work is at an end, his state remains.

CHAPTER VIII.

1. *Of the things which we have spoken*, lit., *in the things which are being said*—While these things are being said, while we are discussing this subject, while we are stating all these things concerning our High Priest, the chief point in the whole discourse, as the order requires, now comes before our notice; *ἐπι*, *in*, expresses concomitancy, which is expressed by *while*. *Sum*, lit., *the head*—[Not *the sum*, as Eng. Ver., but a *chief point*, (*Lün.*), or *the principal matter*. (*Alf.*)] That is, the principal point. *Such*—The capital proposition, which is very prominent. For, having quite explained the *type* in Melchisedec, he begins *plainly* to

discuss the superiority of Christ's priesthood to the Levitical. *Is set*—After having completed the sacrifice. [This is the very sum of the matter, says the apostle, that Christ, sitting in heaven, fulfils his office of priest, ch. x. 12. *V. G.*] *Of the majesty*—That is, of God, ch. xii. 2, at the end.

2. *Minister*—Supply, *being*: so *ministry*, ver. 6. *Of the sanctuary*—So called *absolutely*, as being the *true* one, not made with hands, ch. ix. 8, 12, x. 19. *Of the true*—Ch. ix. 24. *Tabernacle*—Ch. ix. 11, note. *Pitched*—Firmly. [Omit καί, *and*, before οὐκ, *not*. *Tisch., Alf.*] *Not man*—As Moses.

3. *For*—The reason why the term *minister* is used, ver. 2. *Of necessity*—Supply *was*; [not *is*, as Eng. Ver., for the author recognises but the sacrifice once for all, ch. vii. 27. *Lün.*] for the aorist, *should offer*, follows.

4. *For*—The reason for saying *in the heavens*, ver. 1: a *Chiasmus*: comp. ver. 2, 3. *On earth*—If our Priest were a priest upon the earth [or rather, if he, Jesus, were on the earth, had his abode here. *Lün.*] if his priesthood went no further than the earth, he would not be a priest at all. Christ, while discharging the office of priest, entered into heaven. *Seeing that there are*, lit., *were*—Since there were already priests existing. [Omit τῶν ἱερέων, *priests*. *Tisch., Alf.* Read, *there are those who offer*.]

5. *Serve*—The same verb is often used in ch. ix.; also in ch. x. 2, xiii. 10. The present tense is used, since the Temple was not yet destroyed, ch. ix. 6, xiii. 11. *Example and shadow*—A *Hendiadys*: the latter word is added, lest the former should be understood in too high a sense; each is repeated separately, ch. ix. 23, x. 1. It here denotes *the manner*; *after the example and shadow*. So *after the example*, ch. iv. 11. [So Eng. Ver. But it is better to render, *which serve the representation and shadow of*, etc. *Lün., Alf.* etc.] *Of heavenly things*—Which are both older in design, and reach further in the consummation. Comp. Rev. xi. 19. The mention of *the mount* accords with *heaven*. *Was admonished*—for see, saith he, that thou make all things according to the pattern shewed thee in the mount—Ex. xxv. 40, Sept.; and so xxv. 9, xxvi. 30, xxvii. 8.

6. *Now*—This is opposed to *if*, ver. 4. [*More excellent*—Divine. *V. G.*] *By how much*—The character of the duty follows the nature of the testament, that the promises

contained therein may be fulfilled. *Mediator of a—covenant—established*—These are all expressions of *Paul*, 1 Tim. ii. 5; Rom. ix. 4. *Was established*—By an appropriate difference in the words, it is said concerning the Old Testament, *the people had been established in the law*, ch. vii. 2; but the New Testament *itself has been established on the law*. Man violates it: God keeps it. *Upon promises*—Which are enumerated, ver. 10, 11. The *old promises*, viewed *strictly*, had reference to the things of this life, and they were fulfilled to the letter, in order that the people, being wearied with them, might then embrace the heavenly ones with greater eagerness. [But the *better promises* are especially those of *forgiveness of sins*, which the old covenant could not attain, Rom. viii. 3, etc. *Lün.*]

7. *That*—The pronoun suitable to a past event. *First*—A Metonymy; for *blame* does not fall on a divine institution, but on a real and personal object. *With them*, is said ver. 8; whence it is plain that not only the New Testament (or Covenant) is *free from blame*, but also its people. *Show'd—have been sought*—A fitting expression. The former (covenant) would have covered all the ground.

8. *Finding fault*—An opposite expression, as *faultless*, in the last verse. Ammonius says: *Blame is an accusation against a careless person*; and in the case of the ancient people, there was *carelessness*. There was practical *disregard* of God on the part of the people, and this drew upon them His *disregard*; ver. 9, note. *With them*—Those under the Old Testament. *Behold*—Jer. xxxi. 31-34. *Israel—Judah*—Therefore the Ten Tribes, as well as Judah, are partakers of this covenant.

9. *I made*—Sept., *I arranged*. *To perfect* is more than to *make* and *arrange*. *In the day*—To this one *day* are opposed *days* in the plural, ver. 8. These many days are the days that intervened between the day of the Exodus and the New Testament. *When I took them by the hand*—While their sense of the Divine help and power was fresh, these Jews of old obeyed; but it was their wont soon to revolt and turn God away from them. This was their custom; comp. they *continued not*, which soon follows. It was not merely a single act. *Out of the land of Egypt*—There are three periods: 1. Of promise; 2. Of training; 3. Of fulfilment. The training began at the time of the departure from Egypt, with that which was destined to wax old (ver. 13).

They continued not in my covenant, and I regarded them not—Correlatives, as ver. 10, on the contrary, *I will be to them a God, and they shall be to me a people*; where, however, the relation is reversed: formerly, the people had begun to abolish the covenant: in the new covenant, God both begins and perfects all things, ver. 10, 11. *And I regarded them not*—Sept. The Hebrew is, *and I ruled over them*, although some claim for the verb *rule over*, the meaning, *disregard*, from an Arabic idiom. Indeed, God's *rule* and *disregard* may, in a manner, be reconciled by taking this view: *I treated them as if they were not mine*; Hos. i. 9: *nor was I propitious to their sins*; Deut. xxix. 19, xxxi. 16, etc. Those over whom such *rule* is exercised are not *cared for*, do not enjoy that access which is the privilege of allies or friends, John xv. 15: but are treated as *slaves*; and as to whatever befalls them, no great concern is shown; Ezek. xxiv. 6 (at the end); Jer. xv. 1, 2. There is something similar in Jer. iii. 14, Ex. xx. 33, 37. But both passages contain a promise rather than a threat; nay, so does the present, Jer. xxxi. 32.

10. *Covenant*—*My covenant*, Sept. *Israel*—Here *Judah* is to be understood. A new union of the people. The two houses in the Old Testament, ver. 8, become one house in the New. *I will put*—The participle [in Orig.] for the verb; 2 Pet. i. 17; giving I will give, Sept. [But it is better to connect it with what precedes; *this is the covenant which I will establish, . . . giving my laws into their mind; and on their heart*, etc. *Alf.*] So *giving* [Eng. Ver., *he giveth*], Is. xl. 29. There are four sentences arranged by *Chiasmus*. The first, *I will put*; the second, *I will be*; the third, *and not*; the fourth, *for all*. The second explains the first; the fourth, the third. *My laws*—Heb., *my law*. The summary of these laws is presently given, *I will be to them a God, and they shall be to me a people*. *Write them*—Sept. *I will write them and behold them*. *In their heart*—So that they may obey them from the heart.

11. *They shall not teach*—A change of the consequent for the antecedent; that is, All will be taught by God himself, especially love, which is the sum of the law. The aid of brethren in teaching is not expressly denied; for men must first be taught, while the covenant itself is proclaimed to them; Acts iii. 25: Is. ii. 3; then those who, through the remission of their sins and knowledge of the Lord,

attain to that insight which makes the covenant peculiarly plain, no longer require the instruction of brethren. *We have no need to write unto you; ye have no need that we write unto you*, says *Paul*, 1 Thess. iv. 9, v. 1. There will be a full accomplishment of these promises when *that which is perfect*, namely, eternal life, has come. But on the way it is surely the duty of each to *exhort* himself and his brother; xiii. 22, Jude, ver. 3. Nay, even the doctrine, which is meat to the strong and milk to the weak, if, in both cases, they be found in the way of godliness, delights the godly; Heb. v. 12, 13, xiii. 7; in fact, it is only now that these very persons have come fully capable of receiving *doctrine*, 1 Cor. ii. 6, iii. 1; and the apostle himself, both here and throughout the whole discharge of his office, *teaches* or *instils doctrine*. The grand crowning point of all, *Know the Lord*, is learned from the Lord. One points out to another every doctrine that is in harmony with this teaching; admonition finds a special place; 2 Pet. i. 12. In the mean time the doctrine is not burdensome and forced, because grace renders all very teachable; for it is no longer the ministration of the *letter*, but that of the *spirit*; 2 Cor. iii. 6, note. Nor does *the firmness* of believers depend on the *authority* of human *teachers*. This is also the reason why the New Testament Scripture is shorter, and why some things are not decided with sufficient clearness. *God* himself teaches his people. [For *πλησίον*, *neighbour*, read *πολίτην*, (fellow) *citizen*. *Tisch., Alf.*] *His brother*—This implies a closer relationship than would be expressed by the word *neighbour* or *fellow-citizen*. [*Shall know me*—From having had very deep experience of my grace: Jer. ix. 24. *V. G.*] *From the least to the greatest*—*He that is feeble among them shall be as David*, Zech. xii. 8.

12. *For*—The forgiveness of sins, the root of blessings and of knowledge. *To their unrighteousness*—The abstract for the concrete; sin is abolished; sinners obtain grace. [*Alf. and Tisch., 1849, omit καὶ τῶν ἀνομιῶν αὐτῶν, and their iniquities. But Tisch., 1859, restores it.*] *And their iniquities*—Not found in the Sept. or Hebrew version; but the apostle adds it to give greater weight; ch. x. 17: comp. x. 8, 5. *Will I remember no more*—Comp. x. 3.

13. *In*—The time is marked at which it was said by Jeremiah. *He hath made—old*—For there cannot be room for both. The use of the past tense, *he hath made old*,

implies that it had become old at the time when he spake by the mouth of Jeremiah. The *New covenant* was only once promised in the Old Testament under this very name. And yet the apostle lays great emphasis on the *name*. Of such importance are the *words* of prophecy. *That which decayeth*, lit., *is being made old*—By God's word. In 2 Cor. iii. 14, also, *Paul* speaks of the *Old Testament* (or covenant). *And waceth old*—Forasmuch as the people revolt from it. There is an antithesis between *old* (*παλαιός*) and *new* (*καινός*), and also between *old* (*γέρον*) and *young* (*νέος*); hence the *New Testament* is spoken of, ch. xii. 24; for there is a *new life*, ch. x. 20; 2 Cor. v. 15, 17. *Ready*, lit., *near*—Jeremiah uttered these prophecies at the time of the Babylonish captivity almost at the close of the prophetic age, at a long interval [899 years, *V. G.*] after the coming forth out of Egypt, not very long [about 627 years] before the coming of the Messiah, the nearness of which was proved by that very fact.

CHAPTER IX.

1. *The first—Covenant* is understood; not *tabernacle*. For the tabernacle was the worldly sanctuary, as we shall see further on. By a most apposite ellipsis, the word *covenant* is omitted, inasmuch as it is better suited to the New Testament; and therefore, in the 15th verse, it is called the New Testament, the substantive being placed before the adjective. [We have here a noble description of Christ's entry into the true sanctuary, as far as to ch. x. 18. *V. G.*] *Ordinances*—Those by which the duties of the sacred office were filled [ver. 6, 7]. The same word occurs, ver. 10. *Of—service*—External. *Worldly sanctuary*—An *Oxymoron* [union of two apparently contradictory terms]. The sanctuary was *Mundial* (to use the appropriate term by which Sidonius expresses the material τὸ), or *Mundane* (as *Paul* speaks of the *elements of the world*, Gal. iv. 3), and *carnal*, ch. vii. 16. It consisted of precious materials, but it was material nevertheless. The division of this verse is as follows: first, the *duties* are set forth, then the *sanctuary*; the discussion follows, first, regarding the *sanctuary*, ver. 2-5, and then regarding the *duties*, ver. 6, etc. (There is a similar cross reference in *Paul's* first Epistle to the

(Corinthians, ix. 1, note). The contrast to both is in ver. 11, 12.

2. *The first*—The outer tabernacle. *The candlestick and the table*—A type of life and light. *The shew bread*, lit., *the setting forth of bread*—[So literally the Greek; *the shew of the bread*. *Alf.*] A change of the abstract for the concrete; the bread which had been set forth. *The sanctuary*—Gr. ἅγια, not ἁγία. Farther on we have ἡ λεγομένη ἅγια ἁγίων, which is called *the holy of holies*: here ἅγια without the article denotes the *sanctuary*, in opposition to ἅγια ἁγίων, *the holy of holies*. Some read ἁγία here.

3. *Which is called*—So ver. 2, *is called*. The opposite is, *the true*, ver. 24.

4. *Golden*—The apostle uses this term which has a precious and glorious sound, so *of glory*, ver. 5. *Censer*—A thurible: not the *altar of incense*, which, inasmuch as the whole burnt-offering is not mentioned, it is needless to speak of here. [The word may mean either *censer* or *altar of incense*, and the rendering is doubtful here. *Lün.*, *Ebrard*, etc., adopt the former; *Alf.* with Eng. Ver. and *Beng.*, the latter.] The thurible alone, with the ark of the covenant, is mentioned in this passage, because it was the chief part of the furniture which the High Priest used on the day of expiation; and although on that day he brought in and again took out the thurible, yet the [Gr.] participle, *which had*, suits the fact. Again, it comes first, because a fuller description of the *ark* follows. *Wherein*—That is, *the ark*; for αὐτῆς, *it*, refers to the ark, ver. 5. *The golden pot that had manna*—*Manna* has the article [in Greek], *the pot* has not, for the thing contained was of more importance than the thing containing. Ex. xvi. 33, *one golden pot*, Sept. Some are of opinion that *the pot* and rod of Aaron, two very remarkable monuments, established for a perpetual miracle, had been taken out of the ark before the building of the temple; others, that they had been subsequently placed within it, because the tables which were kept in the ark are alone mentioned; 1 Kings viii. 9. In the same passage, however, it is clearly shown that Solomon followed the example of Moses; the apostle is considering the times of Moses, ver. 6; ch. viii. 5. Comp. ch. xiii. 11, where there is no mention *of the city*, just as here there is none of the temple. What shall we say then? The tables alone were in the ark itself, but the pot and the rod were *before the testimony*, and

therefore before the ark, Ex. xvi. 34; Num. xvii. 25 [in the Hebrew], close to the ark, as it were appendices to it; in the same way the book of the law and the emerods of the Philistines were put by the side of the ark; Deut. xxxi. 26; 1 Sam. vi. 8. Therefore *in* has rather a wide signification, as in Luke ix. 31. [*The*] *manna*—[Eng. Ver. omits the article]. A memorial of God's providence towards Israel. *Rod*—A memorial of the legitimate priesthood, Num. xvii. 16, in the Hebrew. *The tables of the covenant*—Deut. ix. 9. These are put last by a gradation.

5. *The Cherubims*—Ex. xxv. 20, xxxvii. 9. *Of glory*—They were of the most valuable materials, and represented the glory of God, overspreading the Cherubim; Ezek. x. 4. *Shadowing*—Sept. *covering*, in the texts above cited. *Of which*—The pronoun refers to everything mentioned, from ver. 2. *We cannot now speak*—The apostle proposes to discuss, not so much the sanctuary and its furniture, as the sacrifices; he does not say, *we cannot afterwards*, but *we cannot now*, suggestion that a profitable discussion of these points each in their turn is possible.

6. *Went*, lit., *enter*—The present tense [in Gr. *εἰσίσαιον*, Eng. Ver., *went*, is incorrect. *Alf.*, etc.]. So ver. 7, 13, 22, 25, ch. x. 1.

7. *Once every year*—So Sept. Lev. xvi. 34. *Once a year*; on one day of the year, but once. [*Once a year*—That is, on one day only of the year; but twice or oftener on that day. Lev. xvi. 12-16. *Lün.* So *Alf.*, etc.] *For himself*—The Vulgate has *pro suá*, for *his own*, that is, error. I am of opinion that *ὑπὲρ τῶν ἑαυτοῦ*, for *the errors of himself*, was not in the Greek copy from which the Latin version was taken. Although the priest was free from the errors of the people, he was not exempt from sin: he therefore needed sacrifices, ch. vii. 27. *Errors*—This word, like *knowledge*, in a contrary sense, has a very wide application. Num. xv. 22-31.

8. *Signifying*—As it were a fact which otherwise would have remained concealed from us; so *signifieth*, ch. xii. 27. *The way*—Comp. ch. x. 19, 20. *The Holiest*—*Τῶν ἁγίων*. This Greek plural corresponds to the Hebrew singular. The relation which the holy place bore to the holy of holies was the same as that of the entire Levitical tabernacle to the celestial sanctuary. Next, as the holy place did not permit of any one's entering the holy of holies, so the

whole tabernacle prevented an entrance into the celestial sanctuary. *First*, therefore, lower down, has a figurative, ambiguous meaning. If we take it of *place*, it means the fore part of the tabernacle, as opposed to the holy of holies; if we take it of *time*, it signifies the entire Levitical tabernacle, as opposed to heaven. *Was—made manifest*—The same word occurs, ver. 26. *Was yet standing*, lit., *having as yet a standing*—A suitable phrase. When Paul was writing, the temple, or first tabernacle, was not yet destroyed: still it had no longer any *standing*, ever since the veil had been rent. Its standing being subsequently shaken, the tabernacle itself was soon afterwards utterly destroyed.

9. *Which was a figure*—(A *parable*). Ἡτις, for ὅ, before the feminine noun *parable*, παραβολή. The relative refers to the three verses which precede. *Present*—[That is, *then present*, as Eng. Ver. But the meaning is, *for the time present*, i.e., *now present* to the writer; a figure reserved unto this time; of heavenly things *now* first made accessible. *Alf.*, after *Delitsch*; rendering what follows; *according to which both gifts and sacrifices are offered, having no power*, etc.] In respect of the *standing*. The *standing*, emphatically such, no longer existed, although the *tabernacle* was not as yet *broken, destroyed, or overthrown*. The antithesis is, *things to come*, ver. 11. [For καθ' ὅν, in which (time), read καθ' ἣν, *according to which* (figure or parable). *Tisch.*, *Alf.*] *Gifts and sacrifices that could not*—The *victims* possibly appear more efficacious than the other *gifts*: and so the efficacy is appositely withdrawn from the sacrifices. *Him that did service*—The priest who offered on his own behalf, or the Israelite for whom the priest offered. *Conscience*—The same word occurs, ch. x. 2, 22. The antithesis is, *of the flesh*, ver. 10, as ver. 13, 14, [1 Pet. iii. 21].

10. *Only*—The precepts relating to meats are, so to speak, an appendage to those relating to *sacrifices*; this particle modifies the weight of this appendage. *Sacrifices* do not purify the conscience; *meats* relate to the *flesh*. On both, see ch. xiii. 9, etc. *Paul* frequently uses μόνον, *only*, absolutely; 1 Cor. vii. 39; Gal. ii. 10, v. 13; Phil. i. 27; 2 Thess. ii. 7. *In*—Ἐπί, with the dative, signifies something concurrent, as we have already observed upon the *appendage*; comp. ver. 15, 17, 26. *Sacrifices* in *public worship*, and *meats* in *daily life*, met together in the ceremonial law: which continually treats of both, and is almost

completely occupied with this and with similar matters. *Meats*—Some of which were never permitted to any, others not to all: and that not on every occasion, and in every place. *Drinks*—Lev. xi. 34; Num. vi. 3. *Divers washings*—They were very numerous, of priests, of Levites, and others [For δικαιώμασι, read δικαιώματα—*Tisch., Alf., etc.* So *Beng.* Render, *divers washings, ordinances of the flesh imposed, etc.* *Alf.*] The apposition of the nominative and of the oblique case, as Luke xxii. 20, note. *Imposed on*—As it were a burden, without intermission. *Of reformation*—Sept. *amend.* Jer. vii. 3, 5. The verbal form διόρθωσις, *correction*, answers to the epithet *better*, ver. 23.

11. *Christ—High Priest*—So Lev. iv. 5, *the priest who is anointed*. Paul, in this place, considers Christ as a Priest. with Moses, χριστός, *anointed*, is an epithet. *Being come*—He then exclaimed suddenly, *Withdraw, ye Levites*, ch. x. 5, 7. *Of good things to come*—Ch. x. 1. The good things are described at the end of ver. 15. *By*—To be taken with *entered*, ver. 12. *Greater*—More noble: so, *more excellent*, ch. xi. 4. *Tabernacle*—His own body, ch. x. 5, 20; comp. John ii. 21. His body is opposed to the tabernacle, as is his blood to that of goats, etc., ver. 12. Schomer, commenting on this passage, says correctly, *the tabernacle is here taken for the way into the inner sanctuary*. For the word κτίσεως, which follows, proves an abstract idea of this kind. It is not therefore the Tabernacle that is meant, but *the building, the institution; die Anstalt*. Again, the *Body or Flesh* (for *flesh* cannot be separated from the body) is the veil, and the sanctuary is Heaven. I trust that in this way the subject is distinctly cleared up. [So many commentators. But the better meaning is *the heavens*; the lower heavenly spaces as the vestibule of the heavenly *holy of holies*. *Lün.*, and nearly so *Alf.*, and many.] *Not made with hands*—This was in consequence greater. So *Paul*, Col. ii. 11. *Not of this, lit., that*—The Tabernacle, through which Christ entered, was not of *that* building or workmanship. [Literally, *not of this creation*; i.e., of the visible earth, the made world. *Lün. Eng. Ver.*, *this building*, misses the force. *Alf.*, etc.]

12. *Of goats and calves*—One goat and one bullock were offered at a time, Lev. xvi. 9, 3; that animal, however, was not better in itself than any other of the same species. We have therefore the plural in this place. An additional reason is found in the annual repetition of the sacrifices.

Into the holy place—Heaven, ver. 24. *Eternal*—Not for a day or a year only. *Having obtained*—So, *I found a ransom*, Job xxxiii. 24. The zeal of the *finder*, his wisdom and good faith, the newness and joyousness of the *finding* are signified, ch. x. 20. The approach of Christ to the Father was difficult, ch. v. 7. No one had previously trodden the path of life; Acts ii. 28; John iii. 13. Christ could not fail to *find*: yet it was a work of labour to *seek*.

13. *For*—He shows that the power of the sacrifice of Christ alone is as great as he stated in ver. 12. [Transpose *goats and bulls*. *Tisch., Alf.*] *Bulls and goats*—Animals, merely the modifying term. *Of a heifer*—Red, Num. xix. The illustrious Zeller, in commenting upon this passage, has much enlarged the treatise of Maimonides ‘On the Heifer.’ The Jews maintain that nine red heifers were sacrificed from the time of Moses to the destruction of the second temple. *Unclean*—A participle: it has less force than the adjective *common*. To be taken with *sanctifieth*; compare what follows. *Purifying*—Purification was effected by aspersion, not by washing; washing however followed with no interval between; Num. xix. 19. This clearly explains the difference between justification and regeneration.

14. *The blood*—And death; see the verse which follows. *Through the eternal Spirit*—See Luke iv. 18; comp. Rom. i. 4, xv. 16. *The spirit* is opposed to the state of irrational creatures. [This is the true meaning. Many understand it mistakenly of the *Holy Ghost*. *Lün., Alf.*] The epithet *eternal* is understood from ver. 12, 15, ch. vii. 16. It is opposed to the *ashes of a heifer*. *Without spot*—Above every Levitical victim. *Purge*—Corresponds to *purification*, ver. 13. So ver. 22, 23, ch. x. 23, i. 3. The future is employed as a contrast to the present, *sanctifieth*, Levitically, ver. 13. *From*—*From* and *to*, denote contrariety. *Dead works*—*Dead things*, which *defile*. The contrast is *living*. The power of sin and death was abolished by the blood of Christ. *To serve*—For ever, in a manner most blessed and truly sacerdotal [ver. 12: Rev. xxii. 3. *V. G.*].

15. *Of the new testament*—Here the testament itself, rather than the newness of it, is dwelt on; comp. ver. 16. *By means of death*, lit., *his death having happened*—That is, at the time when death happened. The point of time when this took place separates the Old from the New

Testament. *For the redemption of the transgressions, that were under the first testament*—There is a similar passage in Paul's epistle to the Rom. iii. 24, 25. The preposition, *under*, not only points out the time, but hints that there was in the Old Testament no power of redemption, and that on that account the people were greater transgressors. Ἀπολύτρωσις, *the redemption*, is found here: λύτρωσις, the simple form, in ver. 12. *The promise*—Given to Abraham. *Might receive*—For they could not do so in previous times. *They which are called*—Named heirs (ch. iii. 1). *Inheritance*—A suitable expression. There is an allegory: *testament, death, inheritance*.

16. *Testament*—Διαθήκη. The omission of the article [in Greek] suits the general view, as in Gal. iii. 15. *There must be the death*, lit., be shown (or implied)—The Greek verbs φέρεσθαι, *to be shown*, προσφέρεισθαι, *to offer*, ver. 14, have a reference to one another. *Of the testator*—This is consonant to our Lord's words before his death; Luke xxii. 29.

17. *After men are dead*, lit., *over the dead*—A concise phrase meaning *upon the death of the testators*. Sept., Lev. xxi. 5, *over the dead*. [Eng. Ver. does not render this.] *Otherwise*, lit., *surely it is not?*—[But render, *seeing that it is never available when he that made it is alive*. Alf. The particle (μήποτε) implies a question: ἐπεὶ, *since*, has much force in an interrogative sentence, Rom. iii. 6; 1 Cor. xiv. 16, xv. 29.]

18. *Whereupon*—The words *covenant* and *testament* differ: but they have the same meaning, so far as they both denote an *agreement* or *arrangement*, sanctioned by bloodshed. When the *agreement* is sanctioned by the blood of another, as, for instance, of an animal, which cannot *covenant*, still less make a *testament*, it is not properly διαθήκη, a *testament*; but yet a *covenant* differs not much from the nature of a *testament*, because of the slaying of victims. Where the *arrangement* is sanctioned by the blood of him who makes it, that is by his death, it is properly a *testament*, which is also expressed by the [Hebrew term] for *covenant* in a wider sense. The particle, *whence*, must not be pressed too far, as if the Old Testament were dedicated by the blood or death of the testator; it has nevertheless its proper force, in as far as it intimates that the New Testament, and consequently the Old, was necessarily dedicated with blood. *Was dedicated*—On the very day of the initiation, the Old

Testament most properly commenced, and it continued until the very night and day of our Lord's betrayal and death.

19. *Spoken*—Ex. xxiv. 16. *Every precept according to the law*—[But the words, *according to the law*, belong to *having spoken*. Lün.] Moses had recited or read the commandments in Ex. xx., and possibly those of the following chapters. This curt reference to the written book sums up all that was recited. *Of calves and of goats*—They are expressly called *little calves*, Ex. xxiv. 5. The word *whole burnt offerings* in that, are the goats of this passage. *With water and scarlet wool and hyssop*—These words are not found in the passage cited, but are taken from other places in Moses' writings, Lev. xiv. 5, 6. *Book*—The Latins from the Vulgate, and many others, take this word with *he sprinkled*: as *he took the book of the covenant*, Ex. xxiv. 7. [This is impossible: and Eng. Ver. is right. So Lün., Alf., etc.] There is appositeness in the connexion of *the blood and the book*: this appears from the comparison of the words, *the blood of the testament*; so that in this rite the blood is demonstrated by itself: the testament, by the demonstration of the book, and that the dedication may be perfected by the double exhibition: *αὐτὸ, itself*, [not rendered in Eng. Ver.], is added [to *book*], because the testament described in the book was more important than the blood. The other things which the apostle mentions in this place are not found in the 24th chapter of Exodus. They may be taken from other passages; respecting the aspersion of *the book*, however, which was an important part of the rite, there is nothing in the writings of Moses. Again, if the book had been sprinkled, and the apostle alluded to the circumstance, he would have joined it with the sprinkling not of the people, but of the tabernacle and vessels, and therefore of the altar. It was not fitting that the book should be sprinkled, for *the book, containing God's word, represented God himself*. Flacius is of opinion that the book was sprinkled. The tabernacle [which was at that period adapted to the altar. Ex. xxiv. 6-8, xxv. 8. V. G.], and the vessels doubtless required purifying, ver. 21; Lev. xvi. 16, 19, 20, 33; 2 Chron. xxix. 21; but the book, or the word of God, did not need it. This being so, the *καὶ, and*, before *πάντα, all*, is not only not inconvenient, but on the contrary exceedingly elegant. The sentence is copulative: Moses

sprinkled all the people, on the one hand; and on the other the tabernacle. *And all the people*—Sept. *sprinkled it on the people*, Ex. xxiv. 8.

20. *Enjoined unto you*—Ordered me to bring to you.

21. *Sprinkled*—*He poured half of the blood upon the altar*. Sept. *The vessels*—Even the garments.

22. *Almost with blood*—*Almost, nearly*. The force of this restrictive adverb does not fall upon *all things*: for it admits of no exception, but upon *blood*; inasmuch as other material things besides blood were employed, ver. 19. [This is wrong; as in the Eng. Ver. The $\sigma\chi\epsilon\delta\delta\upsilon\nu$, *almost*, belongs to the whole sentence; as often in Greek. One may *almost* say that *by the law*, etc. *Lün., Alf.*, etc.] *Without shedding of blood is no remission*—See in particular Lev. xvii. 11. *Remission*—Levitical.

23. *Therefore*—The conjunction implies that the things mentioned in ver. 18, are, as a matter of fact, included in this passage. [*Delineations*—that is, *types, symbols*; not as Eng. Ver., *patterns*. *Alf.*] *With better sacrifices*—The plural, answering to the Levitical plural, is used for the singular, because of the excellence of the one sacrifice of Christ, which was in every respect perfect. If a Jew enquire, *What are your sacrifices?* We reply: Our sacrifices consist in the single sacrifice of Him who was crucified. In this conclusion, *to be purified*, which makes an Hypallage [attributing to one subject what strictly belongs to another], should be supplied: for the *heavenly things* are pure in themselves, but we needed purification that we might enjoy them, ver. 14. So, *is sanctified*, 1 Tim. iv. 5, 4, that is, the use is made holy in our case. Comp. Lev. xvi. 16, 19; Num. xviii. 1.

24. *Not*—Jesus never went into the innermost part of the temple at Jerusalem; he never caused a sacrifice to be offered for himself during the entire period which elapsed between his baptism and his sacrifice. *The figures of the true*—The true were older: those made with hands were simply an imitation, ch. viii. 5. *Into heaven itself*—Beyond which there is nothing. *Now*—So ver. 26. *To appear*—This is a very suitable word in reference to God: in reference to us, *he hath been manifested* [Eng. Ver., *hath appeared*], ver. 26, and *he shall be seen* [Eng. Ver., *shall appear*], ver. 28. *In the presence of God*—More than Aaron in the tabernacle before the ark.

25. *Nor yet that*—He did not enter in order, *that*.

26. *For then must he*—It is here taken for granted that Christ died for the sins committed since the world began, ver. 15. Christ at the beginning was according to the Divine Nature. Philo teaches that the Jewish high priest offered sacrifices for the whole human race. *Have suffered*—Consequently the offering is not without suffering. *Once*—*Once* is here absolute: it is foreshadowed in the *once*, relative, and Levitical: ver. 7. *In the end*—When sin had reached its highest; comp. note John i. 10. *Of the world*, lit., *of ages*—The beginning of these ages must not be reckoned from Moses, but from *the creation of the world*: comp. ch. i. 2, note: the *end* here is consequently not that of the Old Testament, but of the world. The sacrifice of Christ divides the age of the world into two parts; and the first of these parts is assuredly not shorter than the second. *Sin*—The singular, with much force. *Appeared*, lit., *has been manifested*—In the world.

27. *And as*—A comparison which strengthens the conclusion greatly. *It is appointed*—By the Divine sanction. *Once*—The *once* in the next verse refers to this. *To die*—The verb for the noun; *death* and the state of death. *But after this*—*Death and judgment* are immediately connected, because the intermediate state of man is uniform. *Judgment*—When *Christ shall be seen*. Comp. this with ver. 28; Matt. vii. 22, note.

28. [Add καί, *and*, after οὐτως, *so*. Tisch., Alf.] *So*—That is, Christ freed us from death and judgment; nevertheless, in name, they both remain. *Offered to bear*—Comp. 1 Pet. ii. 24, *he bore our sins*: they were laid upon him by the Father: while therefore he was borne upon the cross, he took our sins upon him. We find the same idea in the Sept., *they shall bear your whoredom*. *Of many*—An agreeable contrast: *once, of many*, who lived during so many ages. Is. liii. 12, Sept. *A second time*—Thus the absolute power of the single sacrifice of Christ is clearly demonstrated. *Again*, in John xiv. 3, agrees with *a second time* here. Both places refer to his coming, in itself. But the first advent was in the flesh, in the strange form of a servant; the second advent is in His own glory. In the eyes of all who had not before seen and acknowledged him, he is at that time *Coming*. Let us think of the arrival of a guest, the

intimate friend of the master of the house, but yet not known to the family. The father of the family will say, *A brother RETURNS*; but the family will say, *A guest is COMING*. *Appear*, lit., *will be seen*—In his glory. *Unto them that look for him*—The dative of advantage. The wicked also will see him, but not for salvation. *To them that look for him*, he will be a *Saviour*, Phil. iii. 20. [*Without sin*—On him. The whole work of atonement done. *Alf.*] *Unto salvation*—Consequently to free us from condemnation.

CHAPTER X.

1. *Shadow*—The contrast is *image*. *The very image*—The first image and archetype, ch. ix. 24, note. Although the *shadow* precluded future events, it did not prelude, as in a picture, but followed a very little while after. Comp. viii. 5. *Can never*—So ver. 11. *With the same*—[Eng. Ver., *with those*]. Not in number, but in kind. *Which they offer* [Eng. Ver., *offered*] *continually*—*Offer*, namely, those who offer, draw near an : minister. *They offer for ever*; that is, they do not cease to offer, and they will not cease unless they are forced. *Year by year*—This relates to the whole sentence, as far as the end of the verse.

2. *For then*—This is plainly the meaning of ἐπει, interrogatively, ch. ix. 17, note.

3. *A remembrance*—Public; comp. ver. 17. [Rather, a *recollection*, a calling to mind. *Lün., Alf.*] *Of sins*—Of the last year and of every year. The day of expiation, which fell on the 10th Tisri, did not synchronize with that of Christ's crucifixion. The *oblivion* of sins is opposed to this admonition, ver. 17. *Every year*—An *Epanalepsis* [resumption]: comp. ver. 1. He chiefly dwells upon the *annual sacrifices*.

4. *Take away*—Ἀφαιρέειν. Περιελείν, *to remove entirely*; ver. 11. In the books of Moses, great effects are ascribed to this elementary worship, with a view of showing that it is not in themselves that they are so efficacious.

5. *When he cometh into the world*—The advent of the Messiah into the world is represented in the 40th Psalm. The tabernacle itself was part of the world, ch. ix. 1: it is called the world here because the sacrifice of the Messiah has a far wider application than the Levitical sacrifices,

extending throughout all ages, throughout all the world, which is claimed for him, inasmuch as he is the heir of it, Ps. xl. 10. The word *coming in* is expressed in *I am come*, and represented by it, ver. 7. *Sacrifice—Thou hast no pleasure—to do thy will—Sept.* The version in this psalm reads, *sacrifice—thou desiredst not; I wished to do thy will, O my God; and desire thy law within my heart.* The apostle joins the words, *to do thy will, O God*, which had been separated from those which follow, to the preceding words, referring to the same thing as the words *forty years* in the desert, ch. iii. 9. *But a body hast thou prepared me—* Heb., *Thou hast bored my ears*, viz., that I may obey thy will with perfect love. Comp. Ex. xxi. 6; Is. l. 5. The slave whose ears were bored was claimed with his whole body by the Master whom he loved. Samuel Petit attributes the Greek version of the prophets and the Psalms, as well as the sentence, *thou hast fitted for me a body*, to the Essenes, for among them there were no *slaves*, but they ministered to and obeyed one another in corporate *bodies* or colleges. The most earnest supporters of liberty might retain the reading, *ears*; but the apostle defends the literal signification of the word, *body*. The *ears* are a part: the *body*, as a whole, follows the obedience of the ears. *Thou hast prepared for me a body*, for sacrifice; ver. 10. The mention of the *whole* here is very appropriate. A similar observation of *Paul*, on the *body* of Christ, Rom. vii. 4.

7. *Then*—Of this particle we shall speak on ver. 8. The parallel terms are: *then; I come; in the book; I said; of Me; it is written. I come*, lit., *I am come*—The verb is ἦκω, *I am come*, treated of, Rev. ii. 25. *In the volume of the book it is written of me*—This phrase (*volume of the book*) cannot be understood of any part of the Pentateuch, for with the exception of the Pentateuch, no prophetic Scriptures, which the Psalm might seem to refer to, existed in David's time; many, nay, all the parts, treat of Christ; neither can it mean the *whole*, for the entire volume of the law, though often cited, is never thus named. Again: here the sacrifices are called *the first*, and therefore the *volume of the book* cannot mean the book which contains an account of previous sacrifices. Further, the rejection of sacrifices by God, and the self presentation of the Messiah to do His will, succeeded the perpetual offer of sacrifice. What then is the *volume of the book*? We shall not wander very far to

learn ; it is the very page on which this psalm was written. There are two parallels : *I have said, Lo, I am come!* and *in the volume of the book it is written of me : by this very Scripture I promise to do thy will.* The Messiah becomes bound by both expressions ; and hence his presence in the fullest sense of the prophetic spirit is perceived. David had before his eyes, in his hand, the book in which the psalm was written : he shows this book as the Messiah's bond, Neh. x. 1. From the very day on which this psalm was written, *it became incumbent* on Christ, in some sense, to do God's will. Consonant to this is the fact, that *in thy book, or in the book of the Lord,* is not written, but simply *in the book.* Comp. Ps. cxxxix. 16 ; Is. xxxiv. 16. Augustine supposes the phrase to mean the beginning of the Psalms, but at that date they had not been collected into a volume. Others have understood this passage of the whole Scripture, but the Old Testament Scriptures had not at that time been collected so as to form one volume. [*I come, or rather, I have come,* was Jesus' creed, as it were. *I am come,* says he, *to fulfil the law,* Matt. v. 17 ; *to preach,* Mark i. 38 ; *to call sinners to repentance,* Luke v. 32 ; *to send a scord, and to set men at variance,* Matt. x. 34, 35 ; *I have come down from heaven to do the will of him that sent Me,* John vi. 38, 39. These are the very words of the fortieth Psalm. *I am sent to the lost sheep of the house of Israel,* Matt. xv. 24 ; *I am come into this world for judgment,* John ix. 39 ; *I have come that they may have life, and may have it more abundantly,* John x. 10 ; *to save what had been lost,* Matt. xviii. 11 ; *to save men's lives,* Luke ix. 56 ; *to send fire on the earth,* Luke xii. 49 ; *to minister,* Matt. xx. 28 ; *to seek and to save that which was lost,* Luke xix. 10, comp. with 1 Tim. i. 15 ; *I am come into the world the Light,* John xii. 46, etc. ; *to bear witness to the truth,* ch. xviii. 37. See, Reader, that the Saviour fulfil his purpose in thee. But thou, say wherefore thou art come hither. Dost thou also fulfil God's will ? from what date ? and how ? *V. G.*] *Thy will*—That God *wills* and is pleased in something very different from the legal sacrifices, is clear from the circumstance that the flesh of oxen and the blood of goats did not satisfy Him. What He does will, however, may be gathered from the preparing of the Messiah's body, by which, when it was offered, we were to be sanctified ; ver. 10. Christ, in the Psalm, acknowledges and cordially accepts God's will.

8. [For *θυσίαν καὶ προσφορὰν*, *sacrifice and offering*, read *θυσίας καὶ προσφορὰς*, *sacrifices and offerings*. *Tisch., Alf.*] *Above*, when he said—then said he—Paul presses the order of the words in the psalm, and this order depends on the adverb, *then*. He shows that it falls at the very point of time when, immediately following the words *sacrifice*, etc., placed *above* in the psalm, the words *Lo I am come* are found. The word *then* is the boundary between them. First Paul employs the general word of the Sept., *εἶπον*, *said*, then one of greater force, *εἶρηκεν*, *said he*; and therefore the participle, *λέγων*, is taken in a past sense. Observe the great authority of the *Psalms*. The oath of Jehovah was given at the very time that Psalm ex. was written. The formal invitation was given to the people when Psalm xcv. was written, ch. iv. 7; Heb. vii. 28, note. The declaration of the Son was made when Psalm ii. was written; Acts xiii. 33 note. So the Messiah promised God to do his will when Psalm xl. was written. This writing, which David sealed, is opposed to the *law* by Moses written, ver. 8, end. Christ, therefore, ever appealed most forcibly to the Scriptures, more particularly at the commencement of his passion. *By the law*, lit., *according to the law*. All that is said in ver. 1 is by this argument proved from the psalm.

9. [Omit *ὁ Θεός*, *O God*, *Tisch., Alf.*] *That*—A particle of great force; *that* he may immediately establish the second. *May establish*—By the highest authority, by his own handwriting, as it were. From *ἵστημι*, *I set up*, comes *στάσις*, *a standing*, ch. ix. 8, with the same notion.

10. *By the which will*—Of God, performed and thoroughly satisfied by Christ and his sacrifice. Does not this deserve the name of *satisfaction*? *Sanctified*—This word is found, ver. 14, 29, ch. xiii. 12, ii. 11. *Of the body*—Ver. 5.

11. [*Every priest*—Particularly every high priest. *V. G.*]

12. *This*—So ch. iii. 3. Others read *αὐτός*, *he*, by an easy alliteration. *One*—The contrast is, *the same sacrifices often*, ver. 11. *For ever*—The oblation of Christ once accomplished, will remain for ever the one and only sacrifice; another will not supersede it. [But this belongs to what follows: *for ever sat down*. *Lün., Alf.*] *Sat down*—The contrast is *standeth*, ver. 11. The sacrifice of the mass is not consistent with sitting down at the right hand of God: for the sacrifice of Christ is neither continued nor repeated

in the mass. The apostle not only presses the identity, but also the term, *once*, in reference to the sacrifice of Christ, in opposition to the Levitical sacrifices, which were *often* offered, although they were the *same*. An oft-repeated sacrifice, although it be the same, is not pleasing to God. The body of Christ is not only one, but his oblation is one also, and it is inseparable from his passion: ch. ix. 26. Every subsequent oblation nullifies the former; and every former oblation demonstrates the superfluity of the latter: ch. x. 2, 18.

13. *Expecting*—The knowledge of our exalted Lord is not denied by this verb, Rev. i. 1: comp. Mark xiii. 32; but his subordination to the Father is implied; Acts ii. 20. *Sitting and at rest, he expects. His enemies*—Their strength is situate in *sin*.

14. *For by one offering*—Should we not prefer the reading *for one offering hath*? For the discourse proceeds in the abstract, also in ver. 11; with the same verb, τελειοῦν, *to perfect*, which here supports the apodosis (conclusion), it proceeded similarly, ch. vii. 19, ix. 9, x. 1. [The former is better; *Christ* being the subject throughout. *Lün., Alf.*] *For*—This assignment of a reason refers to ver. 12. *Those who are*, lit., *were, sanctified*—The present participle [in Greek] with an imperfect signification. This sanctification was accomplished in the very act of the sacrifice, ver. 10.

15. *Also*—This is not a testimony added to the arguments, for the evidences preceded them; but μαρτυρῶν, *witnessing*, is added to μαρτυροῦντας, *those who bear witness*. Paul had already brought forward the testimony of the Father to the priesthood of Christ, ch. v. 10; that of the Son, ch. x. 5; he now produces that of the Holy Spirit: drawing in each case the same conclusion, ver. 18. Consult the abstract of the epistle. He repeats this reference to the Holy Trinity in his admonition, ver. 29, note. *After*—The verb, *says he*, is swallowed up in the clause, *saieth the Lord*, in the following verse. But the word *after* proves that the remission of sins belongs to the New Testament, and it is for this reason that the intermediate words of Jeremiah are not repeated here. The passage of Jeremiah is cited Heb. viii., on account of the word *new*, and ch. x. on account of *remission*. The term *Spirit of grace* agrees with this: ver. 29.

16. *This*—See ch. viii. 10, 12.

18. *Remission*—This is evident from ver. 17.

19. [The doctrinal discussions of the epistle are now closed; and the author proceeds to exhort his readers by applying them. *Lün.*] *Having*—The exhortation is deduced from the topics discussed in ch. v. 4, beginning with the summing up. *To enter—High Priest*—Ver. 21. The apostle treated of the *High Priest* from ch. v. 4, 5; of the entrance, ch. ix. 1, 12. Now by a cross reference, he mentions the *entrance* in this verse, and the *High Priest*, ver. 21, at the beginning of his exhortation. There is the same idea and figure in ch. vi. 20: comp. the following chapters.

20. *New—πρόσφατον*. The Sept. often use this word. Its proper application is to an animal *recently slain*. It is a kind of Oxymoron [union of apparently contradictory terms], for *recently slain*, and *living*, are joined together. As soon as Christ had passed by the point of death, unqualified *power* and *life* were at hand. *Which*—Supply *entrance*; a synonymous term, *way*, follows. They are not, however, simply synonymous, but so far as *the way* reaches the goal, *THROUGH the veil*. *Hath consecrated*—We find the same verb in ch. ix. 18. It implies that we are to follow in the way by which Christ went. *His flesh*—Which, like the veil, was rent.

21. *High Priest*—Ch. vii. *Over the house of God*—Ch. iii. 6.

22. *Let us draw near*—By that way. *True*—Which has thoroughly imbibed the *truth*, ver. 26. *Of faith*—*Hope* and *love* are added, ver. 23, 24. These three abide. *Faith* and *hope* have very frequently the same relation: therefore they are very closely combined in this passage, and they unite in the following sections: ch. xi. 1, [xii. 18, xiii. 1], etc. *Hearts*—Both the *hearts* and the *body* are cleaned, ver. 23. *Sprinkled*—So ch. xii. 24, ix. 13, 19, 21; 1 Pet. i. 2. *From*—A concise phrase, *sprinkled* and delivered from an *evil conscience*. *Conscience*—Ch. ix. 9, note. *Our bodies*, lit., *the body*—He alludes to the Levitical washings; he does not, however, say *the flesh*, but *the body*, by which the whole substance of man is by *Synecdoche* [the part for a whole] signified. The *body* also had formerly been polluted by sin, but it is washed, that it may be fitted, after the fashion of Christ's holy body, for an oblation: Rom. xii. 1: 1 Cor. vi. 13, 20. *Washed*—Single verbs and single participles are connected in ver. 22-24, and the conjunction, *καὶ*, divides the members of the sentence. But the

arrangement is, verb, participle; participle, verb; verb, participle, by a cross reference. *With pure water*—Ezek. xxxvi. 25; John xix. 34; 1 Cor. vi. 11; Tit. iii. 5; 1 John v. 6. [*With sure—of hope*—In a similar manner cleansing is joined with hope, 1 John, iii. 3. *V. G. Beng.* would render, *and having our bodies washed with pure water, let us hold fast*, etc. So *Ebrard, Lün.*, etc.]

23. *Profession*, lit., *confession*—*Confession* was made in baptism. It must be retained.

24. *Let us consider*—So ἐπισκοποῦντες, looking diligently, ch. xii. 15. *To provoke unto love*—Contrary to this is provocation to hatred.

25. *The assembling of ourselves together*—The modern Greek version renders ἐπισυναγωγῆν, by συχνοσύναξιν, *the assembling of very many*. The apostle, however, alludes to the Jewish synagogue, the preposition, ἐπὶ, somewhat changing the meaning of the word. The sense is: You ought not to frequent the synagogue only, like the Jews; this you gladly do, but also [the additional force of ἐπὶ in composition] the assembly, as Christians: it is not, however, the assembling into one *place*, or for the promotion of one *faith* that is implied; the term is employed in a middle sense, the mutual assembling *through love*, the public and private communication of Christian duties in which one brother does not withdraw himself from another, but each provokes the other. For even spiritual heat and zeal separates things of a different nature, and unites those which are similar. The order of the argument is thus satisfactorily explained, for in it, next to *faith* towards God, *love* to the saints is praised; as also the use of the verbal noun, ἐπισυναγωγῆν, *assembling together*, in the singular number; of the pronoun, ἐαυτῶν, *of ourselves*, not *our*; so, also, the complaint, *as the manner of some is*; and the contrast, *exhorting*. *Some*—Who possibly feared the Jews. *Exhorting*—The power of exhortation, which is required, includes the peculiar zeal of each person. *And so much the more*—This relates to the whole exhortation from ver. 22: comp. ver. 37. *Ye see*—From the signs of the times, and from the sacrifice for sin that was consummated, ver. 13. *The day*—Of Christ. After Christ's advent in the flesh, which had been expected during *so many* ages of the world, his glorious advent is considered to be approaching; comp. ver. 27, 30, 35. [The Hebrews lived close

upon the great foretaste of it, the destruction of the Holy city; the *bloody and fiery dawn*, (*Delitsch*) of the Great day. *Alf.*]

26. *If we sin*—In this passage, *to sin* means a complete defection from God, ver. 29, ch. iii. 12, 2 Kings xxi. 16; the violation, not of the law, ver. 28, but of the whole New Testament dispensation, ver. 29. Comp. *despised*, ver. 28, note. *Wilfully*—After the recognition of the truth, the excuse for ignorance is taken away. *After we have received*—This relates not so much to individuals as to the condition of those who believe in the New Testament; nevertheless, the conclusion is equally valid with respect to individuals, ver. 29. *Of the truth*—*The truth* and *grace*, ver. 29, apply to the New Testament. *The Spirit of grace* is called *the Spirit of truth* in John xiv. 17. *No more*—The benefit of the sacrifice of Christ is always clear to those who do not reject it, but they who do reject it, have nothing else. *For sins*—Refers to *if we sin*.

27. *Fearful*—A very bad hope. *Looking for*—Very different from that which is described in ver. 13. *Fiery*—*the adversaries*—Ἰπεναντίους. Is. lxiv. 2, *fire will consume the adversaries*. We must not seek for any special meaning in ἐπὶ: in Ex. xv. 7, ἰπεναντίους is applied to the most open enemies. *Fiery*—Deut. xxxii. 22; comp. Ps. cvi. 18. *Indignation*—Deut. xxix. 20; comp. Ps. cvi. 18. *Devour*—Ch. xii. 29; Is. xxvi. 11.

28. *He that despised*—Not by any (trivial) error, but by flagrant transgression, tending to overthrow the whole law—a crime to be punished by death. *Few* violated the law so grievously as to be punished by death. *Without mercy*—Without mitigation or postponement of the prescribed punishment.

29. *Sorer*—Which is *worse* and more horrible than any bodily punishment. *He*—Who commits the most frightful sins against God, whose *Son* is the Priest, ch. v. 5, and against the Son, whose blood is the blood of the New Testament, and against the Holy Spirit, who is the Spirit of grace. Such a man repudiates the whole formula and confession of his baptism; he rejects the whole dispensation of the New Testament: comp. vi. 6, note. *Who hath trodden*—When he ought to have adored. He who sins wilfully treads him under foot, ver. 26. *Of the covenant*—The better covenant which God hath made. *Unholy*, lit., *common*—

Kouòv. As if it were the blood of a mere man, common or even guilty. [As the blood of a *malefactor*, which Jesus was, if he was not the SON OF GOD. *Lün.*] The contrast is, *he was sanctified*. *And hath counted*—Without thought: comp. 1 Cor. xi. 29. *Wherewith he was sanctified*—Christ therefore died even for such as he. The same word is used of the redeemed, ver. 10, 14, ch. ii. 11 (where they are distinguished from the Redeemer, who *sanctifies*); ch. xiii. 12, where the blood is also mentioned. *And hath done despite unto*—By rejecting him. *Despite* is done by deeds; *blasphemy* is uttered in words: comp. 1 Tim. i. 13, note. Where *blasphemy* is added, the guilt becomes most serious: Mark iii. 29. *Of grace*—See note ver. 26.

30. *Him that hath said*—God, who does not threaten in vain. *Unto me*—See Rom. xii. 19, note, from Dent. xxxii. 35. *Again*—A few words in the same song of Moses being interposed. *The Lord shall judge his people*—Dent. xxxii. 36. This epistle has frequent references to the song of Moses, and to Deuteronomy, a book which will receive abundant explanation from it. *He will judge* in grace and in anger, as he shall find each one.

31. *To fall*—It is a good thing to *fall* with faith, 2 Sam. xxiv. 14; with rashness it is terrible, ver. 27; comp. Sir. viii. 1.

32. *Call to remembrance*—The Imperative mood. He subjoins a consolation. *After ye were illuminated*—That is, immediately after your Christian baptism, ch. vi. 4. In *baptism*, Christ is put on; Christ is the light; therefore the light is put on in baptism. *Enlightening* signifies a further addition to the force and power of the Spirit, which previously subsisted from the Old Testament, arising out of the strength of the New, in the case of those who were baptised. This was the entrance into Christianity; baptism was the means of salvation to the proper objects of it. I am of opinion that this divine institution is not, even in theory, as highly valued as it should be. In the *baptism* of Christ, his humanity was gloriously *illuminated*. He was indeed the Son of God before; nevertheless, the virtue of this Divine testimony had a deep and lasting influence upon him. But since man consists of body and soul, so divine ordinances have a double aspect. There must be no separation, the glass must not be confounded with the liquor, nor the sheath be grasped instead of the sword.

33. *Partly—partly*—Τοῦτο. This pronoun is here used adverbially. Two subjects are proposed, which are explained inversely by a cross reference, ver. 34.

34. [For δεσμοῖς μου, *my bonds*, read δεσμίους, *those in bonds*. Tisch., Alf. So Beng.] *Me in my bonds*, lit., *those in bonds*—They are named in ch. xiii. 23; and therefore Paul is speaking not of himself, or assuredly not of himself alone; comp. ch. vi. 10. *Ye took*—An elegant *Oxymoron* [union of apparently contradictory terms], as is clear if we compare *spoiling*. *Of—goods*—Ἐπαρχόντων. Ἐπαρξίν, *substance*, is with the Greeks a kindred term. *Knowing*—Resolving with confidence. *That ye have in*, lit., *for yourselves*—[So Beng., more correctly than Eng. Ver., *knowing in yourselves*]—The Dative signifying property, so ch. v. 4, *to take to himself*. Personal property is described, Luke xvi. 12 (xii. 33). *A better*—Heavenly; comp. ch. xi. 16. *Enduring*—Exposed to no spoiling. [Omit ἐν οὐρανοῖς, *in heaven*. Tisch., Alf.]

35. *Cast not away*—When confidence has once found a place it does not retreat, unless it be driven away: but it is driven away and rejected by those who do not persevere. *Hath*—The 37th verse refers to this present tense. *Recompense of reward*—So ch. ii. 2, xi. 26; and μισθοπαδότης, *one who pays a reward*, ch. xi. 6.

36. *Patience*—Ἐπομονήs. From this verse to the 38th, the apostle gradually introduces the prophet, Hab. ii. 3, 4. (In the Sept. ἱπομένειν, WAIT.) *The will*—Ch. xiii. 21. *Done*—That *inasmuch as you have done* God's will hitherto, you may now also show *patience*, and consequently *obtain the promised* reward of obedience. [But it refers to the *future*: the doing of God's will must be completed before the promise is received. Lün.] Comp. ch. vi. 10-12. We must do and suffer, 1 Pet. iv. 19. It would seem that the apostle derives his arguments from the past; he recapitulates the instances of their having done the will of God, ver. 32, 33. *Doing the will of God* for the present and the future is, however, not excluded. This *doing of God's will* is taken for granted in all those *virtues* of believers, which are enumerated in ch. xi.; otherwise the things which are there praised, for example, in ver. 33, would have been fruitless; comp. Matt. vii. 21, 22. *Ye might receive the promise*—That is, eternal life, which the Old and New Testament believers will jointly receive at Christ's advent. See

next verse. *The promise*, life eternal, is found in ch. iv. 1, ix. 15, xi. 13, xii. 26. Individual blessedness is denied to no one, but the great *consummation* is difficult, and as yet future. On that future day there will be a great improvement, which ought to be all the more highly valued. Even the present flourishing state of faith, of which many have abundant experience, cannot be compared to it. *The promise*—Hab., above cited.

37. *Yet a little while*—[*Yet a little, little while. Alf.*] So Sept. Is. xxvi. 20. The word μικρόν, *little*, with the addition of ὅσον ὅσον, *how much* [repeated to intensify the meaning] takes a diminutive, and at the same time an indefinite form, and therefore very well suits this passage: see Gen. xxviii. 30, Sept. *Shall come*, lit., *who cometh*—The apostle, by the addition of the article, appositely applies these words to Christ.

38. [Read ὁ δὲ δίκαιος μου, *but every just man (shall live, etc.) Tisch., Alf., Lün., etc.*] *Now the*—The apostle transposes the divisions of the verse, and thus, by the addition of the next verse, makes a very suitable cross reference. For there is a repetition of the things which are opposed: *faith unto life, drawing back: drawing back, faith unto life*, ver. 38, 39. The particle δὲ, *but* [Eng. Ver., *now*], makes a contrast to the idle. *Just*—Rom. i. 17, note. *By faith*—Sept., *by my faith*. Comp. a similar prefixing of the pronoun [in the original], 1 Cor. xi. 24; John vi. 54, ix. 10. Heb. *in the faith of him*, that is, *who was seen*, viz., of Christ, *who will not fail*: an elegant contrast. I refer the text to the Hebrew, as far as can be. *But*, lit., *and*—With elegance: for both portions of the verse arise out of the same sacred feeling. The Hebrew may, as it appears to me, be thus rendered: *Lo, if a soul draw itself back, the soul of that man is not right (nor pleasing), in the case of him (that is, who was seen or promised); but the just, in the faith of that (promise) shall live*. Comp. Mark xvi. 16. [In the Hebrew] there is a metaphor from those who conceal themselves in dark caverns.

39. *We are not*—A courteous expression, according to *Paul's* style, Rom. viii. 12, note. *Who draw back*, lit., *of the drawing back*—Answers to *draw back*, ver. 38. *Unto perdition*—Those who do not approve their souls to God perish. *To the saving of the soul*—Answers to it shall live, ver. 38.

CHAPTER XI.

1. *Now faith is*—This is resumed from ch. x. 39. The apostle in this passage gives such a definition of faith as is most consonant to his purpose of strengthening the minds of the brethren. *The substance of things hoped for, the evidence of things not seen*—[Ἐπίστασις, rendered *substance* by Beng. and Eng. Ver., means rather *confidence*, as it does in ch. iii. 14; and the sense is, *is the confidence of things hoped for* (not yet really attained). Lün. So Alf., De W., etc.] *Things hoped for* are the species; *things not seen* the genus: the former are future, and grateful to us; the latter are past and present, and either grateful or unpleasant to ourselves or others, ver. 3, 7, 8, 27, 29. The two clauses of this verse, in which there is an *Asyndeton* [an absence of conjunctions] form a gradation. Moreover, as *the things not seen* are *to the things hoped for*, so is the *proof of the things* to the *substance*; consequently, faith is the *substance* by which the future things which are hoped for are represented or established as present; it is also the *proof* of the things by which that which is not seen is established as a reality. That which is absent is opposed to *substance*; a nonentity, a dream, to *the evidence of things*. It is clear from this that the two words, *πραγμάτων ἔλεγχος*, *evidence of things*, are very closely connected, and, as it were, form a compound word; it is also evident why *things* is put, not in the first, but in the last clause. Ἐπίστασις, *substance*, is opposed to ἵπποστολή, *drawing back*, which was lately repudiated, ch. x., end; the expression is taken metaphorically from a column *standing under a heavy burden*, and it signifies patience and constancy; comp. ver. 27. Ἐπίστασις is in the Vulgate rendered *substantia*; this is correct, for *substance* is opposed to opinion, [see above]. *Substance* therefore pertains to something certain, and, consequently, to something present. Future things are represented by faith: ἔλεγχος is *evidence* in the language of the philosophers. *Substance* comes first; then *evidence of things*; but the examples which follow refer, first, to the *proof of the things*, ver. 3, and, secondly, to the *substance of the things hoped for*, ver. 6, etc., by a cross reference.

2. *By*, lit., *in it*—*In faith*, i. e. *by faith*; the verses which follow have *in faith: through faith*, ver. 13, 33. *For*—

Paul shows the nature of faith from the examples of the ancients. Many things which they hoped for but did not see, subsequently came to pass and were seen, the event confirming faith. *Obtained a good report*—A word of most profound significance. God not only gave testimony of them, but in part to them. They RECEIVED THE TESTIMONY, and this was equal to the things themselves: comp. ver. 4, 5, 39. Hence they became *witnesses*, so that they might testify to others, and others of them; ch. xii. 1. *The elders*—Ἰπρεσβύτεροι. Who lived in former days and for a long time. He does not say, ἀρχαῖοι, *the men of old*, by a kind of *Prosopopea* [personification]; for they, just as if they were present, still deliver a vigorous testimony; ch. xii. 1. This is a remarkable summary of the Old Testament, in which the apostle, by an admirable gradation, embraces the aims of the ancients—their labours, wanderings, expectations, trials, martyrdoms. He also shows how we ought abundantly to seek, under the veil of history, for the essence of doctrine, which essence is sometimes briefly implied. The earlier predecessors [of the Hebrews] practised patience chiefly in a long life; the later in bitter afflictions.

3. *By faith*—To a certain point also without faith, Rom. i. 20; but much more by faith, as for example in Gen. i. *We understand*—The Elders also understood it, and for this reason there is a previous mention of them in ver. 2. Adam also, who was created after all other things, understood what he did not see done, but he believed it to have been done; but concerning his faith, Moses observes a mysterious silence. The apostle follows Moses, except that, when mentioning the things which occurred before the sacrifice of Abel, he recognises the faith of the first-created. Adam is regarded but as the root of our misery; everything else that might have been said of him is suppressed. *The worlds*—*The ages* [in the Gr.]. A grand plural, by which is implied the onward course of heaven, of earth, of all things in them, visible and invisible, to the goal; and, subsequently, their everlasting condition when they have reached the goal; and, further, every change that accompanies the goal. As creation is the foundation and the instance of the whole Divine economy, so faith in creation is the foundation and the ensample of all faith. *Were framed*—The *framing*, the *consolidation* of the whole world, includes the creation of individual parts, and a continued

providence throughout all ages in a wonderful harmony. *By the word*—By the command, power, without matter or instrument. That which follows further on is consonant to this. *So that*—Comp. εἰς τὸ, *to*, 2 Cor. vii. 3. *The ages* include many things which are not yet seen; it is not strange that we by faith alone understand that these were produced by the word of God; but we by faith alone understand best that the creation of these visible things was thus effected; this shows more clearly the marvellous power of faith. *Were framed* is enlarged by this clause. [For τὰ βλεπόμενα, *things which are seen*, read τὸ βλεπόμενον, *that which is seen*. Tisch., Alf. *Not out of things apparent hath that which is seen been made.* Alf.] Observe carefully the distinction between the words. Φαίνομαι, *I appear, I begin to be seen*, with the notion of beginning; βλέπομαι, *I am seen, I am before the eyes*. Τὰ βλεπόμενα, *the things which are seen, have arisen out of those which begin to be seen*, exist, and are-to-day; the light, the heaven, the earth, the stars, etc.; but the same things were φαίνόμενα, *appearing*, when they were made out of non-existent entities, 2 Macc. vii. 28, and were ordered to come forth: and thus it might be said, *the things which are seen have arisen from those which began to be seen*, namely, in themselves; that is, the things which are seen to-day, were beginning to be seen at the first; they were not from everlasting, but they began to appear and to be conspicuous at some time or other, for they did not previously exist; comp. ἐκ, *from*, Rom. vi. 13. But as far as we are concerned, the apostle, by the prefix *not*, gives a *different* meaning. He states *that the things which are seen were not made of the things which do appear*. For the first man was created, and we were born, after the creation of the world. We did not see the creation. Ponder over the well-known question of the Creator, Job xxxviii. 4, 5. Therefore by faith we perceive the creation. Faith has a retrospective and prospective ground for its practice. From this it appears that the particles μὴ ἐκ, *not from*, should be explained in their order, although occasionally οὐ and μὴ, *not*, with a preposition, are transposed for the sake of courtesy, while the sense is generally the same; so 1 Chron. xv. 13, οὐκ ἐν τῷ πρότερον ὑμᾶς εἶναι, *before you were employed*.

4. *A more excellent*—And therefore more highly valued. Both brothers in their sacrifices followed their own mode

of life. But Abel in his mode adopted a more righteous method. The husbandman Cain offered of the *fruits of the earth*; Abel, the shepherd, offered of the *firstlings and fat*. The latter, therefore, took of the best, which, it is declared, the former did not. At the same time Cain's *offering* implied only a confession of obligation; Abel's *victim*, a confession of sin, and a desire for atonement. This was well suited to *faith*. *Than Cain*—Who lacked faith, and on that account had not the testimony of God. *By which*—He obtained *by faith* righteousness and the testimony of righteousness, ver. 7. *Testifying*—For ἐπεῖδεν, *he had respect to*, Gen. iv. 4, by some sign which Cain also saw. *By it*—*Faith*; taken with *being dead*. [But Eng. Ver. correctly construes with *speaketh*. So Lün., etc.]; comp. ver. 13; for *by* has the same meaning as *in*; 1 Tim. ii. 15. [For λαλεῖ, *speaks*, Tisch. (not Alf.) reads λαλεῖται, *is spoken of*.] *Speaketh*—*Speaks of himself*, and those like himself against the Cainites, ch. xii. 24.

5. *Was translated*—Why? Our faith awaits this. Gen. v. 22, 24, Sept., and *Enoch pleased God, and he was not found because God had translated him*. *Not*—He was therefore translated without death from mortality to immortality. *Before*—Taken with *pleased*. [But it is better, with Eng. Ver., to connect it with *had this testimony*. So Alf., etc.] *Pleased*—Instead of *to walk with, before God*, the Sept. has *to please*, also Gen. vi. 9, xvii. 1, xxiv. 40, xlvi. 15; Ps. cxvi. 9. Comp. Ps. xxvi. 3, xxxv. 14. It not only means *to please*, in a passive sense, but it also implies the *desire of pleasing*: comp. *please*, Rom. viii. 8, notes.

6. *Without*—He proves Enoch's faith by the issue. *To please*—*To show one's self pleasing to*—The parallel occurs further on, *to come to God, to walk with God*. The apostle therefore skilfully combines the Hebrew and Greek texts. *To God*—For he is invisible, ver. 27. *Must*—A *needful* and firm inference is here implied. *Believe*—From this passage we may conclude that Enoch had been blessed with no Divine appearance; neither had Moses before he left Egypt, ver. 27. The thesis, *that he is*, etc., was strong in Enoch, and it is asserted from his faith. It would seem that *Enoch's* faith, which is here described in so peculiar a manner, had not very many perspicuous data. Otherwise the description of Paul would have not been brought to this precise point. *That he is*—Hence ὁ ὢν, *he who is*, is used abso-

lutely, *Wisd.* xiii. 1; comp. *of things*, note, ver. 1. He who walks *with God*, acknowledges that he is God. This is opposed to antediluvian atheism. *And*—This word also depends on ὄτι, *that*. *That he is*, lit., *will be*—The *future* gift of the reward is signified. The *reward* is he himself, who is *earnestly sought*. WITH GOD, says Moses, meaning *communion*. *Rewarder*—As of Enoch, whom he translated. *Them*—Not of others. *That diligently seek*—Without seeing him. A noble compound [in the Greek].

7. *Being warned of God*—A prophetic revelation does not remove faith, ver. 20. *Of*—*Of* the coming deluge, taken with the preceding participle. *Moved with fear*—The same participle is found *Acts* xxiii. 10. On the other hand, the *incredulous* world had no *fear*; it sought no method of repentance or escape. It despised and laughed in security. *An ark*—The omission of the article suits that remarkable structure. *By the which*—Faith, ver. 4. *Condemned*—By a notable *testimony*. *The world*—Which in no wise resembled Noah. *Of the righteousness which is according to*—[*Eng. Ver.*, *by*]. *Faith*—So *Paul*, *Rom.* i. 17: *κατὰ*, *according to*, is employed in the same way, *Tit.* i. 1. Noah was a *righteous man*, *Gen.* vi. 9; a *preacher of righteousness*, 2 *Pet.* ii. 5. *Heir*—In the succession of the patriarchs, some of whom were always the leaders of those who believed the promise. [But it means simply *attained the righteousness*; not strictly, *inherited*. *Lün.*, etc.] The word is apposite here, and therefore frequent, ver. 8, 9, just as ἐπαγγελία, *promise*, ver. 9, 11, 13, 17, 33, 39.

8. [Render, *by faith Abraham, being called, obeyed to go out*, etc. *Alf.* So *Beng.*] *Abraham*—*Rom.* iv. 1, 16, etc. *Called to go*, lit., *obeyed so as to go out, and went out*—A gradation; comp. 2 *Cor.* viii. ver. 10, end, and ver. 11. *Should*—A word suitable to *future* events. So ver. 20; comp. ver. 1. *Not knowing*—Comp. *Acts* vii. 3, end.

9. *Sojourned*—*He went as a stranger*, ver. 13, note. *Of [the] promise*—[*Eng. Ver.* omits the article]. It had been promised immediately, *Gen.* xii. 7. *In tabernacles*—*Gen.* xii. 8; *strangers* use tents. The contrast is a *city*, ver. 10. *With*—The same style of living, an index of the same faith. Taken with *sojourned*. [Better, as *Eng. Ver.*, with *dwelling*. *Lün.*, *Alf.*, etc.] *And Jacob*—Who was fifteen years old before Abraham's death. *Heirs with him*—Elsewhere sons are not called *co-heirs* with their parents, but

heirs. Isaac did not owe the inheritance to Abraham, nor Jacob to Isaac, but they received it individually from God himself. This expression, *the heirs of the promise*, and *he obtained THE promise*, are said *of the thing promised*, ch. vi. 17, 12, 15; but both forms, *the heirs with him of the promise*, and *obtained promises*, ver. 9, 33, and *he who had received the promise*, ver. 17, are said *of the promise of something future*: and believers are said *to receive, to obtain the thing promised*, especially in this chapter, ver. 13, 39. The difference in the phrases suits the differing scope of ch. vi. and ch. xi.; for in ch. vi. the condition of the men of old is praised, and proposed as an example; but in ch. xi. the condition of those who believed the New Testament is celebrated in comparison of the other.

10. *A city*—Which is not removed; ver. 16. *Foundations*—Which the tents had not. On these foundations, see Rev. xxi. 14. *Whose*—Which is worthy of God, the builder. *Builder and maker*—These synonymous terms imply that the whole city was built by him alone; he not only made, but invented it.

11. *Also Sarah herself*, lit., *even herself*—*Herself* the weaker vessel. *Seed*—By her aged husband. [Render, *received strength to found a seed* (i. e., *posterity*). *De W., Lün., etc.* Omit *ἔτεκεν*, *was delivered of a child*. *Tisch., Alf.*] *Past age*—There is a similar passage in *Paul's* epistle to the Romans, ch. iv. 19. *She judged him faithful*—Otherwise she would not have laughed. Her laughter implied some mistrust; yet more *faith*, especially after the reproof.

12. *Of one*—From Abraham, by Sarah. *Sprung*—Sons.

13. *These*—The pronoun refers to those who are mentioned from ver. 8. They obtained clearer promises. *Died*—Faith is very strong among the dying; ver. 20, etc.; and in death hope in the future and the invisible is most unclouded. *In faith*—He does not here say *by faith*, for *in faith* better suits *they died*. Comp. *in*, Matt. i. 20. *The promises*—The things which had been promised, ver. 39; good things, even heavenly, ver. 13, end. [Omit *καὶ πεισθέντες*, *and were persuaded of them*. *Tisch., Alf.*] *Having seen—embraced them*—This with *afar off* makes an *Oxymoron* [union of contradictories]. In this figure *Paul* delights; Eustathius explains *ἀσπάζεσθαι*, *to clasp or to draw to one's self by grasping his hand, and to embrace him*; this is the custom of friends when they meet one another.

The faith of the ancients is thus beautifully described, and the passage plainly refers to John viii. 56. *Abraham saw the day of Christ, and he rejoiced.* Confessed—Spontaneously. The confession of being strangers arises from the embracing heavenly things. *Strangers and pilgrims*—Gen. xxiii. 4, *I am a stranger and a sojourner*; Gen. lxvii. 9, *the days which I sojourn—which they sojourned* [Eng. Ver., *of my pilgrimage*]; *παρὰ* in *παρεπίδημοι*, modifies the meaning. The worldly cleave to the world; believers scarcely cling to it in any wise, either in fact, or in heart assuredly. *On the earth*—The contrast is *heavenly*, ver. 16.

14. *Declare plainly*—A remarkable verb. *They seek*—*Cosmopolites* do not call themselves *strangers in the world*.

15. *They had been mindful*—They had forgotten by faith. *An opportunity*—During so many years.

16. *Is not ashamed*—Although they are dwellers on the earth and strangers. He is not ashamed, for he has bestowed a great blessing upon them, such as it becomes God to give. He has also fulfilled the promises made to them; therefore he is *not only not ashamed*, but he glories in it. A *Meiosis* [softened expression]. Or, *he is not ashamed*, for *they eagerly grasp at it*, provided that it does not appear that God's *good pleasure* was deservedly obtained by their obedience. *To be called*—The middle voice. He first called himself, and then they called him, *God of Abraham*, etc. *A city*—In which he reigns himself. [How splendid may we suppose its grandeur to be, inasmuch as God himself displays it! *V. G.*]

17. *Offered*—As far as was in his power. *He*—This pronoun augments the emphasis, as *ὁ*, in ch. vii. 4. *Received*—Also by faith. *Only-begotten*—As regarded his wife Sarah and the promises. Abraham sent his other sons away.

18. *Of whom*—The pronoun refers to *only-begotten*; or rather the verse explains that term. *Πρὸς*, *as to*, has a limiting force. The word had been spoken to Abraham, but referred to Isaac; comp. *πρὸς*, *to*, Luke xix. 9. [But it means *unto whom*, i. e., Abraham. *Lün.*, *Alf.*, etc.]

19. *Was able to raise him up, even from the dead*—[Eng. Ver., *to raise him up from the dead* is wrong; omit *him up*; but believing in *God's resurrection power*. *Alf.*] Although hitherto there had been no instance of a dead body being raised. In a similar way *Paul* praises the faith of Abraham, Rom. iv. 17-21. He argued that if he had sacrificed

Isaac, who had neither wife nor children as yet, his son could be restored to life, and that thus the promises would be fulfilled in him. *Whence*—An inferential particle. *He received him in a figure*, lit., *he in a parable bore him*— $\omega\nu$ is understood. There is a phrase very like this in Num. xxvi. 10, they became ($\acute{\epsilon}\nu$) a sign. Abraham not only bore away his son, as he had previously led him to the mountain, but he became a parable (figure), and so obtained a good report, ver. 2. For all posterity celebrates the faith of Abraham, who offered his only-begotten son: so παραβολή, a parable, Hab. ii. 6, and elsewhere. [But παραβολή seems to mean abandonment, giving up. Render, on which account he received him by means of surrendering him; i. e., obtained his son, by the very act of giving him up. Lün.]

20-22. *By faith*—There are other instances of faith in Isaac, Jacob, and Joseph; but the apostle thinks it sufficient to give one in each case, concerning events for the most part future. *Blessed*—Allotting to both his sons the future, as if it were the present. [Add καὶ before $\pi\epsilon\rho\iota$. Tisch., Alf.]

21. *When—dying*—Near to death; Gen. xlvii. *The sons of Joseph*—He blessed his own sons also, and divided Canaan amongst them, as if it were already theirs. The blessing of the sons of Joseph, upon each of whom he laid his hands, had many important peculiarities. He had long known his sons; he could not distinguish those of Joseph by sight, but he did distinguish them by faith, Gen. xlviii. 10; and, although grand-children, he called them his sons, transferring the right of primogeniture to Joseph, and adopting his two children. *And worshipped*—The Lord; Gen. xlvii. 31. The apostle refers to the act of Israel, as related by Moses, when he was assured by Joseph that he should be buried in the Promised Land; comp. ver. 22, by this assurance the mind and body of the patriarch were aroused. *Upon the top of his staff*—This is clearly the reading of the Sept. in the passage above cited. The Hebrew signifies of the bed; so also the Chaldee paraphrase, and Aquila and Symmachus. The bed of Jacob is mentioned in Gen. xlviii. 2, and xlix. 33. We may believe that a staff was close to Jacob's hand; for this is usually the case among the aged and the feeble. Homberky compares Homer, who introduces his heroes haranguing, leaning on a staff, but he rather feebly renders this passage he bent himself. Moses does not mention Jacob as speaking, to say nothing of standing, during this rite.

There is better reason why Moses mentions both the *bed* and the *head of the bed*, rather than *the staff*, and the *top of the staff*. For *King David worshipped* on his bed, 1 Kings i. 47. Jacob having slightly changed the position in which, reclining, he had received the oath that Joseph swore upon his thigh; having also turned his face away from the other part of the bed towards the *top*, where the pillow is, would seem to have summoned all his strength, and to have worshipped on his knees, as in Gen. xlvi. 2. He might, however, have supported his side or arm upon the bed itself. Whether the apostle knew, from Divine or human testimony, the truth of the detail concerning the staff, or thought that it made no difference upon the whole, he correctly retains the reading of the Sept., and so further on in ver. 23. *The writers of the Old and New Testament occasionally supply their mutual omissions. Now and then they insert some things from the traditions of the ancients, which were but partially known through the lapse of time.* Surenhus.

22. *Made mention*—Of what he had never forgotten, the promise which he had made to their fathers. He, as it were, renewed it for the future. *Concerning his bones*—So that even though dead he might leave Egypt and go into the Promised Land. Those who are faithless, have either no anxiety, or a vain and foolish one, about their bones.

23. *By faith*—It is not the faith of Moses that is here referred to, but that of his *parents*; so ver. 30 speaks of the faith of the Israelites, and not that of the inhabitants of *Jericho*. *Parents*, lit., *his fathers*—[Eng. Ver. is correct, though the word is rarely so used. *Lün., Alf., etc.*]. The Sept. version of Exod. ii. 2 is, *and seeing that he was a goodly child they hid him three months; and when they could no longer hide him, the mother took to him an ark*. In the Hebrew everything is ascribed to the mother; by the apostle, to the *fathers*. By the term *fathers*, the Syrians understand father and mother; but we cannot prove that this was so with the Hebrews and the Greeks. In Chrysostom we read *he begins with the parents of Moses, some undistinguished* MEN. So *fathers*, ch. i. 1, iii. 9, viii. 9; Eph. vi. 4, note. It cannot be shown that *γονεῖς*, *parents*, which occurs so frequently, is ever in the New Testament employed in place of *πατέρας*, *fathers*. Moses was hidden by his *fathers*, viz., by his father *Amram*, and by his paternal grandfather *Kohath*, and not by *Levi*, his grandfather on the mother's

side. Kohath therefore was alive when Moses was born. The correct exposition of this text is very useful in sacred chronology. [Of course these inferences cannot be trusted. *Alf.*, etc. See above.] *They saw*—With a presage of great events. *Proper*, lit., *fair*—Acts vii. 20, note. *They were not afraid*—The impression is used for the effect, ver. 27, note.

24. *By faith, Moses*—Faith is so far from being opposed to Moses that he is a singular example of it. The name, *Moses*, is repeated because in ver. 23 the apostle is speaking of his parents' faith, here of his own. *When he was come to years*—Exod. ii. 11, Sept. *Refused*—An example of great *self-denial*.

25. *Choosing*—Resolve into *and he chose*; but ἡγησάμενος, *because he esteemed*, ver. 26. *To suffer affliction with*—The people had been oppressed. The contrast is *enjoy*. *Of sin*—In which at the idolatrous Egyptian court he would have been implicated. At the same time the concrete, *sinner*, viz., the Egyptians, is signified by the abstract. The contrast is *of God*. *For a season*—It is opposed to *faith*, which looks for *future* things; and therefore put emphatically before ἔχειν, *to have*.

26. *The reproach of Christ*—So ch. xiii. 13. The expectation of Christ, which Moses held so firmly, was the centre of everything for which the Egyptians and all the heathens contemned Israel, more particularly for circumcision. The opposite, uncircumcision, is called the *reproach of Egypt*, where the people were not circumcised, Josh. v. 9; but Moses did not on that account desert his people. [Better *Bleek* in *Alf.*; *reproach of Christ*—that which he had to bear in person, and has to bear in his members. For ἐν Αἰγύπτῳ, *in Egypt*, read Αἰγύπτου, *of Egypt*. *Tisch.*, *Alf.*] *He had respect*—*He looked forward* to a distance. *The recompense of reward*—This follows the *reproach of Christ*. It is more precious than the treasures of Egypt, and to be expected by Moses and by all the saints. A grand expression.

27. *Not fearing*—He was indeed *afraid*, Exod. ii. 14. Nevertheless he did not *fear* (*habitually*). Either may be known by its effect. *He feared*, and fled; *he did not fear*, neither did he care in what light the king would regard the death of the Egyptian nor his own flight. This was characteristic of faith, by which he subsequently offered a firm resistance to the king. *Him who is invisible*—God.

He endured, Beng. held—[That is, *held God* the invisible]; steadily, firmly, with expectation, by the strength of faith. [But Eng. Ver. is right. *Alf.*, etc.]

28. *He that destroyed*—So Sept., Exod. xii. 23. It was doubtless a good angel. Comp. Acts xii. 23.

29. *They passed through*—Moses and Israel. *Red*—The sea of Edom. *Assaying*—Rashness without *faith* is signified. [With equal rashness many rush into eternity. *V. G.*] When two persons do the same thing, it is not the same. So far the apostle takes his examples from Moses and the books of Moses, Genesis and Exodus; subsequently from the earlier and later *prophets*.

30. *Compassed about*—Without machines, Sept., Josh. vi. 6 (7). In this passage the faith of Joshua is covertly praised; nevertheless, the miraculous staying of the sun is not spoken of, inasmuch as there was to be nothing similar to it: Josh. x. 12, 14. *Seven days*—Elsewhere many sieges lasted for many years.

31. *The harlot*—Josh. ii. 4. The reason here given for the habitual reception of strangers by Rahab, increased our wonder that she was subsequently saved.

32. *Of*—A noteworthy accumulation of subjects and predicates. *Gedeon*—The order in point of time is *Barak, Gideon, Jephthah, Samson, Samuel, David, the prophets*; the reason of the change may be found in the note on the following verse. *Samuel*—*The prophets* are properly named after Samuel. David was also a prophet; but Samuel was a prophet, not a king. *Of the prophets*—Elijah, Isaiah, etc. Other believers are also meant, who had in any way a connection with the prophets.

33, 34. *Who*—*aliens*—To the seven subjects just given are added nine predicates, and the verbs solemnly introduce each sentence. For it is of *David* in particular that *subdued kingdoms* is said; 2 Sam. viii. 1, etc. Of *Samuel* they wrought *righteousness*; 1 Sam. viii. 9, xii. 3, etc., 23, xv. 33. Finally, of the *prophets* in general they obtained *promises*; for the utterance of the *promises* subsequently fulfilled in Christ was to them vouchsafed, and with peculiar fitness, Dan. ix. 21. Here the meaning of the phrase agrees with the word *prophets*. So we now say to obtain a *diploma*: comp. note ver. 9. It is also said of the prophets, they *shut the mouths of lions, quenched the violence of fire*, Dan. vi. 22 (where the Sept. has the same expression), iii. 27; these are the last

miracles of the Old Testament, and in the *Hagiographa* also. [Books, such as Job, Esther, etc., which the Jews revered less than the Law and the Prophets.] Here, what is ascribed to God and to his angels in the texts cited, is said of believers also. In fine, to these instances, in which faith is so clearly evinced, more ancient examples are added which receive testimony from them, by a cross reference, as in Matt. xxii. 46; comp. ver. 41, 29, in retrograde order. It is said of *Jephthah* in particular, *they escaped the edge of the sword*, Judg. xii. 3: of *Samson*, *out of weakness were made strong*, Judg. xv. 19, xvi. 28, 29: of *Barak*, *waxed valiant in fight*, Judg. iv. 14, 15: of *Gideon*, *turned to flight the armies of the aliens*, Judg. vii. 21. Thus these four predicates, comp. ver. 32, mutually answer to the four subjects in a retrograde order, including the gradation. So faith animates the greatest, nay, the most heroic deeds, civil and military. Finally, notice that the authority of the earlier and later prophets is authoritatively proved by this accumulation of subjects and predicates.

34. *Turned to flight*—By putting to flight and slaying the same. *Of aliens*—Of enemies.

35. *Women received*—Tore away as it were. *Women*—Believers, by nature weak. *Dead*—*Dead sons*, 1 Kings xvii. 22; 2 Kings iv. 35. *Raised to life again*, lit., *from a resurrection*—He says *from*, not *by*. They looked for a future resurrection. *And others*—He proceeds from those who act to those who suffer (although Abel, ver. 4, had long been an instance of acting and suffering); and the particle δὲ, *but*, makes an emphatic addition. Ἄλλοι, *others*, separates the genera; ἕτεροι, *others*, the species of the sufferers, ver. 36. *Paul* notes the same difference, 1 Cor. xii. 8, 9. *Tortured*—Ἐτυμπανίσθησαν. [Or as *Beng.* would render it, *were clubbed to death*, from *τύμπανον*, first, a *drum-stick*, then a *cudgel*. The derivation seems to be correct; but the particular kind of torture referred to is uncertain. *Robinson* compares English, *to break on the wheel*, and *Alf.* so renders it; *were broken on the wheel*. So *Lün.*] *Deliverance*—*Eleazar* employs the word ἀπολυθῆναι, 2 Macc. vi. 30. The writer of the second book of Maccabees was careful to let it appear that he required some indulgence; he excuses himself, eh. ii. 24—31—33: in spite of this, this history of the Jewish people from the building of the second temple to the beginning of the New

Testament, is very precious. *Better*—This resurrection is *better* than that which restores to mortal life. There is a reference to the commencement of the verse. The contrast is evident. *Women* received their dead, and recovered them from a resurrection to a temporal life. *Martyrs* who suffered death placed before themselves a *better resurrection*, not to temporal, but to eternal life. Comp. 2 Macc. vii. 9, 11, 14, 29, 36. [So *De W., Alf., etc.*]

36. *Had trial*—This makes their firmness more praiseworthy. The bitterness of *experience* overcame many who appeared strong. The same phrase occurs, Deut. xxviii. 56. The refined and prosperous know not this experience, but let them not avoid it. *Mockings and scourgings*—The same word is found, 2 Macc. vii. 7, 1. *Yea, moreover*—Augmentative: comp. Luke xiv. 26. *Of bonds, etc.*—The apostle appears to speak of recent instances, although such exist in the canonical books.

37. *They were sawn asunder*—*The Jews have an authentic tradition, that Isaiah was sawn asunder with a wooden saw, by Manasseh; and therefore most of our commentators apply the phrase, were sawn asunder, used in Hebrews of the sufferings of the saints to the sufferings of Isaiah; Jerome on Isaiah, book xv. If the story be a fable, as Fostatus thinks, this really happened to others. Were tempted*—This section has four parts: the first complex, *of mockings, etc.*; the second complex, *they were stoned, they were sawn asunder*; the third simple, *they were tempted*; the fourth simple, *they were slain by the sword*. The third answers to the first (*trial, they were tempted*), the fourth to the second, and the deaths are alternately mingled with the torments; *they were tempted*, in every way (the same word is found, ver. 17, ch. ii. 18). With threats, insults, torments, the variety of which excelled the power of language; again, with caresses (1 Thess. iii. 3, note), which are as burdensome as promises and benefits. *Were slain by the sword*—Sept., *by the slaughter of the sword*. The sword, which is mentioned by *Paul*, is the extreme of punishment; Rom. viii. 35, note. *In sheeps' skins*—As Elias, Sept. 1 Kings, xix. 13. Nevertheless, false prophets imitated Elias in outward habiliment: Zech. xiii. 4.

38. *Of whom the world was not worthy*—The saints, although few and miserable, are more precious than all the rest of the world. *No precious thing is to be compared with it*, Prov. viii. 11. The clause is taken with *they went about*; never-

theless, it is employed in this passage because of the contrast between the spacious *world* and the *caves of the earth*. *They wandered*—Banished by wicked men. *And [the]*— [Eng. Ver. omits the article, see above]. The article makes an *Epitasis* [an emphatic addition] and *therefore*. Comp. Chrysostom De Sacerd., p. 493. *Caves*—1 Kings xviii. 4, 13. [Render, *in deserts and mountains and caves, and the chinks of the earth*. Alf.]

39. *And these all*—A pathetic summary. *Having obtained a good report*—Ver. 2, note. *The promise*—Namely, the Divine inheritance which was promised, ch. x. 36, note. [Other promises they did receive; but not this great one. Alf.] *It is probable that some degree or accumulation of happiness was added to blessed souls, when Christ came and fulfilled all things; so when he was buried the evangelists affirm that many rose from the dead who doubtless ascended with him into heaven*. Flacius. Christ himself was not fully perfected in his death, ch. ii. 10; the living and the dead have obtained this *full perfection*, ch. x. 14; the *full perfection* of each believer comes to pass at his death, ch. xii. 23; but the universal and final *perfection* of believers will happen at our Lord's advent. Of this the text speaks in this place.

40. *Having provided*—Προβλεψαμένον. An admirable word. God *foresees* that which faith *does not yet see*; Gen. xxii. 8, 14; John vi. 6. From this *foresight* flowed the entire dispensation of ages, and the *testimony* of God to the men of old. *Some better thing*—This *better thing* is the clearer revelation of the salvation promised; a surer confirmation of it; a nearer expectation, exhibited through Christ; and at length salvation itself and glory. *Without us*—A softened form of words; not only not without us were they fully perfected, but they are rather perfected with us than we with them. He does not say, *that we may not be perfected without them*, but *that they may not be perfected without us*. This must be carefully noted; for our aggregation to them alone is not so much implied, as that our condition is better than that of those who *were looking for* [his advent].

CHAPTER XII.

1. *Wherefore seeing that we also are compassed about by, lit., we also having so great a cloud of witnesses surrounding (literally, lying around) us*—The Greeks frequently use the verb, κείμαι, *I lie*, and its compounds, as in ver. 2, in various senses; and therefore *lie*, here, must not be pressed too far. But περι, *round*, is used with great emphasis of a *cloud almost surrounding, pressing upon, us*: περι in ἐπερίστατον, agrees with this adversely. *Cloud*—He says *cloud* on account of the vast multitude and of the holy speed with which they ascend to heaven. *A holy and pellucid cloud*, Clem. Alex. Strom. liv. *Of witnesses*—Ch. xi. 39, note. *Weight*—ὄγκον (from ἔνεγκον, *I bore*), *weight*; when ascribed to the mind, *haughtiness, pride*. [This is against the context. Better, *every hindrance*. Lün.] This weight is most adverse to spiritual *moderation*, and is very closely allied to *madness*. *That doth so easily beset*—Εὐπερίστατον. Περίστασις, *a standing around*: thence, by *Synecdoche* [use of the class for the species], *danger, disadvantage*: and so εὐπερίστατος, *easily besetting*. Hesychius explains, *very easily by raising difficulties, and putting in peril*. On the other hand, ἀπερίστατον, *unattended by danger*, Galen: ἁμαρτία, *sin*, the genus; εὐπερίστατος ἁμαρτία, *unbelief*, the species; for the peril of sin is immediate, and because, if it be committed, it involves us in the greatest danger; ch. iii. 12, etc.; Neh. vi. 13. *Let us run*—*Let us end our contest in the race*—1 Cor. ix. 24, 25. *With patience*—This refers to ch. x. 36. To this patience *weight* is opposed in respect of excess, and *the sin which so easily besets us* in respect of defect. Both these maladies are *Judaic*. *To despise*, answers to the former; *to faint*, to the latter; ver. 5, note.

2. *Looking*—Ἀφορῶντες—Ἀπὸ signifies *afar*, as in ἀπέβλεπε, ch. xi. 26. He, says the apostle, sits at the right hand of the throne of God. *To the author [incorrect] and finisher of our faith*, lit., *to the chief*—By this appellation Jesus is distinguished from all those who are enumerated in ch. xi. He himself is the only example, the only rule and standard of faith. He is called the *Leader and Finisher of our faith*, because he, from the beginning to the end, showed faith in the Father; ch. ii. 13. [Rather, because he *awakened* faith in us, and is bringing it to per-

fection. *Lūn.*] Our faith looks to him first and last: from him it is derived and strengthened for its final effect: believers, from the beginning to the end, have regarded and do still regard him; ch. xi. 26, xiii. 8. *For*—Expressive of the faith of Jesus. *For* the joy set before him, viz., which he would soon experience, Acts ii. 28. With equal willingness he meanwhile submitted to the cross. [*For the joy*, that is, that he might receive the joy. *V.G.*] Such was the disposition of Christ, that the cross appeared to him a *joy*; ver. 11. Thus *προκειμένον*, *set before* (the race), and *προκειμένης*, *set before* (the joy), answer to one another. *The cross*—Paul, having confirmed the faith of those to whom he is writing, at length utters the word *cross*, so odious to many. *Despising*—Painful though it was: Ps. lxix. 20, 21. *The shame*—The shame, connected with the cross, was very great. Comp. xiii. 13; 1 Pet. ii. 24, note; Matt. xxvii. 35. *And at the right hand*—After he was fully perfected. At that *right hand* there is *joy*, Ps. xvi. 11, and *glory*. *Joy* and the *cross* are opposed, and so also *shame* and *sitting at the right hand of the throne of God*.

3. *Consider*—By *comparison* instituted. The Lord endured all this; how much more should his servants undergo some suffering! There is an appeal to feeling; it very rarely happens that γὰρ is employed with an imperative; it is the same thing as saying, *for* the Lord endured such *contradiction*, and you ought to remember it. The force of the *Ætiology* [assigning of the *reason* for *considering*] falls upon the second verb, which is placed beside it. *Contradiction*—Which implies opposition, John xix. 12; Acts xxviii. 19. It more particularly denotes the nature of *unfaithfulness*, as *confession* follows faith. *Of sinners*—It is said of us, *against sin*, ver. 4: comp. ver. 1. Sin itself, by which we are tried and others drawn away, attacks us: it is not *sin* that *contradicted* Christ, but sinners. *Lest ye be wearied*—*in your minds*—Sept., *weary of my life*, Job x. 1. For in other places κάμνεν, *to be weary* relates to the body: but ἐκλυόμενοι, *faint*, is used absolutely, ver. 5. *Faint*—Ver. 5. He who, in point of fact, *faints*, is habitually *wearied out*.

4. *Not—yet*—A vigorous *Asyndeton* [absence of conjunction]. *Resisted*—Ἀντικατέστητε. He uses this word in a good sense, because *contradiction* is taken in a bad sense. See the Sept. in a text quoted further on. *Unto blood*—

Unto wounds and death. *Paul*, as in the passages cited, passes from the race to the pugilistic contest. You have expended your wealth, he says, not your blood; ch. x. 34. Put sterner trials before your minds [such as you have not hitherto experienced; 1 Cor. x. 13. *V. G.*]. *Against*—To be taken with *resisted*. Comp. Deut. xxxi. 21, Sept. [But Eng. Ver. properly connects it with *striving*. So *Lün.*, *Alf.*] Sin excites a strife: it is our duty to resist.

5. *And*—And nevertheless now. *Ye have forgotten*—You have dismissed from your minds and memories. So *to remember* is employed both of the memory and the mind. *The exhortation*—A notable evidence to the authority of the books of Solomon. Comp. 1 Pet. iii. 6, iv. 8, 18, notes; and ch. v. 5; 2 Pet. ii. 22. This exhortation should have greater influence with you than all the words of those who exhort affect them that struggle in the world. *Children*, lit., as unto sons—For it is said, *my son*, with the greatest love. *My son*—Prov. iii. 11, 12, *ὄνα, son*; the rest, as far as *receiveth*, in the same words. Solomon thus calls him, whom in the book of Proverbs he teaches in the name of God. [*Despise*—*faint*—Gr. *ὀλιγόπει*—*ἐκλύου*—Two extremes: *ὀλιγοπεῖν*, to despise, refers to a self-willed mind; *ἐκλύεσθαι*, to faint, to one that is crushed. The former is called *weight*, ver. 1, the latter, *the sin*, not sin generally, but *the easily besetting sin*, that is, *unbelief*, ch. iii. 12. *Not. Crit.*] *Despise not*—That is, do not contumaciously despise. *Subjection* is commanded, ver. 9, in respect of *chastening*, which is more gentle. *Nor faint*—*Flee not back with a faint mind*. *Patience*, ver. 7, is enjoined with respect to *rebuke*, by which a man is more severely condemned.

6. *And scourgeth*—Supply *will chasten*, as a father scourges his son, in whom *he delights*. The apostle retains the reading of the Sept., *and he scourges*, although in other passages it does not signify paternal chastisement. Blood is drawn by the lash, ver. 4. He himself implies the meaning of the Hebrew text in the verses which follow. It is the part of a wise teacher not to censure openly a version [of God's word]: nevertheless he must explain the force of the original to those who are ignorant of it.

7. [For *εἰ, if*, read *εἰς, unto or for*. *Tisch.*, *Alf.* Render, *It is for chastisement ye are enduring; as with sons, God is dealing with you*. *Alf.*] The needfulness of chastisement is here

declared, and also in the next verse; but the duty of those who are chastised in ver. 9. Therefore ver. 7 refers to *chastisement* rather than to *patience*. In ver. 7 and 9, *chastisement* also includes *reproof*; but in the 5th verse, the one is distinguished from the other. *Dealeth*—*Shors himself* in the very fact of chastising. *Sons*—Not *children* merely. The condition of *sons* is the *most glorious*. *For what*—It is taken for granted that all require chastisement for a fault.

8. *If ye be without*—*If ye are* and wish to be; $\chi\omega\pi\acute{\iota}\varsigma$, *without*, a mournful word. *Partakers*—A favourable term. *All*—All sons, ver. 7; all *witnesses*, ver. 1. *Then are ye bastards and not sons*—An *Enthymeme* [incomplete Syllogism; in which the proposition—we do not wish to be bastards, but sons, therefore we shall receive the chastisement—is suppressed.

9. *Furthermore*—A particle which follows up the argument proposed, and urges the hearer still more. *We had*—In our early years we endured with patience. *Fathers of our flesh*—A contrast to the *Father of spirits*. Generation by man is carnal; by God, spiritual. The propagation of the soul through our parents is not denied in this passage, in the same way as by the mention of *spirits* it is not denied that our *flesh*, that is, our nature, is formed by God. *We gave them reverence*—The fruit of *chastisement* is that we are turned to virtue and to progress. *Unto the Father of spirits*—A delightful expression; comp. *to the spirits*, ver. 23. So Sept., *the Lord God of the spirits*, Num. xxvii. 16, Num. xvi. 22. *And live*—In spiritual and everlasting life. This is expounded in the next verse. *Spirit and life* are often mentioned together: $\kappa\alpha\iota$, *and*, signifies a consequence, as also *and we revered*.

10. *For a few days*—Of which our life in the flesh consists. Not only are those days, *during* which the chastisement itself lasts, implied, but also those to which the fruit of chastisement refers. [But this expression, *for a few days*, belongs to both clauses; he, too, *for a few days* chastens. *Lün.*] The $\epsilon\iota\varsigma$ answers to $\pi\rho\acute{\sigma}$, at the end of the verse: comp. ch. ix. 13, 14. *Paul* joins these prepositions in a similar way, Eph. iv. 12. See note on this passage. *After their own pleasure*—Thus it is in fact. Our fathers in the flesh commit many errors in chastising us, both from indulgence and severity; they do not so much chastise, as imagine that

they chastise us. But the Father of spirits chastens us wholly *for our benefit*: αὐτοῖς, *to them*, includes a contrast to those who are chastened by our fathers in the flesh. *That we might be partakers of his holiness*—Ἀγιότητος. Ἀγιωσύνη, *righteousness*, ἁγιασμός, *sanctification*, ἁγιότης, *holiness*. The holiness of God, that is, God, who is holy, to whom men, unless they are holy, do not attain; but they who do, shall enjoy an everlasting spiritual life. [It is a duty to follow this Holiness with son-like reverence; and yet we are not permitted to approach it. *V. G.*] An abstract term, as *Majesty*. i. 3; *his glory*, Jude ver. 34; *the excellent glory*. 2 Pet. i. 17. *That you become partakers of the Divine nature*, that is, of God, 2 Pet. i. 4, agrees emphatically with the present passage.

11. *No chastening appeareth*, lit., *all chastening doth not appear*—Which the fathers of our flesh and the Father of our spirits employ. *Seemeth*—The sense of pain frequently impedes a sincere judgment. *But*—Anticipating an objection. *Grievous*—Those who punish appear only to regard the *pain* of those who are punished; but this is not the case: 2 Cor. i. 24, vii. 8. *Yieldeth*—The fruit, which had been formerly kept back. *Peaceable*—*of righteousness*—*And the works of righteousness shall be peace*, Is. xxxii. 17. The chastener shows that he has acted faithfully: he who is chastised acknowledges this, and is thankful: hence *peace*. *Of righteousness*—After the argument has kept the reader in suspense, this declaration is sweetly added at the conclusion: the peaceable fruits of *righteousness*, endowed with which man joyfully approaches the *holiness of God*. *Unto them which are exercised*—They have a lighter burden, which, whatever it may be, they bear more easily. They grow wise.

12. *Wherefore*—The exhortation is resumed from ver. 1. *Lift up the hands which hang down, and the feeble knees*—Is. xxxv. 3, Sept., *be strong ye weak hands and feeble knees*. So also Deut. xxxii. 36; Sir. xxv. 25. This exhortation has three parts, referring to ourselves, to others, and to God. *Paul* also frequently refers to this threefold division, as 1 Cor. vi. 11. The first part commences with *hang down*; the second with *peace*; the third with *holiness*: the first is referred to in *lest any man fail*; the second, in *lest there be any root of bitterness*; the third, in *lest there be any fornicator or profane person*. The *Anaphora* [repetition of the same

word in beginnings] proves this by using *lest* thrice. *Hands*—Your own, comp. ver. 13, and those of the brethren, ver. 15; Is. xxxv. 4. So *knees* and *feet*.

13. *Paths*—Conspicuous. An Hexameter verse, very opportune. *Make straight paths for thy feet*, Prov. iv. 26. [*Straight*—Advancing onwards to joy and grace, ver. 12, 15. V. G.] *For your feet*—The dative corresponding to the Hebrew genitive in the text of Proverbs above cited. The feet need help, for they are *lame*: not less than the *hands* and the *knees*. *That which is lame*—This is in the feet, the same as *hanging down* in the hands. Cease to *halt* between Judaism and Christianity. Comp. 1 Kings xviii. 21; Is. xxxv. 6. *Be turned out of the way*—To the right hand or to the left out of the straight path. *The being turned out of the way* adds a new defect to *lameness*. *Be healed*—Proper exercise contributes to health.

14. *With*—Taken with peace; comp. *many*, ver. 15. *And [that]*—Καὶ τὸν, [Eng. Ver. does not render the article]. The article increases the emphasis, ch. xi. 38. *Holiness*—The principal parts of which are *chastity* and *sobriety*: comp. ver. 16. [But not merely these; the sense is general. Alf.] *No man shall see*—As a priest; Rev. xxii. 3, 4, or as a son: comp. 2 Sam. xiv. 24. *The Lord*—Who is pure and holy.

15. *Lest any man fail*—Through tardiness in running. *Lest any root of bitterness springing up trouble you*—Deut. xxix. 18, Sept., *lest any root of bitterness be in you, springing up in gall and bitterness*. But instead of ἐν χολῇ, *in gall*, the apostle wrote ἐνοχλῇ, *trouble*, in precisely the same number of letters. Ἐνοχλῇ may have been introduced into Sept., or the apostle may thus have written. At all events the phraseology has been varied with great propriety to recommend the study of *peace*. The word *πικρίας*, shows that the apostle did not write ἐν χολῇ. In Hebrew, a man who thinks very wickedly is called a *root*. This also agrees with the context. Sweet *peace* is destroyed by *bitterness*. The adverb *above* is opposed to *root*, which is below; comp. Is. xxxvii. 31. *Many*—Deut. xxix. 19, the *irrigating* [stream] *with the thirsty* [soil or earth].

16. *Fornicator*—Ch. xiii. 4; 1 Cor. x. 8. *Or*—*Lust* and *gluttony* are akin. *Profane*—Throwing away a spiritual prerogative for the gratification of the *appetite*; Esau *ate and drank, and rose and went away*; Gen. xxv. 34. A graphic

portraiture of a profane mind. *As Esau*—An instance well adapted for striking terror into the sons of *Jacob* after the flesh. *One*—This augments the sin; it does not deserve mercy; comp. Gen. iii. 6. Sometimes a *single* action has the greatest weight in either scale [of good or bad]. This is evident from the example of Reuben, of Saul; on the other hand, of Abraham, of Phineas, etc. *His*—He had therefore really possessed it before. Holy sobriety and temperance become those who share the spiritual primogeniture. *Birthright*—Most precious. The Hebrews, to whom this epistle is written, possessed the right of primogeniture before the Gentiles, ver. 23, note.

17. *For ye know*—The reason of the admonition from Gen. xxvii. 30, etc. *Afterwards*—*He who has not, loses*, Luke viii. 18. *When he would*—Rom. ix. 16. *Was rejected*—He did not fall away from every blessing, but only from that which would have followed primogeniture. *Place of repentance*—It is said that there was no *repentance*; even with respect to Isaac there was none. So far was he from changing his opinion that he said of Jacob, *I have blessed him, and he shall be blessed*, Gen. xxvii. 33. In the Sept. and elsewhere τὸ μετανοεῖν, and even μετανοία, means *repentance*, by which a man changes any opinion whatever, in short, a change of mind. But in the New Testament it always implies that repentance by which the sinner heartily forsakes sin. Again it is not said, that no repentance was in the power of Esau; although he undoubtedly abandoned the rights of the first-born, he never relinquished the blessing; it cannot be said, therefore, that he sought a *change of purpose*, even if μετανοία had this meaning. Finally, the distress of mind which impelled Esau to ask back the blessing, is called μετανοία, *repentance*; the word referring to the conclusion [to the spiritual rather than to the literal Esau]; with regard to *profane despisers*, who spontaneously reject *grace*, ver. 15, 16; comp. notes on Matt. xviii. 13; Gal. iv. 29. They will indeed seek repentance *afterwards*, but in vain, ch. vi. 6; Matt. xxv. 10, 11. The same phrase occurs, Wisdom xii. 10, *but executing judgment upon them little by little, thou gavest a place for repentance*. Μετανοία, *repentance*, is used as it were impersonally, as θέλημα, *will*, 1 Cor. xvi. 12. *It was no more in Esau's power*. The nature of the case admitted not of it. *With tears*—Formerly he would have had it without tears; subsequently, though weeping, he suffered

a repulse. [The sternest men now and then weep, 1 Sam. xxiv. 17. What is not done at the time, is subsequently done with difficulty. *V. G.*] Let us use the opportunity! Luke xiii. 28. *It*—The blessing. Thus has it been emphatically written [But *ἀντὶν*, *it*, refers to *μετανοίας*, *repentance*. He sought *repentance* carefully. So *Lün., Alf., etc.*] The Synonyms here are, *when he would have inherited, when he earnestly sought*.

18. *For—not*—The reason why they ought to obey the whole of this exhortation, which has been deduced from the priesthood of Christ, because the salvation and the vengeance are more immediate. Comp. ch. ii. 1. *Come*—Deut. iv. 11, Sept. *and ye came near and stood beneath the mountain, and the mountain burned with fire unto heaven; darkness, blackness, storm*, [Eng. Ver., *darkness, clouds, and thick darkness*]. *To the mount*—Its name *Sinai* is elegantly omitted, while *Sion* is mentioned. *That might be*, lit., *was, touched*—[This is right, not as Eng. Ver., *might be touched*. *Lün., Alf., etc.*] By God, so that the whole was moved, ver. 26; Ps. civ. 32, cxliv. 5, and was in the meanwhile to be touched neither by man nor brute. Thus *ψηλαφᾶν*, to *touch*, is used in Judg. xvi. 26. The mountain was touched at that time only: but the everlasting seat of God is described in ver. 22. [This sense is doubtful. *Lün., Alf., etc.*, would render *was touched*, or *was being touched*, by men, *i. e.*, to test it, as a blind man *feels*.] *That burned with fire*, lit., *to the fire which burned*, Beng.—[Eng. Ver. correctly refers it to the mountain that burned with fire. So *Lün., Alf.*] *Blackness and darkness*—*There is no light without fire, and no darkness without blackness*. Ephrem Syrus. Hence the peculiar fitness of these words is apparent. We have already seen that the Seventy use the same phrases: *ζόφος*, *gloom*, is a synonym for *γνόφος*, *blackness*.

19. *And the sound of a trumpet*—Ex. xix. 16, Sept., *the voice of the trumpet sounded loudly*. The trumpet rouses hearers to listen. *And the voice of words*—So Deut. iv. 12, Sept. The Decalogue is meant. It was uttered with a loud voice, Deut. iv. 12, v. 19 (22). *Which*—Taken with *they that heard*. *Entreated*—That not another word should be spoken, Ex. xx. 16 (19). *Should not be spoken to them any more*, lit., *that there should be no more added*—Deut. v. 19 (22), Sept. *These words the Lord spake, and he added no more*: for the rest was subsequently intrusted to Moses.

20. *That which was commanded*, lit., *forbidden*—The

command, *Even if a beast*, etc. The participle [in original] in the place of a noun, as in the following verse. *If so much as a beast touch the mountain, it shall be stoned*—The exact words of Moses with respect to the mountain are, *A hand shall not touch it, for he shall be stoned with stones, or pierced by an arrow; be it beast or be it man, he shall not live*, Ex. xix. 13. There is here a twofold proclamation, that the *beast* be slain by a dart, the man by *stoning*. The apostle, aiming at brevity, takes the subject from one proposition, the predicate from the other, leaving the rest to be understood from them. [See below.] There is a similarly concise phrase in ch. vii. 5; Acts vii. 16, notes. It may be called a *semiduplex oratio* [that is, two clauses, each of which supplies what is wanting in the other. Omit ἡ βολίδι κατατοξευθήσεται, *to thrust through with a dart*. Tisch., Alf. So Beng., etc.].

21. [Punctuate with a comma after *and*, making *so fearful*, etc., a parenthesis, and (*so fearful was the sight*) *Moses said*, etc. Lün., Alf.] *The sight*—A very true *sight* is implied. *Moses*—He alone was admitted very near, and on that account he felt and saw more than the rest. He acted as the messenger between God and the people; but during the proclamation of the decalogue he stood as one of the hearers; Ex. xix. 25, xx. 26 (19). *I exceedingly fear and quake*—*I am struck with fear of mind and tremour of body*. The words differ: 1 Cor. ii. 3, notes. In Deut. ix. 19, where the verb is in the past, the Hebrew has the present. . . . Moses marks his fear and trembling on account of the anger of God, which had been kindled on account of the sins committed by the people after the publication of the law; but the *sight* which Moses, who was previously reckoned one of the people, himself beheld, increased his fear at their misconduct, for the *mountain* continued *to burn*; Ex. xix. 23, xxxiv. 27; Deut. ix. 15.

22. *But*—A sevenfold opposition. [The systematic contrast Beng. seeks is not to be found in the text. Lün., etc.] Let us notice the divisions:

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| I. The <i>mountain</i> that was touched: | <i>Mount Zion.</i> |
| II. The fire that burned: | The city of the living God. |
| III. Blackness: | Myriads of angels and first-born. |
| IV. Darkness: | God, the Judge of all. |
| V. Tempest: | The spirits of the just made perfect. |
| VI. The sound of the trumpet: | Jesus, the Mediator of the New Testament. |
| VII. The <i>voice</i> of words: | The blood of sprinkling <i>speaking</i> excellent things. |

In divisions I. and VII. there is a manifest opposition: doubtless there is also an opposition in the intermediate divisions, the number of which the apostle adapts one to the other. In the Old Testament, *access* was of such a kind that the people were kept back; in the access of the New Testament, everything is open. *Ye are come*—Having received the faith of the New Testament. From this beginning, they who are partakers in Christ receive a greater benefit from this access, until their consummation in death, until the judgment, until everlasting life. This is not said of the access to the church militant, inasmuch as the others came to the Israelites rather than the Israelites to them; but the glorious state of those who believe in the New Testament is here described, a state perfected by communion with the Church, with Christ, and with God himself. This access, too, no less than the first, ver. 19, was united with the privilege of hearing, and that in this life, ver. 24, etc., although our *approach* is much more obvious to celestial eyes than to ours, which are still covered, and it brings with it the best *hopes* for the time to come. The apostle, in this place, shows an admirable acquaintance with the divine economy, worthy of *Paul's* blessed rapture, 2 Cor. xii. 2, 4. *Mount Sion*—This is the abode of Christ's dispensation [and therefore embraces the spirits of just men made perfect. *V. G.*], Rev. xiv. 1; John xii. 15; 1 Pet. ii. 6. *And unto the city of the living God*—The abode of God's dispensation, ver. 23, [including myriads of angels and of the first-born. *V. G.*]; for there is a cross reference. 1. *Zion*. 2. *The city of God*. 3. *God the Judge*. 4. *Jesus the Mediator*. The first and fourth, and the second and third correspond. *The heavenly Jerusalem*—Rev. xxi. 2. *An innumerable company*, lit., *ten thousand*—They are spoken of absolutely, as in the prophecy of Enoch, Jude ver. 14; comp. Deut. xxxiii. 2; Dan. vii. 10. *Of angels*—We cannot render [as in Eng. Ver.] the *ten thousands of angels, to the assembly and Church*, etc., for we must retain the conjunctions; and the *general assembly* unquestionably appertains to one body, *the Church* to another; for who would *join* the synonymous terms, *general assembly* and *Church*? *The Church consists of the first-born*: and consequently *the general assembly, of the angels*. But the *ten thousands* consist not only of the *general assembly of angels*, but also of the *Church of the first-born*. [*Beng.* reads then, *to the innumerable multi-*

tude (namely) the general assembly of angels, and the church of the, etc. *Alf.* adopts the same order.] For the term, *ten thousands*, suits both, and to both the dative *μυριάσιν* is adapted. Let what I shall soon mention, be added. Meanwhile notice the cross reference of the genitive and dative; *ἀγγέλων πανηγύρει*, assembly of angels, and *ἐκκλησία πρωτοτόκων*, Church of the first-born.

23. *General assembly*—This word, together with *Church* and *Judge* lower down, express something very sacred; which is even now in heaven, and will be at its height when Jesus is revealed from heaven. Comp. the phrase, *all angels, all nations*, Matt. xxv. 31, 32. *Church of the first-born which are written in heaven*—The sons of God, from the ages which precede Christ, and the believing Israelites, come under the head of the *first-born*; Ex. iv. 22; Jer. xxxi. 9; Eph. i. 12; particularly the patriarchs. Matt. viii. 11, those who first accompanied the *first-born who rose from the dead*, together with the rest of the ordinary flock, Matt. xxvii. 53. The *Church* or assembly consists of these, just as the *general assembly* consists of the angels. The first-born in the time of Moses are *inscribed*, Num. iii. 40; but these, of whom the apostle speaks, are *written in heaven*, because they are citizens of the heavenly city. Comp. *ἀπογράφεσθαι*, to be inscribed (taxed), Luke ii. 1. Hence it clearly does not follow that, because they are written in heaven, they themselves were not in heaven. They are, however, written, that their names may hereafter be publicly read; Rev. xx. 12, xxi. 27. *Made perfect*, is a pleasing contrast to these *first born*; for the procession of the saints is led by the one, and closed by the other. Finally, it is worth noting that the first-born are in the Gradation more closely united with the mention of God than the angels; comp. James i. 18. *God the Judge of all*. lit., according to *Beng.*, *And to the Judge, the God of all*—[But Eng. Ver. is correct, *Alf.*, etc.] He is the God of all, Eph. iv. 6; your *Judge*, propitious to you, opposed to your enemies. *And to the spirits of just men made perfect*—Last of all, the apostle enumerates those things which, arising from the dispensation of Christ, more gently affect and refresh the eyes of travellers, who are dazzled with the splendour of the dispensation of God. *Spirits*, separated souls, 1 Pet. iii. 19. The three children in their song exclaim: *O ye spirits and souls of the righteous, bless ye the Lord. The just made perfect* are the believers in the New Testament, who enjoy after

their death, the fruit of the *perfection* effected by Christ's death, and of the righteousness arising out of it; comp. ch. xi. 40, note. [Rather, *all* the saints that sleep. *Alf.*, etc.] Their number was still incomplete, and for this reason, they were separated from the *myriads*, and consequently from the first-born. Why the *first-born* and the *spirits of just men made perfect* are separated in the description, will appear from the series of ideas soon to be evolved [by me]. While *Paul* himself is alive, he says that he is not perfected, Phil. iii. 12; for the verb *τετέλεκα*, *I have finished*, has one meaning, *τελειῶμαι*, *I am in the way of perfection*, another. The former relates to the office, the latter to the person. *Τελειῶμαι*, is not applicable, so long as a man has but a single step before him, even if he make no further progress in his inward perfection beyond that point. Christ himself was perfected in death; Heb. v. 9. In the second epistle to Timothy, Paul congratulates himself that his course is run. In that to the Philippians, he eagerly urges them on to the race; and with that object he describes himself as one who is still far from the goal; comp. Heb. iii. 14, note.

24. *The mediator*—Formerly *Moses*, the very ambassador, feared and trembled: now access has been granted to the Mediator of the New Testament. *Of the new covenant*—Elsewhere it is called *καινή*, *new*, here, *νέα*; *νέος*, implies the newness of that which is *innate*, or even living; comp. ch. viii. 13, note, ch. x. 20; Is. xliii. 19. *To the blood of sprinkling*—A noteworthy combination: *to Jesus*, the Mediator of the new covenant, AND *to the blood of sprinkling*. In this passage the blood is considered as it exists in heaven, in the same way as *Mediator*, *God*, the *myriads*, are considered. [*Beng.* argues at length that Christ's blood is actually preserved in heaven. We abridge his discussion, retaining its essential features.]

§ 1. *The blood of Jesus Christ was most abundantly shed in his passion, and after his death.* In the Old Testament sacrifices, the *shedding of blood was required*, and all the blood was to be shed, so that none remained in the veins and vessels of the body. This also was accomplished in the one offering of the New Testament, the body of Jesus. His most precious blood was in every way shed: in the garden, by the sweat: in the palace, by scourging; on the cross, by the nails; after death, by the spear. Thus Christ

was evidently *put to death* in the flesh, 1 Pet. iii. 18. Comp. Ps. xxii. 15, 16, as his whole body was given up, so his whole blood was shed: Matt. xxvi. 28.

§ 2. *The state of blood which was shed followed the actual shedding of it.* The shedding of blood was actual *whilst* it was being shed. We call the *state* of shed blood the whole period, be it long or short, which elapsed while it remained out of the Lord's body.

§ 3. *The blood of Christ, even after it was shed, was FREE from all corruption.* We are not redeemed with CORRUPTIBLE things, with silver or gold, but with the PRECIOUS blood of Christ, 1 Pet. i. 18, 19. The *preciousness* of Christ's blood excludes all *corruption*.

§ 4. *The blood which was shed was not again put into the body of our Lord.* [We omit *Bengel's* arguments on this point.]

§ 5. *At the time of the ascension, the blood separated from the body was carried into heaven.* The ascension was the entrance of the Priest of the New Testament into the sanctuary. At the death of Christ the veil of the earthly temple was rent, and the true sanctuary, heaven, was then opened; but the entrance itself was effected by the ascension into heaven. The resurrection happened on the third day after his death, his ascension forty days after the resurrection. Moreover, Christ entered into the sanctuary by *his own blood*; not merely *after* the shedding of his blood, nor *by virtue* of that effusion, nor *with* the blood once more taken into the body; but *BY* the blood. Therefore the Priest carried into the sanctuary his own blood separate from his body. [*Bengel* here quotes one *Scherzer* in refutation of the opinion of those who taught that the particles of the body of Christ which adhered to the crown of thorns, &c., are miraculously multiplied in the Eucharist.] At the very time of his entrance or ascension, Christ had his blood apart from his body. The body was bloodless. It was, however, not inanimate, but alive. Blood in the body would not have answered to the type of the priest under the Old Testament, who entered into the sanctuary with the blood of the animals. See ch. ix. 7, 25, and particularly ver. 12, where the [Greek] prepositions mutually correspond in meaning. [*Bengel* here quotes at length the comments of various German authors, whose works are now forgotten; all his remarks bear more or less upon the fact that the

analogy between the type and the reality (Christ) required such a view as he takes in this fifth section. He cites passages from Chrysostom and Calvin to the same effect. [They have no interest for English readers.]

§ 6. *The blood of Jesus Christ remains shed blood for ever.* If the return of the blood of Jesus Christ ever could or ought to have happened, this would have taken place at the very moment of his resurrection, not later. But we have already seen (in the preceding section) that such was not the case. It did not happen at the resurrection, and we can discover no point of time to which we may ascribe the return. The state of the blood which was shed is perpetual. Jesus himself and his body are in heaven. His blood is also there, but not in the body. [To establish this *Bengel* cites Rev. i. 14, 16; Luke xxiv., from S. Augustine.] There are also other proofs that the blood was separated from the body. The Scriptures represent the body and blood as divided, not only in the sufferings and death of our Lord, but also in the last supper. Examine ch. xiii. 9, x. 10, 29; 1 Cor. xi. 24, 25. They are considered as distinct, because there is in their essence an actual distinction. The blood, therefore, as shed, is still before the eyes of God; it still speaks for us; it is still the blood of sprinkling: 1 Pet. i. 2. [*Bengel* here makes an inverse comparison between the blood of Abel and that of Christ.] The blood of sprinkling is also for the same reason mentioned *apart* from Jesus himself, just as the entrance into the sanctuary in the blood of Jesus, and Jesus himself the High Priest, are celebrated *apart*; ch. x. 19, 21; and again, just as the *blood of Jesus* is regarded *apart* from his body; ch. xiii. 11, 12. The very raising of the great Shepherd of the sheep from the dead is said to have been effected through the *blood* of the eternal *covenant*. [This is but an epitome of *Bengel's* exposition upon this point. In the Latin it extends over a very wide space.]

§ 7. *The ancient doctors of the Church acknowledged this fact.* The fathers were unanimously agreed that the body of Christ was not only *bloodless*, but *aërial*. [The author of certain treatises, printed among the works of St. Athanasius, Theodorus Abucaras, the Scholastic Divines, Gerson Meisner and others, are here referred to by our author.]

§ 8. *The personal union and the state of shed blood agree.* In the three days of Christ's death there was no opposition

between them, still less after that time. This view is in no wise Nestorian or Eutychian.

§ 9. *The resurrection of Jesus Christ, and his glorious life, do not set aside the state of shed blood.* What will happen in regard to our own blood I cannot tell. But the Lord will assuredly conform our body to his glorious body. [This again is an abstract of *Bengel's* observations. He investigates the bearing which this section has upon the fourth.]

§ 10. *This doctrine of shed blood very strongly corroborates the union in two kinds.* The relation between the body and blood of Jesus in the Holy Communion are very distinct. He says first, *This is my body*: then, *This is my blood*. At Christ's death, the blood flowed out of his body; the *showing forth* (1 Cor. xi. 26) of Christ's death requires that the bread, after blessing, should be eaten in memory of our Lord, and that the cup, in like manner, should be drunk in remembrance of him; 1 Cor. xi. 24, 25. [In confirmation of this view, *Bengel* cites various passages from Lightfoot, Dannhauer, and Thomas Bromley.]

§ 11. *It is a remarkable support to our faith.* [*Bengel* again cites Thomas Bromley.] Assuredly believers in the exercise of their faith, and more particularly in the Lord's supper, enjoy the efficacy of the blood of Jesus Christ as much as if they had been present when it was shed.

§ 12. *This fact requires very careful consideration from those who love the Lord Jesus Christ.* [The authority of Andrew Hochstetter is here quoted. The author also refers to some of his earlier works.]

1. We obtain a double benefit by the blood of Christ, viz., I. *Deliverance* from the guilt of sin; II. The *gift* of new powers of life, which are subsequently employed in good works. The former is called *justification* by the blood of Jesus Christ: the second he obtains who eats his flesh and drinks his blood, John vi.

2. But as the blood of Christ is the *blood of sprinkling*, we may enquire whether it does, *as such*, befall the faithful in *both* ways or only in the *former*.

3. In the Old Testament, the *sprinklings* were numerous: whether we consider those who officiated, or the thing sprinkled, or the men and things for whom and on whom the sprinkling was effected, or the object of the sprinkling, for dedication, for consecration and the like. The whole body

of the people were sprinkled, Ex. xxiv. 8; xxix. 21; Aaron and his sons, Lev. viii. 23, etc. In both cases, at first, for initiation; and therefore, as the phrase is, *once for all*. For lepers, also, there was this rite when they first began to hold any intercourse with others in Israel, by whom they had long been excluded. The sprinkling *at the altar* was ever the chief; but the Israelites, on their part, were kept in communion with God by eating part of the victims.

4. In the New Testament there is a sprinkling by the blood of Jesus Christ; since this is the *only* New Testament sprinkling, while all the other Levitical ceremonies referred to Christ, all sprinkling of this nature must have been typical of the one sprinkling. Thus the blood of Christ is celebrated in respect of its spiritual excellency, not only as opposed to that of *bulls* and of *goats*, but also to the *ashes of a heifer* in the water of sprinkling, ch. ix. 13, 14.

5. *The sprinkling of blood* is mentioned by Peter, 1 Ep. i. 2; and the *blood of sprinkling* in this passage. We are said to be *sprinkled in our heart*, and by sprinkling to be freed from an *evil conscience*, and in consequence possess a *true heart in full assurance of faith*, Heb. x. 22. We meet with no further instances of sprinkling in the New Testament. Esaias, however, (ch. lii. 15) prophesied that Christ, the great Servant of Jehovah, *shall sprinkle many nations; the kings shall shut their mouths at him*. From this we see once for all who it is who sprinkles, and who are sprinkled; also how the sprinkling is the necessary sequel of his sufferings; that the obedience of faith follows from it, just as Peter combines *obedience* and the *sprinkling of the blood* of Jesus Christ.

6. The Levitical sprinklings did not purify in a *physical*, but in a *moral sense*. For, 1. It was not merely the hand, or that part of the body which happened to have become unclean, it was not even the whole body that was sprinkled; the aspersion was general, wherever the blood or water fell. 2. The sprinkling was analogous to the blood of the passover, which was not sprinkled on the body, but on the gates, Ex. xii. 7, 13; and yet it benefited the Israelites. 3. When a man had been sprinkled, and not till then, he was to wash his body and clothes. Consequently the *sprinkling* had a *moral*, and the washing a *physical effect*.

7. The *washing* is analogous to this *washing* in the New Testament, which is ascribed to pure water, the Holy Spirit, 1 Cor. vi. 11; Heb. x. 23; also to the blood of Jesus Christ: *He has washed us from our sins in his own blood*, Rev. i. 5; *They have washed their robes, and made them white in the blood of the Lamb*, Rev. vii. 14.

8. But *sprinkling* has a *moral* power. *The sprinkling is effected by the communication of the meritorious power, or better by the atonement and redemption obtained by Jesus Christ*. Dorsche.

9. The passage in John vi., on *eating* the flesh of Christ and *drinking* his blood, is very emphatic; but it must not be stretched too far. The language is metaphorical and uncommon. From the commencement to the end of the colloquy, *eating* the flesh of Christ and *drinking* his blood are resolved into *Faith*. Comp. John iii. of the new birth. By these metaphors we are protected against taking faith in too feeble or trivial a sense. We are taught that the boldness of these figures does not exceed proper limits.

10. In all these matters it is clear and certain that by *eating* Christ's flesh and *drinking* his blood, or else by faith, 1. Christians are intimately united with Christ; 2. that they owe this union to his flesh and blood, eating the one, as they do, and drinking the other; 3. that the flesh and blood of Christ have in them a close and effective operation, bringing us to eternal life.

11. Wherever elsewhere *cleansing* from sin is attributed to the blood of Christ, it must be taken either in a *moral* if the context require this, in a *physical*, or in both these senses; Heb. i. 3; 1 John i. 7. So the *victory*, Rev. xii. 11.

12. All these things outstrip our natural faculties. It is therefore very needful to be upon our guard against the attractive fallacies of the senses. [*Beug.* here quotes a passage from a German collection of sermons, and comments upon it. The most curious portion of his note is a comparison between mental activity and physical heat.]

13. In a word, the precious blood of Christ is applied to us in sprinkling, in washing, in drinking, on account of the personal union, in a *real*, yet supernatural, *way*, and in consequence utterly incomprehensible.

14. In a similar manner on our part, *faith* not only has a *moral* power, but in its own way a kind of physical efficacy and operation to justify and save us.

15. I shall indeed rejoice if by what I have said any occasion shall be given of increasing the love and knowledge of our Redeemer, who has paid the price of his blood. The capacity of our heart towards the holy mysteries is enlarged, not so much by the activity of the understanding as by the growth of the new man.

16. *Jesus can save to the uttermost them that come to God by him, who ever liveth to make intercession for them.*

[For κρείττονα, *better things*, read κρείττον, *better*. Tisch., Alf., etc. So Beng.] *That speaketh*—Not that crieth. *Than* [that of Eng. Ver.] *Abel*—Abel's blood which was shed in the first murder, is put by *Synecdoche* [use of a part for the whole] for all the blood shed upon the earth, crying to heaven for vengeance, multiplying the other cries of sin that are in the world. This loud *ery* of the blood concealed by Cain, is vanquished by the open and quiet *intercession* of Christ's blood in *heaven* for us, and from heaven to us; comp. *better things*, ch. vi. 9.

Now let us sum up the question to what point Christians have come—

- A. Mount Zion,
- B. The city of the living God, *the heavenly Jerusalem*.
- C. α. And myriads,
 - 1. The general assembly of *angels*.
 - 2. The church of the *first-born* written in heaven.
- β. God the Judge of all:
- D. γ. The *spirits* of just men made perfect:
- δ. *Jesus*, the Mediator of the new covenant:
- ε. The *blood* of sprinkling, speaking better things than Abel.

This enumeration is not only not confused, but is very deliberately arranged. A, B, C and D, refer to each other by a cross reference. In B and C, the wider extension of God's dispensation is described, and that with reference to its glorious appearance at the last day. Now it is chiefly present to our faith, ver. 26, ch. xi. 1. This is *Paul's* view, Rom. ii. 16, note. In A and D, the inner dispensation of Christ, of the New Testament, as far as it extends in the intermediate time, is described. This again is *Paul's* view, 1 Cor. xv. 24. A precedes B in natural order, because Mount Zion is seen before the New Jerusalem, Rev. xiv. xxi.; and therefore D and C, and the special points in D and C, come to be regarded in retrograde order. Comp. ch. xi. 33, note.

25. *See*—An admonition which is sharpened by the omission of *οὐν*, *therefore*. *That ye refuse not*—Through unbelief. *Him that speaketh*—That is God. His word now present is of such a kind as to be the prelude of the final *earthquake*. The same word, which is heard in the gospel from *heaven*, will shake *heaven* and earth. The blood *speaks* to God, ver. 24: in ver. 25 there is a *speaking* to us: λαλοῦντι, *that speaketh*, ver. 24, is neuter, agreeing with αἷμα, *blood*; λαλοῦντα, *that speaketh*, is masculine. The apostle returns to his starting point in ch. i. 1. *They escaped not*—They could not avoid hearing, yea, they rushed headlong on their punishment. *Who refused*—Ver. 19. *Him that spake*, lit., *that spake warnings*—God himself: ver. 26, beginning. *From heaven*—Mount Sinai *on earth* touched upon the lowest region of heaven, but from the heavens, and consequently from the very heaven of glory, the Son has brought his blessedness and preaching; thus it is that the *kingdom of heaven* is frequently mentioned in his discourses. The Father also has superadded his testimony. Now in his word he sets before us the shaking of heaven; see ver. 26. *If we turn away*—This word implies greater contumacy than *refused*.

26. *Whose voice*—Inasmuch as it was *his voice*. What the nature of the speaking in earth and heaven was is here explained. The use of the article, τὸν, ver. 25, therefore, does not overthrow the view that he who speaks in earth and heaven is one and the same. There is, however, a *Mimesis* [use of an adversary's words in argument], and the feelings of those who do not acknowledge *him that speaketh* are expressed. *The earth*—*The earth was shaken*, Sept., Ps. lxxviii. 8. We read in this psalm that the very heavens dropped at that time, there, that is, in the vicinity of the Mount. *Now*—The apostle shows not only what God has *now* promised, but what he is doing. *He hath promised*—The promise made to arouse the *hopes* of the saints, although the ungodly are terrified at it: consequently the tenor of this passage is strictly evangelical: comp. ch. ii. 3. [For σείω, *shake*, read σείσω, *will shake*. Tisch., Alf. So Beng.] *Yet once more I will shake not only the earth, but also heaven*: Haggai ii. 6, 21. In the Sept. version, *yet once I shake the heaven and the earth and the sea and the dry land*. The apostle unites the two verses, by which he proves that it was one and the same shaking. One verse of the prophet denotes

the beginning, and the other the end. This shaking began at the first advent of the Messiah; it will be completed at the second: on the first comp. Matt. iii. 17, xxvii. 51, etc., xxviii. 2; Acts ii. 2, iv. 31: on the latter, Matt. xxiv. 7; Rev. xvi. 20, xx. 11. There is an illustrious testimony given by [Sir] Isaac Newton in his commentary on Daniel, p. 91. *There is hardly a prophecy concerning Christ in the whole of the Old Testament, which does not to some extent at least refer to his second coming. I will shake*—This expresses a promise.

27. *Of those things that are shaken*—The heaven and the earth. *The removing*—The same word is found ch. vii. 12. The contrast is, *may remain*. It may be said: When the earth was first shaken, no removal took place. Why then is a removal now joined to a shaking of the heaven and the earth? *Answer*: This shaking is *total* and *final*. It is *promised*; there is therefore an implication that better things will succeed, that is, those things which move not, which are immovable. The first was the prelude of the second. *As of things that are made*—The reason why those things which are made, are *removed*: formerly they were *made* by creation, and *so* made as not to remain of themselves, but to remove; subsequently that those things alone may remain which do not remove. Thus *Paul*, 2 Cor. v. i. *The things which cannot be shaken*, lit., *are not shaken*—The city of the living God, ver. 22: the new heaven and the new earth, Rev. xxi. 1, note. *May remain*, lit., *should remain*—He says, *μείνῃ*, *should remain*, not *μένῃ*, *may remain*. It depends on *made*. [That is, *made*, that — *should remain*, etc. But this is wrong; and the sense given by Eng. Ver. is right; *the removal of the things shaken*—that, etc. So *Lün.*, *Alf.*] *Μένω*, *I remain*, is often employed of things which remain when others pass away: Cor. xiii. 13.

28. *Receiving*—A promise from God, *accepting* it with the *willingness* of faith. [Rather, *since the kingdom we receive is such*, let us, etc. *Lün.*] *A kingdom*—More glorious than the present heaven and earth. *Let us have grace*—Be grateful, Luke xvii. 9, and elsewhere. *Χάρις ἔχειν* also means *to be acceptable to*, Acts ii. 47; 2 Cor. i. 15, very nearly. *To have grace*, in a passive sense, *is to be affected with grace*: so here, very nearly. *To find grace* is an act; *to have grace*, a state, united with the will of the believers. *We may serve*—As royal priests. *With reverence*—Because

we perceive our own unworthiness, that we may not offend the eyes of God. *And godly fear*—Because we perceive the Divine Majesty, that we may not bring ruin on ourselves. Hesychius renders εὐλαβεῖσθαι, *to take care, to fear*. *Hope* is modified by *reverence* and *fear*, that it may not degenerate into wanton boldness; comp. next verse with ch. x. 27.

29. *For*—A very notable *Epiphonema* [added exclamation]. *Our God is a consuming fire*—Deut., several times cited in ver. 18, 19; *for the Lord thy God is a consuming fire, even a jealous God*, Sept. *Our God*, in whom *we hope*, is also to be dreaded.

CHAPTER XIII.

1. *Brotherly love*—The divisions of this grace are explained in the sequel. *Paul* uses the same word elsewhere. *Continue*—Although old things have passed away: it *continues* (a *Pauline* word) of itself; 1 Cor. xiii. 8, 13: *let it also continue* with you.

2. *Be not forgetful*—Although you have been defrauded. This duty is easily forgotten, ver. 16: therefore *remember*, ver. 3, 7. *Have entertained*—*unawares*—Ἐλαθον ξενίσαντες [literally, *having entertained, were not aware of it*]; for λαθόντες ἐξένισαν. A transposition frequent with the Greeks. Mistrust of *unknown* guests is here disposed of. *Some*—Abraham, Lot; Gen. xviii. 2, xix. 1. *Angels*—Thus an unknown guest is frequently worthier than he appears. He has angels for his companions, although they are not visible. Actions are valued with reference to what a man does, not to what he fancies he does, Matt. xxv. 40, 45.

3. *Remember*—In your prayers and almsdeeds. *As bound with them*—Because of the unity of the body under the one head, Christ. *In the body*—In the natural body, which is not yet free from *adversity*, and the perils that were their lot. One man suffers much misfortune during his life, as Jacob; another in his youth, as Joseph; another in his manhood, as Job; and another in old age; this admonition is particularly suited to such an event.

4. *Honourable*—Supply *let it be*—[but Eng. Ver., *is*], comp. ver. 5, that is, *let it be held in honour*. The word is opposed to *whoremongers*. He warns the unmarried, who are in great

danger of fornication, to marry, looking upon marriage as a privilege, and worthily to use the benefits it confers: comp. 1 Thess. iv. 4. [Render, *Let your marriage be in honour in all things, and your marriage-bed be undefiled: for fornicators,* etc. *Alf.* after *Lün.*, etc.] *In all*—The danger of fornication is of greater extent than that of adultery: comp. 1 Cor. vii. 2, *every one*; all should esteem marriage highly, thus if a man do not marry himself, he *should not prohibit* others doing so, 1 Tim. iv. 3. *The bed*—The marriage-bed, the condition and use of marriage. *Marriage—the bed—whoremongers—adulterers*—A cross reference. *Undefiled*—Again supply *let—be* [but Eng. Ver., *is*]. A contrast to *adulterers. God will judge*—The vast majority of whoremongers and adulterers undoubtedly escape the notice of earthly judges. Such misconduct is not made public as in early times, Num. v. 20, 21. Many, although their conduct is well known, escape civil penalties and ecclesiastical discipline, or feel it very slightly. [Occasionally, alas! judges themselves are whoremongers and adulterers, while filling the highest ecclesiastical and political offices: and therefore they know how to conceal their sin: but they also shield others like themselves, when the case admits of it. Very many acts of this kind remain entirely concealed in the world, or are extenuated by various means, or are upheld by force. *V. G.*] *God will judge*: [Fearful to be said! ch. x. 30, 31. *V. G.*]. He will more particularly punish those whom man punishes not. Comp. 2 Sam. iii. 39. The apostle speaks of the judgment as close at hand. [At that greatest of all days, what deeds, think you, will be unveiled! Then indeed detestable crimes will cease to be regarded as a mark of polished manners. *V. G.*]

5. *And be content*, lit., *being content*—The participle for the imperative mood; comp. the ellipsis of the verb. *let—be*, ver. 4: here there is a similar ellipsis of *be ye*. *Such things as ye have*—Thus also, *Paul*, speaking of himself, Phil. iv. 11. *Hath said*—That which was said to Jacob, to Joshua, to the people, and to Solomon, applies also to us. *I will never leave thee nor forsake thee*—Gen. xxviii. 15. The Seventy omit the first clause, and read, *I will not forsake thee*; Deut. xxxi. 6, *he will not fail thee nor forsake thee*; so ver. 8: Josh. i. 5, *I will not forsake thee nor overlook thee*; 1 Chron. xxviii. 20. *he will not fail thee nor forsake thee*. It is therefore like a Divine adage. He will withdraw *neither his presence nor his aid*.

6. *The Lord is my*—Ps. cxviii. 6, Sept., and Ps. lvi. 5, 12, nearly.

7. *Them which have the rule*—Ver. 17, 24. This word has a very wide signification. It is used of a prince, a teacher. Further on the passage is explained, *who have spoken to you the word of God*. Consequently he means teachers from the first of the apostles and witnesses, or their disciples and companions, who *had departed* a little while before, or were soon about to depart. *Faith*—Chiefly displayed *in the issue*. *Follow*—The imperative mood. We more readily contemplate and admire the happy death of God's servants, than imitate the faith by which they have attained to it. *Considering*—That is, when you remembering consider. The same noble term is found, Acts xvii. 23. *The end*—Blessed, eagerly desired. *Of their conversation*—In the faith, constant.

8. [This verse is not connected with ver. 7, (as in Eng. Ver.), but is an assertion preparatory to the command, in ver. 9, *Jesus Christ is the same*, etc. Lün., Alf., etc.] *Jesus Christ*—A solemn appellation. The sum of the Gospel, which must be maintained by faith. He means not only the doctrine *concerning Christ*, but *Jesus Christ himself*, of whom the doctrine of faith treats. Our predecessors died, saved in that faith which is maintained by the word of God. *The same*—Some insert a comma, but incorrectly. The opinion of the apostle is as follows: *Jesus Christ* is always the same. He who was *yesterday*, is the SAME TO-DAY, yea, *for ever*. [Ever the same Saviour and the same Teacher V. G.] Again, the sound doctrine, which your *teachers* delivered to you is ever the *same*, it does not *vary*, ver. 7, 9. He is always the same: ch. i. 12, *Thou art the same*: the same in the Old and in the New Testament; ch. xii. 2, note. See also 1 Cor. iii. 11; Phil. iii. 16. He is immutable. He never dies, although the teachers do. *Yesterday and to-day*—These words are used in a literal, not a figurative sense, 1 Sam. xx. 27: but the apostle speaks more comprehensively. Jesus Christ, who *was yesterday*, is the same to-day; *yesterday*, before his passion and death; *to-day*, in glory; comp. ch. i. 3; Rev. i. 18. As night intervenes between *yesterday* and to-day, but yet is swallowed up by them, so the *passion* did not interrupt the (if I may so say) *yesterday* glory of Christ, and his glory *of to-day*, so as to deprive it of its identity. These words have a pro-

verbal force, *yesterday, yesterday and the day before, yesterday and to-day, yesterday and to-morrow*: Is. xxx. 33; Deut. iv. 42; 2 Sam. xv. 20; Sir. xxxviii. 23. In this general sense the *yesterday* and *to-day* of the apostle resemble a proverb; thus their meaning is any *past* and *present time*, more particularly that implied in the argument up to this point. Jesus Christ is the same *yesterday*—before his advent, before his passion, before his ascension—*to-day* in heaven; *yesterday and to-day* in the first and second part of this admonition: *yesterday* in the time of our earlier and later predecessors, *to-day* in our own age. *And for ever*—Ver. 20, ch. vii. 3, 16, 24, 25.

9. *Be not carried away*—[For περιφέρεσθαι, *carried about*, read παραφέρεσθε, *carried away*. Tisch., Alf. So Beng.]—Παρά, *by*, in composition has this meaning, ch. ii. 1. The contrast is, *to be established*, 1 Sam. xxi. 13. Sept. version, *he feigned himself mad*, lit., *he was borne aside*. *Divers*—Which differ from one faith in one and the same Jesus Christ. There was variety in the Levitical cultus, ch. ix. 10. *Strange*—Which differ from the faith of your rulers. Even the Levitical ceremonies were to their present faith *strange*, ver. 9-14; the apostle had already forgotten their *antiquity*. He does not consequently call them *old*, but *strange*. *Doctrines*—Thus Paul, Eph. iv. 14. *For it is a good thing that the heart be established*—A categorical sentence: *we have the heart established by grace*; to which the contrast, *not with meats*, corresponds; the apostle forcibly adds *good*, to sharpen the exhortation. So Paul, Rom. vi. 17, note. Καλόν, *good*, beautiful, salutary; pleasant also, without *strange variety*; *profitable*. The contrast is, *have not profited*. *Be established*—Βεβαιώσθαι. Στήριχθῆναι, *to be propped up*, is a kindred verb, just as in the Hebrew idiom, the *heart* is upheld by *bread*, or *the staff of bread*; Judg. xix. 5; Is. iii. 1; Ps. civ. 15, etc. This is denied of *meats*, but claimed for grace. *With grace*—Grace, which through Christ became our happy lot when he offered his body. *Not*—Judaism and Christianity do not agree. *With meats*—A modified expression, as ch. ix. 10. Those meats which were eaten in the holy place are signified. The contrast is, *to eat*, ver. 10. The Jews have their meat; we have ours, and for us it is most healthful. *Not profited*—Comp. unprofitable, ch. vii. 18. *Them that have been occupied*, lit., *walked*—Long and much. *Therein*—To be taken with, *they that have walked*.

10. *We have*—This verse has two clauses: ver. 15 and 16 depend upon the first, the intermediate verses on the second. There is a cross reference. *An altar*—*The cross of Christ*, on which his body was offered. *Whereof*—They who eat of the sacrifices, and of no other, are partakers in the altar: comp. 1 Cor. x. 18. *No*—Gal. v. 2. [*Tisch.* (not *Alf.*) omits *ἐξουσίαν*, *right*. Render, *are not able* (permitted) *to eat.*] *To eat*—The meat, the flesh of Christ given for us. A contrast to ceremonial meats. It is *eaten*, especially in the Lord's Supper, wherein his body, which was given for us, and his blood, which was shed for us in the single sacrifice of the *cross*, are set forth. *The tabernacle*—A parabolic ambiguity, so ch. ix. 8, note. If we consider the *Protasis* [preceding clause] in ver. 11, we conclude that the fore part of the tabernacle is meant; but if we consider the *Apodosis* [the consequent clause] in ver. 12, the whole Levitical cultus is signified. He says, sarcastically, *τῇ σκηνῇ*, not *ἐν τῇ σκηνῇ*, who serve *the*, not *in the*, tabernacle. In a similar way, Paul, Rom. vii. 6, note.

11. *For whose*—*is brought into*—*And no sin-offering, whereof any of the blood is brought into the tabernacle of the testimony, to reconcile withal in the holy place, shall be eaten, it shall be burnt in the fire*, Lev. vi. 23, 30. *Of those beasts*—Ch. ix. 12, 13. *Bodies*—*blood*—Which were shadows of the body and blood of Christ. [Omit *περὶ ἁμαρτίας*, *for sin*. *Tisch.*, *Alf.*] *Without the camp*—In which was the tabernacle, together with the Levitical priests, and all who cleaved to that cultus. So the Sept. Lev. iv. 12, 21. etc., xvi. 27.

12. *That he might sanctify*—Might cleanse from sins, might bring from the world to God. This answers to *sanctuary*, ver. 11. *The people*—Ch. ii. 17. *His own*—A contrast to *of beasts*. *Blood*—The mention of the body is implied in the verb, *he suffered*; and in consequence the 11th ver., which refers to the *blood* and *bodies* of animals, has its *Apodosis* [conclusion] here. *Suffered*—The burning of the victims was a type of the passion. *The passion* is that on the cross, *without the gate*. *Without the gate*—As if he were not considered worthy of the companionship of man; Matt. xxvii. 32. Comp. Lev. xxiv. 13. He suffered *without the city gate* (although the apostle expressly abstains from the mention of the word *city*). This city was like to the *camp* in the wilderness. It had the temple, as the camp had the tabernacle.

13. *Therefore*—The particle, which here comes first, inspires believers with determined resolution. So *therefore* at the commencement of ch. xii. *Without the camp*—Ver. 11. The *camp* denotes Judaism. *Bearing*—As Simon the Cyrenian; Matt. xxvii. 32. *His reproach*—The cross, xii. 2.

14. *For*—The reason why he says *camp*, not *city*, ver. 13. Faith looks upon Jerusalem itself as a camp. *Continuing—to come*—Μένουσαν, μέλλουσαν. *Paronomasia* [play upon words. It cannot be expressed in English]. *Not continuing* alludes to the approaching overthrow of Jerusalem. He does not deign to call that a city which does not continue. We do not continue here, and the city does not continue at all. *City*—Ch. xi. 10, note. In the same way *Paul*, Phil. iii. 20. *One to come*—Ch. ii. 5, note.

15. *By him*—1 Pet. ii. 5. *The sacrifice*—The altar is mentioned, ver. 10; the *sacrifices* are now enumerated: *of praise* in this verse, *of good deeds* ver. 16. *Of praise*—For the strong salvation. *Continually*—A continued sacrifice. Nothing of the Mass. *Forget not* in ver. 16, answers to *continually*, in this passage. *The fruit of our lips*—So the Sept. Hos. xiv. 3; Is. lvii. 19. In the former passage the Hebrew should be rendered, *account our lips as calves* (for sacrifice); in the latter, *fruit of the lips*. *Giving thanks* lit. less correctly, *confessing*—In faith, despising the world's contumely.

16. *To do good*—To the poor. *To communicate*—Towards the deserving; Gal. vi. 6; comp. ver. 17. *With such*—This also refers to the preceding verse; *with these*, *with such*, not with the blood of *beasts*. [But it means with such as are mentioned in this ver. *Linn.*] *Is well pleased*—The verbs εὐ—δυσ—αρεστοῦμαι, signify *I am pleased, displeased*, with this. Δυσσαρεστούμενος, *ill at ease*, as those who are threatened with disease are wont to be.

17. *Obey*—Remember your teachers who are dead, ver. 7: *obey* the living. *Submit*—This means more than *obey*. *Obey* them in those things which they enjoin as salutary: *submit*, even when they appear to demand a little more. Ἰνα, *that*, depends on this verb. *They*—As *they* are watchful, so, when they wish you to be watchful, you ought to submit. *As they that must give account*—Assuredly this urges a man to watchfulness, and to be upon his guard against any abuse of power. Chrysostom, in his treatise De Sacerdotio, book vi., was always deeply impressed with these words. I have

made a few remarks on the subject in my edition of that work, p. 490. *With joy*—If they see any answer to their vigilance. *And not*—He is not a good minister who does not either *rejoice* or *grieve*, or both rejoice and grieve. *With grief*, lit., *groans*—The groans of other creatures are listened to; how much more those of pastors? *That*—This pronoun does not refer to *they who are to give an account*, but to *they watch*. Disciples ought to obey and submit to their leaders, *so that with joy*, etc. It would not be pleasant for the leaders themselves to *render their account with sorrow*: on the other hand, *to watch with sorrow*, is not injurious to the leaders, but it is useless to the hearers. *Unprofitable*—Sorrow is opposed to joy, and from it *sighs* flow. It abundantly weakens leaders; their *sighs do not profit*, yea, they seriously injure the disciples.

18. *Pray for us*—Such is the custom of *Paul*, particularly in concluding; Rom. xv. 30. *For*—The force of the *Ætiology* [assigning the reason] properly falls on ver. 19. [*Because*—Οτι. So *Beng.*; but more correctly, *that (we have) Alf.*, not rendered in Eng. Ver.] *We trust*, is used in an absolute sense, so *we are confident*, 2 Cor. v. 8. Conscience produces confidence; 1 John iii. 21; 2 Cor. i. 12. *We trust*—[*Beng.* puts a pause here. But Eng. Ver. correctly, *we trust (that) we have*, etc.] That we ourselves are being heard, and shall be delivered. *Good*—*honestly*—Καλῶς, καλῶς; kindred words. *Willing*—The conscience follows the will. *In all things*—Neuter: see note on 2 Cor. xi. 6.

19. *I beseech*—This is the first occasion in the epistle of Paul's writing of himself alone. *The rather*, lit., but feebly, *more abundantly*—Taken with *to do*, [but properly with *I beseech*, as Eng. Ver. *Lün.*]

20. *Now the God*—He asked the brethren to pray for him, ver. 18; he now prays for them. *Of peace*—*Paul* frequently speaks of the *God of peace*, Rom. xv. 33. Here the verb, *join you together* [Eng. Ver., *make you perfect*] agrees with it. *That brought again from the dead*—God brought the Shepherd: the Shepherd the flock. He brought him from the deep and set him on high, where he is seen by all. The apostle does not conclude before making mention of the *resurrection* of Christ. *That great Shepherd of the sheep*—An apposite term. You have, he says, many rulers, ver. 17; but he is the *ruler* of all. *I am absent*, ver. 19; but God is not absent, nor will he fail you.

The reference is to Is. lxiii. 11, by which the apostle at the end of the epistle over and over again prefers Christ to Moses, of whom Isaiah speaks in the text cited. [But the figure is very common in the Old Testament. *Lün.*] *Through*, lit., *in*—Significantly. Taken with *who brought again*; comp. ch. ii. 9, *διὰ, for*; so also John x. 17, 18; Phil. ii. 9. *Everlasting*—A noble epithet. The eternity of the covenant implies the necessity of a resurrection: Acts xiii. 34, note, from Isaiah.

21. *Make you perfect*, lit., *join you perfectly together*—1 Cor. i. 10, note. *To do—working*—Since *God works, we will work*. [God fits us for acting; nay, he acts himself, 2 Pet. i. 3. *V. G.*] *Will*—Comp. Is. liii. 10, on the resurrection of Christ, and the progress of the *will* of God. *Through*—Taken with *working*—Phil. i. 11. *To whom*—God, ver. 20: Rom. xvi. 27, note; Gal. i. 5, note. Glory can only be given to God, if we submit to His will. Comp. on *Christ*, 2 Pet. iii. 18. *Glory*—Those to whom he wrote had given no occasion for a joyful exordium in which thanks might be given; *Paul* therefore put the Doxology in this place: comp. Gal. i. 5, 6, note. [Omit τῶν αἰωνῶν, and ever. *Tisch., Alf.*]

22. *I beseech*, lit., *exhort—of exhortation*—Παρακαλῶς παρακλήσεως. Cognate words, sweetly used. *The word*—With which your ministers largely exhort you in your presence. The contrast is, *I have sent, I have written*: comp. Acts xv. 27, 32. *I have written*, lit., *sent*—This *paracletic*, hortatory epistle. *In few words*—As compared with the abundance of matter.

23. *Know ye*—Joyfully. *Our brother*—So *Paul* styles Timothy; see note, 1 Cor. iv. 17. *Set at liberty*—He had therefore been imprisoned. *If he come*—To me. Consequently they had been in different places.

24. *All them that have the rule of you*—They were oppressed by dulness of mind; but this epistle has solid food for the perfect. Consequently, if any Scripture should be denied to the many, this is assuredly one. Nevertheless it is addressed to the many, rather than to the rulers, to whom it was not so needful. [So the narrative is addressed to women, children, servants, young men, etc., Eph. v. 22, etc.; 1 John ii. 18; 2 John 1: and to all combined, 1 Pet. iii. 8; v. 5. *Paul* gives an injunction to Archippus through the Colossians, iv. 17. *V. G.*] The writings of the apostles

were publicly read in the Church, as those of the prophets were in former times: how much more ought every man to be left free to read them in private, as much as is necessary, without a dispensation from the Pope! It is of more advantage frequently to read that which it is safe once to hear. Paul in other passages mentions *bishops and deacons*; Phil. i. 1. Here only *them who rule—ministers*; comp. 1 Thess. v. 12; 1 Tim. v. 17. He sends them *all* a salutation; for those to whom he is writing were in divers places. *All the saints*—Believers, particularly Israelites.

25. *Grace*—A clause peculiar to *Paul*.

THE

EPISTLE OF ST. JAMES.

CHAPTER I.

1. Peter, John, and James were engaged in the apostleship of the circumcision (see Gal. ii.); James at Jerusalem, and in Palestine and Syria; Peter at Babylon and other eastern parts; John chiefly at Ephesus and in Asia Minor. Of the twelve apostles, these three and Jude have left us seven epistles, called General; an old title, though not equally applicable to them all, as some of them are addressed to individuals; they are also styled the *Seven Canonical Epistles*, to distinguish them from the canonical epistles of St. Paul. Ancient tradition states that John wrote from Ephesus to the Parthians; Peter from Babylon, to the dispersed Jews of Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia; Jude from some unknown place, to the same persons as his brother James, who wrote from Jerusalem to *the twelve tribes scattered abroad*. The writer of the present epistle is the apostle James, concerning whom see Acts xv. 23. [No doubt the James who wrote this epistle is the James referred to there, and in Acts xii. 1, xxi. 18. He is called by Paul, Gal. i. 19, the *brother of the Lord*. But this President (Bishop) of the church at Jerusalem cannot have been the son of Alphæus, one of the twelve, brother of John; comp. John vii. 5, with vi. 67, 70. Nor can the state of things implied by this epistle have been well reached before that James was put to death, Acts xii. *Alf. So Hut., and many.*]

This epistle consists of three parts, viz:—

- I. THE INSCRIPTION, ch. i. ver. 1.
- II. AN EXHORTATION,
 1. To patience, that the brethren may endure outward, ver. 2-12, and overcome inward temptations, ver. 13-15.

2. That, with respect to God's goodness, ver. 16-18 ;
 Every one be swift to HEAR, slow to SPEAK, slow to WRATH.
- And these three subjects
- (a) Are proposed, ver. 19-21 ;
- (b) Are discussed :
- i. That HEARING be combined with doing, ver. 22-25 ;
 [And especially with *bridling the tongue*, ver. 26 ;
 With compassion and abstinence (purity), ver. 27 ;
 Without respect of persons, ch. ii. ver. 1-13.]
 And, moreover, that faith be combined in all cases
 with works, ch. ii. ver. 14-26.
 - ii. That the SPEECH be modest, ch. iii. ver. 1-12.
 - iii. That WRATH, together with other proud passions,
 be restrained, ch. iii. ver. 13-iv. 10, 11, 12, 13-17.
3. To Patience, which again
- (a) Is enforced by the COMING of the Judge, in which
 draws near—
- i. The calamity of the wicked, ch. v. ver. 1-6 ;
 - ii. The deliverance of the righteous, ver. 7-12.
- (b) Is nourished by prayer, ver. 13-18.
- III. THE CONCLUSION, by Apodioxis [transfer of duty to another], ver. 19, 20.

Of the Lord Jesus Christ—In this epistle James only introduces the name *Jesus Christ* twice ; in this passage, and in ch. ii. 1. Nor does he ever use it in his speeches ; see Acts xv. 14, 15, xxi. 20, 21. A frequent mention of the name of Jesus might have been attributed to vanity on the part of the writer, who was the Lord's brother. For this reason he knew Christ less after the flesh ; 2 Cor. v. 16. He says nothing of Abraham, of Isaac (except a cursory mention, ch. ii. 21) of Moses, of Judæa, of Jerusalem, or of the temple. The whole epistle flows from the new source of Christianity. *To the twelve tribes—Of Israel. Which are scattered abroad*—1 Pet. i. 1 ; Acts viii. 1 ; Deut. xxviii. 25, xxx. 4. *Greeting*—Gr. χαίρειν, *to rejoice*. This word was common as a salutation, and most appropriate here. See *joy*, ver. 2. [which is rather increased than diminished by afflictions, *V. G.*] The apostle's purpose is, in the midst of the afflictions of the times, to exhort to *patience*, and to check Jewish *pride*, which was increased by the abuse of Christian *faith* ; in fact, to recommend a middle course, namely, spiritual tranquillity of mind. Comp. note on ver. 19 with Heb.

xii. 1. The Epistle of James corresponds in many points with that to the Hebrews, and also with the first of Peter. This agreement we will note when it occurs. Different prophets and different apostles constantly use the same sentiments and expressions for confirming the minds of their hearers.

2. *All joy*—[That is, *all sorts* or *kinds of joy*. *Alf.*, etc.] That is, every trial should be regarded as a joy. Hence the *all* is transferred from the subject to the predicate, leaving the sense as above. Comp. Heb. xii. 11. So 1 Pet. 10, *of all grace*; Is. lx. 21, *all righteous*. See Num. xiii. 23; Dan. xii. 1; and comp. Rev. xx. 15. In *joy*, the highest, all other degrees of patience are comprised. *Brethren*—An address often used by James, especially in the commencement of a section. *Ye fall into*—Comp. Luke x. 30 (where the same word is used), with ver. 36. *Divers temptations*—Of soul and body; as, for instance, diseases; ch. v. 16. See 1 Pet. i. 6.

3. *Trial*—[*Beng.* here omits the words *τῆς πίστεως*, *of faith*, but without sufficient reason; and they are retained by *Tisch.*, *Alf.*, etc., as they were in later years by *Beng.* So *V. G.*, etc. (*E. B.*)] So 1 Pet. i. 7; and Prov. xxvii. 21, Sept. The word so translated means *trial patiently undergone*. The word *trial* is here spoken of in a wide sense, and includes the trial of faith, hope, and charity. And even supposing the reading "*of faith*" be not established, yet, to James also, faith is all in all. See ver. 6 and ch. v. 15. And the *trial of faith* is especially established by Peter's authority. *Worketh patience*—The same expression occurs, Rom. v. 3, with the addition, *and patience experience*. See ver. 12. *Patience*—See ver. 12, and note on Luke viii. 15. So in the Sept., Ps. lxii. 6.

4. *Perfect work*—Which proves the *perfect man* (*τέλειος*, *perfect*, further on). The man's character is declared by his condition and his work. To such perfection, *joy* is needful. The word *perfect* here is synonymous with *tried*, ver. 12. Comp. note on 2 Tim. ii. 15. *Let . . . have*—He exhorts, as in ver. 2, *count*. That patience is perfect which rejoices. *Perfect and entire*—This denotes something positive; *wanting nothing*, something relative. For to *want* is contrasted with to *abound*. [Worldly or even literary men, when desirous of speaking in high praise of a person, are apt to call him an accomplished man. This

passage shows us to whom such an epithet can be applied with truth. *Trial* and *perfect work* are necessary. Without *faith* that which seems perfect to the world is nothing in the sight of God. *V. G.*]

5. *If*—The connexion of subject between the first and subsequent verses of this chapter, and the first and subsequent verses of chapter 4, will be plain to any one who, while suffering wrongfully, examines this passage. For good and bad feelings are variously excited. *Wisdom*—Whereby we understand the source and reason of our temptation, and how it must be borne; and how, for instance, sickness is to be met. *Patience* is more in a righteous man's power than *wisdom*. The former we should exhibit, the latter we should strive for. The height of *wisdom* which governs *patience*, in temptations arising either from poverty or riches, is described in verses 9, 10. *Let him ask*—James lays great stress upon *the prayer of faith*. Comp. ch. v. 13, 14, 15. *To all*—Who ask aright. *Liberally*—[Rather *simply*, the true force of Gr. ἀπλῶς.] Construe with *who giveth to all*. Divine simplicity is a wondrous marvel. He giveth to worthy or unworthy *simply*, without reference to the use they make of his gifts. To this simplicity that of *believers*, not that of the *double-minded*, corresponds. *Upbraideth not*—He gives no repulse, nor does he in conferring blessings upbraid us, either with our past folly and unworthiness, or with our future abuse of his gifts.

6. *In faith*—To James also faith is all in all. Comp. ch. v. 15. In the middle of the epistle he only removes obstructions to *faith* [and displays its true nature. *V. G.*]. *Is like*—The same word occurs in ver. 23. *A wave of the sea*—Such is he who is destitute of wisdom, which he has failed to seek through prayer. *Driven with the wind*—From without. *Tossed*—From within, by its own instability. [This distinction was not held good in the Greek usage. The two words are synonymous. *Hut.*]

7. *For let not that man think*—Faith is no matter of conjecture. He who only conjectures or *thinks*, as the *double-minded man*, thinks in vain.

8. [Render, *He* (the man described above) *is a man with two minds, unstable in all his ways. Alf.*, (nearly so *Hut.*)] *A double-minded man*—The same word (ch. iv. 8) is applied to those whose hearts are not *pure*, and *simply* devoted to God. These are the only passages in the New Testament

or the Sept. where this word occurs. Such a man has, as it were, two souls, of which one thinks in one way, the other in another. See *Eccles. ii. 12.* [On the word *man*, see ver. 12, 20. *V. G.*] *Unstable*—From not seeking Divine guidance by prayer; and such a man, being void of wisdom, is at variance with himself and others, ch. iii. 16.

9. *The brother*—With this title James signifies the poor, rather than the rich. *Of low degree*—Tempted by poverty. *Rejoice*—Lit. *Glory*. The best remedy against *doubt-mindedness*. This verb recurs, ch. ii. 13, iii. 14, iv. 16. *In that he is exalted*—James proposes the subject of rich and poor. The former he treats of presently in ver. 11, the latter in ver. 12, intending to consider them both more fully in ch. v. The design of his whole epistle is to bring all things into their proper relations. Comp. ch. ii. 1, v. 13. [Or rather, to show the excellence of Christian equality. *Ed.*] *Exaltation* means *blessedness*, the crown of life, that knows no fading.

10. *The rich*—Signifying, by Synecdoche, every one that is flourishing and distinguished. *In that he is brought low*—Construed with *let . . . rejoice*. Comp. 2 Cor. xii. 9; 2 Sam. vi. 22. *The making low*, does not mean the fading away of the rich man, but the lowliness of mind which results from the contemplation of that fading away. *The flower*—The most beautiful part of the grass, see 1 Pet. i. 24.

11. *The sun is risen . . . perisheth*—Four points; the first causing the second, and the third the fourth. *Burning heat*—The midday heat and scorching wind, subsequent to the sunrise; a gradation. *The grace*—Which is in the flower. *Shall fade away*—In death. *His ways*—The compounded word, *εὐπορία*, *success in his way*, is elsewhere applied to the rich; but the apostle uses the word *πορείαις*, *ways*, un-compounded, and in the plural number, to express the troublesome diversity of the rich man's occupations.

12. *Blessed*—This expression, and *crown of life*, are contrasted with *fading away*. *Endureth*—[Bengel reads *shall endure*, but incorrectly. *Alf.*]. See ver. 3 and 4; 1 Pet. ii. 20. [Omit *ὁ Κύριος*, *the Lord*. *Tisch.*, *Alf.* Render, *which he hath*.] *Hath promised*—See ch. ii. 5. *That love him*—Love begets *patience*. [He knows how to view all temptations in the right light. Rom. viii. 28. *V. G.*]

13. *No man . . . when he is tempted*—Here follows another section on the subject of temptations. A knowledge of the source of a trial greatly aids us in enduring it. *Say*—In thought or in word. *He*—That is, neither do any of our sins exercise an outward influence on God, as leading him to tempt us to worse: nor does he spontaneously tempt any one. This very fact also characterises the Divine *simplicity*, treated of in ver. 5. The word *αὐτὸς*, *he*, often conveys the idea of spontaneity, with which the expression *of his own will*, ver. 18, corresponds. [The rendering of *ἀπειραστος*, *cannot be tempted*, in Eng. Ver. is wrong. It means *unversed in, without experience of*, i. e., *God has nothing to do with evil*; and this sense suits the context well. *Hut., Alf., etc.*]

14. *Every man*, contrasted with *no man*, ver. 13. *Drawn away*—In the *commencement* of the temptation, which draws him from truth and virtue. *Of*—*Lust* is the harlot; human nature the man. *His own*—Therefore we must seek from within not from without, the causes of our sins. The suggestions of the devil do not become dangerous until we adopt them as *our own*. Every one has his own peculiar lust, arising from his own peculiar disposition, temperament, and habit. *Enticed*—In the *course* of the temptation, admitting the enticement to evil.

15. *When it hath conceived*—Sin, by man's will. *Sin*—The act of sin. This does not prove the *lust* not to be *sin*. As man begets man, sin begets sin. *Finished*—Having attained full-grown strength; which does not take long to do. *Death*—Sin is born pregnant with death.

16. *Do not err*—The worst of errors is to attribute our evils, and not our blessings, to God. It is the office of *love* to withdraw us from this error. We have here a faithful admonition. Comp. ch. v. 19.

17. *Every*—The connexion of the language is manifest, if thus resolved: *δόσις*, a *giving*, altogether good; *δῶρημα*, a *gift*, altogether perfect. No evil things come from above, but good and perfect things alone. *Good* and *perfect* are the predicates; *giving* and *gift* [both rendered *gift* in Eng. Ver.] the subject, of the sentence. The sense shows that in both clauses the word *every* appertains to the subject. [This weakens the sense. He says not only that *no evil comes from God*, but further that *all good comes from him*, and not from elsewhere. *Hut., etc.*] Comp. note on *all*,

ver. 2. *Good gift*—Lit. *good giving*. A *good giving*, as opposed to *sin* (ver. 15), signifies something which in its origin and its continuance tends to righteousness and piety. *Perfect gift*—A *perfect gift*, as opposed to *when it is finished*, and *death*, ver. 15, signifies something appertaining to perfection and a life of blessedness. Comp. 2 Pet. i. 3. *Is from above*—[This, and *Bengel's* translation, *Is that which descendeth from above*, are both wrong. Render—*Gift descendeth from above, from the Father of the lights* (the heavenly bodies), etc. *Alf. So Hut., etc.*] Comp. *descendeth*, ch. iii. 15. *The Father of lights*—The title of Father is here peculiarly appropriate, as *begat he us* follows in the next verse. He holds to us the place both of father and mother. Besides, he is the Father of lights in the kingdom of grace and glory; and therefore much more is he *the Light* itself, 1 John i. 5. The mention of *life* by regeneration (ver. 18) is, as usual, associated with that of *light*. *With whom is no variableness, neither shadow of turning*. The word *παραλλαγή*, translated *variableness*, expresses a change in the understanding (see 2 Kings ix. 20, Sept.); the word *τροπή*, *turning*, a change in the *will*. The astronomical metaphor in both words is most appropriate to the expression, *Father of lights*. [Dr. *Clarke* even finds here an allusion to *horizontal parallax* of the heavenly bodies; a phenomenon unknown for many centuries after James wrote.] *Variable-ness* and *turning* occur in nature (see *τροπὴς*, translated *ordinances*, in Job xxxviii. 33, Sept.) in the alternations of day and night, and in the changes which make the days longest at one time, and the nights at another; but there is nothing such in God. He is simple Light. Any variableness or turning which takes place is in us, not in him. The word translated *shadow* sometimes signifies resemblance; but its meaning here is stricter, as being opposed to *light*; and so *shadow of turning* denotes *the first casting of a shadow, accompanied by a revolution*. The same Hebraistic use of the genitive is found a little further on in ver. 21, *superfluity of naughtiness*, whence we may conclude *variableness* to be opposed to *good gift*, ver. 17, and *shadow of turning* to *perfect gift*. *Παραλλαγή*, *variableness*, means something more than *shadow of turning*, so that the negation is graduated; *not even a shadow*. To have no *variableness*, is good; to have not even a *shadow of turning*, is perfection.

18. *Of his own will*—A will most loving pure, free and fruitful. Comp. John i. 13. With this the word *mercy*, 1 Pet. i. 3, corresponds. *Of his own will* is contrasted with *lust, when it hath conceived*. [This is forced. *Hut.* Render, *because he willed it*; i. e., of his own mere will. *Alf.*] *Begat he*—Contrasted with *bringeth forth*, ver. 15. *Us*—Believers, especially Jewish believers. There is a twofold generation spoken of, one good, the other evil; the evil described by abstract, the good by concrete terms. *Of truth*—The Gospel. *A kind of first fruits of his creatures*—We are of God, by creation and generation, *his workmanship*, Eph. ii. 10; *his offspring*, Acts xvii. 29. Of all his visible creatures, great and many though they be, believers are the *first fruits*, the first and noblest part, holier than the rest which they help to sanctify; and therefore these (believers) are disciplined by temptations. *A kind of*—A modest expression; for properly and absolutely Christ alone is the *first fruits*. [Rather, it denotes consecration, as in the Old Testament; *that we might be a sort of first fruit of God's creatures*, because first of all his creatures consecrated to him, as being born of him. *Hut.*]

19. *Wherefore*—A summing up (of what has been said) and a setting forth of what has still to be said, under three heads. Excess in words and emotions, of the *tongue* and of the *heart* (see ver. 26) is unfavourable to profitable hearing. *Every man*—Contrasted with *no man*, ver. 13, to which, as well as to ver. 18, the present verse refers. *Swift to hear*—The true way to hear, with obedience and in a right frame of mind, is treated of from ver. 21 to 27 inclusive, and throughout ch. ii. *Slow to speak*—This is treated of in ver. 26, and throughout ch. iii. *Slow to speak*—So as to speak nothing against God, ch. i. 13; and nothing wrongly of God, ch. iii. 1-13. *Slow to wrath*—This is treated of, ch. iii. 13, 14, and ch. iv. 5. *Slow to wrath* or impatience towards God; slow to anger towards his neighbour. The man who is slow to wrath will readily gain the mastery over all anger, at least over all sinful anger. Hastiness impels to sin.

20. *Wrath*—A most powerful emotion. *Of man*—Persons of the male sex indulge most in anger, 1 Tim. ii. 8, and their good or evil actions are more prominent. [But no such sharp precision in the use of the word ἀνδρὸς, *man*, is to be supposed here. *Hut., Alf.*] *The righteousness of*

God—All duties of divine appointment and pleasing in God's sight. *Worketh not*—That is, altogether impedes the righteousness of God; although, in its heat, it seems to itself to be actually working that righteousness; [and this is why this subject forms the leading part of this three-membered sentence. *V. G.*] The working of God's righteousness is done more purely without wrath.

21. *Lay apart all filthiness*—A metaphor taken from apparel, ch. ii. 2. The word ῥυπαρία, signifies *defilement*, which is washed away by hearing the word, John xv. 3. *Superfluity of naughtiness*—[*Abundance*—This is a better word; *superfluity* is perhaps too strong for περισσεύαν. *Alf.*] *Excess*, which is generally wrong, especially in speaking (Matt. v. 37). [Excess in thought, word, deed, or gesture, is a fault. *V. G.*] *Naughtiness* here does not signify *malice* or *wickedness*; but *badness, vice*, the opposite of virtue; and its use here in the genitive gives it an epithetical force. *Receive*—In your mind, your ears and your actions. [Act as ready hearers. *V. G.*] *With meekness*—Which is contrasted with *wrath*, and should be exhibited in all things. Comp. 1 Pet. ii. 12. Anger and hastiness of mind hinder hearing, therefore meekness is necessary. *Engrafted*—By regeneration, ver. 18, and by *habit*, [fostered from your earliest years. *V. G.*], Heb. v. 14; and also by custom, handed down from your Israelitish ancestors; [the people of God. *V. G.*], ver. 1; comp. 2 Tim. i. 5. As being *engrafted*, it is most intimately and closely connected with the faithful, Rom. x. 8, and therefore is to be received with meekness. *Word*—The Gospel, 1 Pet. i. 23, etc. *Which is able*—Mighty efficacy! *To save*—The hope of salvation fosters meekness, which in turn sustains the hope.

22. [*Deceiving your own selves*—Who take pleasure in hearing. *V. G.*]

23. The self-conceit of slothful hearers is here exposed. *Natural*—[Lit., *the countenance of his birth. Alf.*]. Comp. ch. iii. 6. *In a glass*—Lit., *mirror*. The fact that Scripture presents to each man the picture of his own soul, is an argument for its truth.

24. [*He beholdeth himself*—The hearing of the word can scarcely fail to impart some self-knowledge: 1 Cor. xiv. 24. *V. G.*] *Straightway*—Turning away to other matters. The repetition of the word *and* forcibly expresses this

frivolous haste. Gen. xxv. 34. *Forgetteth*—Forgetfulness affords no excuse: see ver. 25; 2 Pet. i. 9.

25. *Whoso looketh into*—Answering to ver. 24, *beholdeth himself in a glass*. The word παρακίπτω, properly, to bend forward to look, implies a search after something hidden, not stopping at the surface of the mirror, but penetrating as it were within it. Eccles. xiv. 23, *he that peereth through the windows of wisdom*. Such curiosity, if productive, is blessed. *The perfect law of liberty*—So styled, in so far as it is established by faith: Rom. iii. 31. Comp. notes on ch. ii. 12 and 8. James guards against any abuse of Paul's peculiar expressions concerning the *bondage and yoke of the law*. He who keeps the law is free: John viii. 31, 32. A man should make the perfection of his knowledge and obedience match the perfection of the law; otherwise he is not free, but guilty. Comp. ch. ii. 10. *Continueth therein*—Contrasted with *goeth his way*, ver. 24. *This man*—The repetition of these words is emphatic, and exhibits more clearly the reason of the apostle's assertion.

26. *If any man*—He now subjoins an example of *doing the work*. [Omit ἐν ὑμῖν, among you. Tisch., Alf., etc. *Seemeth to be*—Or rather, *imagines he is; seemeth to himself to be*. Alf.] *Religious*—A worshipper of God, in public and in private. Hesychius defines the word (Gr. θρησκος) as one of more advanced knowledge and finer intellect than others; and Ecumenius in a like sense, as one who knows and diligently observes the secret things of the law. *Bridleth not*—A most fitting metaphor. Comp. ch. iii. 2, 3. *His tongue*—And his heart. *His heart*—And his tongue. These each lead and each follow the other. The tongue speaks what the heart feels, ver. 19. [These two are similarly coupled, in Eccles. v. 1, 2; which book of Solomon especially agrees with this epistle of James in urging moderation in all things. Comp. Matt. xii. 34. The tongue sins in scolding, perjury, lying, jesting, promise-breaking, murmuring, etc. V. G.]; see ver. 19.

27. *Religion*—[Or, *religious service*. Alf.]. That is, the worship of him only who succours the wretched and shuns the worldly can be right in the sight of God. *Pure and undefiled*—Emanating from pure love, and removed from worldly defilement. *To visit*—Of one's own accord, with counsel, comfort, and kindness. *The fatherless and widows*—That is, by Synecdoche, the miserable, even strangers,

whom most men neglect. *In their affliction*—For if undertaken for other motives, it is not religion. *To keep*—Anxiously. *Himself unspotted*—Which may be effected by avoiding intercourse with those who do not benefit us, and whom we cannot benefit.

CHAPTER II.

1. *My brethren*—This admonition is based on the equality of Christians, which the term *brethren* implies. *Faith*—Wherein the poor abound. *Of glory*—Comp. Luke ii. 32; Is. xl. 5; Eph. i. 17; 1 Pet. iv. 14. The glory is Christ himself. Thus James, as an apostle ought, both declares him to be the Son of God, and promulgates the fact of His resurrection. Christ is glory; therefore faith in him is glorious; and believers in him are glorious. *With*—Lit., *m.* The phrases, *to have . . . in respect of persons*, and *to retain in knowledge*, Rom. i. 28, are similar. *Respect of*—Lit., *receivings of*. The one *receiving* refers to rich men, still strangers to the faith; the other, and a far different one, to poor Christians. No respecter of persons recognises, and no honour of earth can equal, this glory of the faithful.

2. *There come*—As a stranger, unknown. *Assembly*—Lit., *synagogue*. And that a sacred one; since he adds *your*. The name synagogue was transferred from Jews to Christians. *A man with a gold ring*—The use of rings was less common in the old times than at present. This is merely said in contrast to a *poor man*. *In goodly apparel*—Shining, new, of various colour.

3. *Have respect*—Lit., *look upon*. With admiration. *Him that weareth*—Although ignorant who he is; for he might be a heathen. [Omit *αὐτῷ*, unto him. Tisch., Alf.] *Thou . . . thou*—These words have here the force of proper names. *Sit thou here*—Contrasted with, *stand thou there*. *In a good place*—Lit., *honourably*. *There*—Far off from us.

4. *Are ye not partial*—Though ye have discriminated between rich and poor, ye have not done so with the hesitation, consideration, and allowance, which was due, at least as much, if not more, to the poor man as to the rich. The same word *discriminate*, here translated as *being partial*, occurs in Rom. iv. 20. *He staggered* not at the promise, &c. To this compounded word, the simple one *judges* is op-

posed, implying those who definitely settle a matter. *Discrimination* should precede *judgment*; whereas you neglect the former, and execute the latter. [But *διακρίνεσθαι* never has this meaning in the New Testament; but means *to doubt*. Render, *did ye not doubt within yourselves?* that is, your faith abolishes such distinctions; by making them ye become of those who doubt that faith. *Alf., Hut.*] *Judges of evil thoughts*—Approvers of the evil thoughts, of the rich, who are outwardly brilliant, but are full of wicked thoughts. Those who honour the rich man above the poor have no express wish to approve his evil thoughts; but James shows that they do so in practice, and blames them for it, inasmuch as a rich man in his pride is full of evil thoughts. This too common sentiment is taken for granted.

5. *Hearken*—By this address the apostle arrests and restrains those in too great haste to judge; showing the presumption to be rather in favour of the poor than of the rich. Our judgment should yield to God's, even in outward gestures and ceremonies. [The rendering is, *τοὺς πτωχοὺς τῷ κόσμῳ*, *Tisch.*, etc., *the poor as regards the world*, *Alf.*; or rather, *the poor to the world*, that is, those who pass for poor in the world. *Hut.*] *Chosen the poor*—Those who are chosen are in need. Neither every poor man, nor poor men only, are here meant; for poverty or wealth in themselves neither make a man good nor bad; but the poor in general are declared blessed rather than the rich; see ch. v. 1. And the words *rich* and *wicked*, *poor* and *righteous*, are often used as synonyms. See *Is.* liii. 9; *Amos* ii. 6, v. 12. The rich man, if righteous, abandons his riches; the poor man, if wicked, forfeits the blessing of his poverty. There were many Christians among the poor; few among the rich; especially at Jerusalem, and amongst those to whom James was writing. Comp. note on ch. v. 1, etc.; see also 1 *Cor.* i. 27. *Rich in faith, and heirs*—Beza's interpretation is, *He chose the poor, that they might become rich*, etc.; and Schmid's, *He chose the poor, who nevertheless are rich in faith, that they might be heirs*, etc. The latter, contrary to the design of the apostle, separates two closely connected ideas, those of *rich men*, and *heirs*. The former makes *faith* and *love* come after *election*. For James only treats of *election*, *faith*, and *love*, in the order in which they present themselves to our knowledge, thus furnishing

us with a rule for judging respecting the poor; and in that order both faith and love precede election. The meaning of the apostle is: *God hath chosen the poor, who are rich in faith, and who are heirs*, etc.; whence follows this argument. We should acknowledge and treat as God's chosen those who are rich in faith and heirs, etc.; but the poor are rich in faith and heirs; therefore, etc. Thus, so far is election from preceding faith, that even heirship (a consequence of faith) precedes election; and, duly considering the contrast between *God hath chosen, and ye have despised*, we reach this conclusion: God highly regards, and we should highly regard, those who are rich in faith and heirs of his kingdom. *In faith*—Towards the Lord of Glory, ver. 1. The *riches* of heaven and of the world to come are assigned as a consequence to this *faith*, even as the *inheritance* of the kingdom is assigned to *love*. *Heirs*—As being sons. *Of the kingdom*—The highest dignity.

6. *Ye have despised the poor*—In too lightly regarding them. A most forcible expression. *Do not rich men?*—Not all rich men, but many of them, and no others; since poor men could not if they would. The apostle mentions this to show the unworthiness of the rich, not to excite the righteous to envy. *Draw you*—Lit., *they draw you*; the demonstrative pronoun as in ver. 7. They are the persons who act with open violence under the semblance of justice. *Draw*—Oppressively.

7. *BlaspHEME*—Prov. xxx. 9. The apostle is chiefly speaking of rich heathens. Comp. 1 Pet. iv. 14, ii. 12. There were but few rich men among the Jews, at all events at Jerusalem. *That worthy name*—The name of God, worthy above all names to be praised, since *he is good*, and *his name is good*. *By the which ye are called*—Whence ye are called *the people of God*. Similar expressions occur in Gen. xlviii. 16; Is. iv. 1.

8. *Ye fulfil*—By not showing respect of persons. *The royal law*—Which will not be enslaved at man's dictation; since it is the very *law of liberty*, ver. 12, and the essence of all commandments, as commanding all men to love and to be loved; this is the great command of the Great King, who is Love itself, with whom there is no respect of persons, who exalts all who are his to freedom and to his kingdom, who has both power to forbid their respecting of persons, and to punish them if they transgress his man-

dates. *According to*—This particularises; the *Scripture* quoted is a *part of the law*, which is the *whole*. Comp. ver. 10 and 11. *Thou shalt love*—Even by holding in honour. The royal law is the law of love. Luther says: *Love is empress*: comp. note on 2 Cor. ii. 8. *Thy neighbour*—Even if he be poor.

9. *Ye have respect to persons*—This prevents a man loving all equally. *Ye commit sin*—Your every act is sin. To this refer the *for*, ver. 10. *Are convinced*—Incurring blame by your respecting of persons.

10. *Offend*—Especially in a grave way. The Greek word translated *offend*, is used to signify every-day errors, ch. iii. 2.

11. *For he that said*—The whole law was given by one Being. Those who violate His will in one point, violate His whole will.

12. *So speak ye*—Be such in speech. This recapitulation glances back to ch. i. 26. *By the law of liberty*—See note on ch. i. 25. That law abhors all servility, and therefore all respecting of persons.

13. *For . . . judgment*—God's judgment upon us, which none can elude, shall be suited to the character which each has displayed; it shall be merciless to him who showed no mercy. *No mercy*—Supposing all under condemnation, this word becomes synonymous with *love*, ver. 8. [Omit *καὶ*, and. *Tisch., Alf. So Bengel.*] *Mercy*—Divine mercy, corresponding to the human mercy previously mentioned. [But the sense is altogether general. *In the case of the merciful, the judgment which would condemn us all, is overpowered by mercy. Hut., Alf.*] *Rejoiceth against*—A grand expression, and a maxim worth remembering. Judgment willingly endures this rejoicing against itself. The apostles frequently, as in this place, omit the connecting particle.

14. *What*—From ch. i. ver. 22, the apostle has been exhorting men to work; he now meets those who make their (professed) faith a pretext for evading works. Paul's teaching was this: Righteousness and salvation are of faith, not of works. As human perversity abuses all things, there were already false Christians who abused this doctrine, quoting Paul's words against his meaning; wherefore James (repeating in verses 23, 21, 25, the same phrases, proofs and examples which Paul made use of, in

Rom. iv. 3; Heb. xi. 17, 31) refutes not the doctrine of Paul, but the error of those who abused that doctrine,—an error which tries to shelter itself behind the words of Paul, ver. 24, 14. The use of expressions good in themselves is sometimes restrained by the misuse many make of them. Comp. Jer. xxiii. 33 with Hab. i. 1, and Mal. i. 1. None will deny that the characters of Paul and of James were different. And in this chapter especially indications of this difference may be traced. Comp. note on Gal. ii. 9; but they must not for that reason be considered antagonistic to each other, as one who should hold exclusively by either Paul or James might suppose. We ought rather reverently and frankly, without restrictions or straining of terms, to receive the teaching of both one and the other, as apostolic, and emanating from Christ and his Spirit. They both wrote truth, and both wrote well; but their method differed, as employed upon different classes of hearers. Moreover, James himself, on another stage, had pleaded the cause of faith, Acts xv. 13-21: and Paul had forcibly insisted upon works, particularly in the epistles written towards the close of his life, when men were already misusing the doctrine of faith. Now, however, as we shall presently see, they both use the same words, though not entirely in the same sense. This short verse forms a summary of three divisions. Verses 15 to 17 refer to *What doth it profit?* Verses 18 and 19 give the answer to *If any man say*, and verses 20 to 26 explain *Can faith save him?* That faith without works is dead is repeated thrice, namely, at the end of each part, in verses 17, 20, and 26. *Though a man say he hath faith*—The apostle does not imply that any man (in such case) *has* faith, but that he fancies and declares himself to have it. Therefore James here speaks (as Paul does everywhere) of a true and living faith; so also in ver. 22, and end of ver. 18, where he treats of a good man under the influence of faith; but further on in this verse, and in the rest of this rebuke, he speaks (by *Mimesis* or *imitation*, for shortness' sake, and after the manner of men) of the hypocrite's faith, which rests on *self-deception*: ch. i. 22. His aim is, not to show that faith can, but that it cannot exist without works. The contrast he draws is not between faith and works, but between the empty name of a boasted faith, and one which is well grounded, true, and fruitful. *Can faith—*

Lit., *can the faith*. The article *the* has the force of the demonstrative pronoun, *that*. *That* pretended faith which is called by the name of faith, even as *that* wisdom which liars boast of, is called *wisdom*, ch. iii. 15. *Him*—Such faith neither benefits his neighbours nor saves himself.

15. *If*—Lit., *but if*. A comparison (the conditional clause of which conveys in itself an appropriate and fitting admonition) which gives occasion to the repetition in ver. 16 of the words *what doth it profit?* from ver. 14.

16. *And one of you*—This tacit personality brings his conclusion more forcibly home. *Depart in peace*—A common form of refusal in our own day. *God help you!* That is, *I will not*. *Be ye warmed and filled*—Excellent and kindly counsel, if accompanied by warm clothing and sufficient food.

17. *If it hath not works*—The absence of such works as living faith produces in other cases, is a proof that faith itself (this is the force of *being alone*) is absent, and that it is a dead faith which the man boasts of in its stead. *Is dead*—As the mere expression *be warmed and filled*, is not satisfying food and warm apparel, so the expression, *I have faith*, is not real faith which saves the speaker and benefits his neighbours. The word *dead* fills us with horror. The abstract is put for the concrete. *Faith is dead* means, the man who says he has faith has not that life which is faith itself. See for a similar form of expression, note on ch. iii. 4. *Being alone*—Lit., *by itself*. When it has works it is living, and shown to be living, not by the works, but by its own nature. It does not derive its life from works.

18. *A man may say*—Lit., *some one will say*—Asserting the true nature of faith and works, and holding more correct views than the man spoken of in ver. 14. [Omit σου, *thy* (with έργων, *works*). Tisch., Alf. Render, *without the works*, (i. e. which should accompany it.) Alf.] *Show me thy faith without thy works*—(Show, if thou canst, that is, thou canst not). And I will show thee my faith by my works, which I know I have. Here are two sayings, the former speaking of faith before works, the latter, emphatically of works before faith. The former refers to, *thou hast faith*; the latter to, *I have works*. [The word χωρίς, *without*, adds point to the challenge. Not. Crit.]

19. *Thou believest*—The word *thou* is emphatically re-

peated. [Read ὅτι εἰς ὁ Θεός ἐστίν, *Thou believest that God is one. Tisch., Alf., etc.* The order of these words varies much in manuscripts; but in all the readings the idea of the *unity of God* is the prominent one. This article of faith is given as an *example*; and this one is selected for the reason which *Benq.* gives. *Hut.*] *One God*—That fundamental article, which always separates believers from unbelievers, is distinctly set forth. *Believe*—This word is taken in its widest sense. For devils feel and understand, and cannot forget that there is a God, and only one. *And tremble*—In fearful expectation of eternal torments. Such faith as this neither justifies nor saves; and yet it has some effect in the contrary direction. The addition of these words, unexpected by the readers, is very forcible.

20. *Wilt thou?*—A question considerably asked. Vain men do not wish to know, and dissemble the matter. *Vain man*—Boasting vain things. *Without works is dead*—As is both exemplified and proved in the following verse. *Dead*—Lifeless, void of justifying and saving efficacy.

21. *Abraham our father*—So Paul in Rom. iv. 1. *Justified by works*—James recognises the internal and peculiar power of faith, which precedes works, and differs from works and their reacting influence upon faith (ver. 22). But hypocrites know nothing of this; and are all the more ready to attribute merit to works, of which they themselves are destitute. James therefore argues from their own point of view; and for their conviction gives prominence to works, assuming, however, the active principle of faith as their basis. Nor does he use the verb *δικαιοῦσθαι*, *to be justified*, in any different sense from Paul; according to whose meaning *justification* is most intimately connected with salvation. But that sense is one so pregnant with meaning, as to make the extension of the term *justification* on the one side as wide as that of the term *sin*, with its *guilt* and *corruption*, on the other. See note on Romans iii. 43. So the term *justification* denotes that whereby a man may be, may be accounted, and may be pronounced, *righteous*, that is, one with whom God is no longer angry for guilt, but reconciled, and who, in his turn, is no longer a foe, but a friend to God, ver. 23. Comp. Rom. viii. 7, with the verses preceding and following. This precise signification of the word *δικαιοῦν*, *to justify*, is used by Paul in a strict, by James in a wide

sense, and why? Because Paul is speaking of the act of justification, which, for the most part, consists in the remission of sins; while James, as is important to note, is speaking of the state which results from such justification (inaccurately but frequently called a second justification), when a man perseveres in the righteousness which is of faith, and progresses in that which is of works. Thus it is that Paul quotes Abraham as believing, from Gen. xv. 6; while James quotes him as offering his son, at a much later period, from Gen. xxii. 10. The former says, *It was counted to him*; the latter adds, *and he was called the friend of God*, a title afterwards bestowed. Paul says, *God justifies, justifies the ungodly, and we are justified*; James simply says, *man is justified*. The former mentions faith only, not works, though they spring from faith; the latter mentions both. [*When he offered—Not had offered*, as Eng. Ver. *Alf.*] *Upon the altar*—Implying the entirely earnest character of this *work* of Abraham.

22. *How*—[*Properly, that. Alf.*] We have here two clauses, the sense and mutual interdependence of which will be clearly perceived by emphasizing the words *faith* in the first, and *works* in the second. *Faith*—By faith Abraham offered Isaac, Heb. xi. 17. *Wrought with*—Therefore faith and works have each an energy, efficacy, and operation of their own; and indeed faith precedes and accompanies works. Works do not give life to faith, but faith begets works and works complete faith. *Was made perfect*—He does not say, *was made alive*. It is the perfection of faith, and its gaining of the friendship of God, which depends on works; not the *reality* of faith, for faith is real before the works are done, ver. 23. Comp. John xv. 10. The vigour of faith, which begets works, is increased by that actual begetting and performance, just as animal heat is increased by the labour which it stimulates. See 1 John iii. 22. Abraham returned more perfect in faith, after offering Isaac, than he had set out. Faith itself is perfected, that is, proved true, by works. [*Not shown to be true, but completed, developed, and brought to perfection by obedience. Alf.*]

23. *The Scripture was fulfilled*—This is an anticipation, for it was fulfilled before it was written. But at what period of Abraham's history was it fulfilled? When he first believed, or when he offered his son? At both times;

but James chiefly refers to the period of his offering of Isaac, inasmuch as he is speaking of Abraham's condition after justification; to which also belongs the statement, *he was called the friend of God*; but from this expression he proves justification by works; from the other, justification by faith. *And he was called the friend of God*—This is the second part of the whole verse; and does not refer to the *was fulfilled*. Abraham was the friend of God before his death, and was called so both by his descendants after his death, 2 Chron. xx. 7, and by God himself, Is. xli. 8. As regarded *works*, he was *the friend of, one who loved, God*, in an active sense: as regarded *justification by works*, he was *the friend of, one loved by, God*, in a passive sense. John xv. 14 implies both senses. [But the sense here is rather *God's friend*, he whom God loves. *Hut.*] The Hebrew word is אהב, which in the passages quoted has an active form, and a passive signification. At all events, the parallel expressions in Isaiah are *servant, elect, and friend*: and in the Sept., ὃν ἠγάπησα, *whom I loved*, as in 2 Chron. xx. 7, it is τῷ ἠγαπημένῳ σου, *beloved by Thee*. On which passage the Halle reviewers note that the Arabs call Abraham by a sort of proper name, *Alchahil*, that is, friend of God. So also in the Vulgate, but not in the Greek, we find the sense *Abraham was made God's friend*, assigned to Judith, vii. 22.

24. *Ye see*—So *seest thou*, ver. 22. [Omit τοῖνυν, *then*. *Tisch., Alf.*] *By works . . . is justified*—See note on ver. 21. *A man*—Whether Jew or Gentile. *Only*—Scripture has thus presignified (the error of) those whom Erasmus styles “gospel-bearing Cyclops,” and those degenerate followers of Luther who raise the standard of *faith only*, not the faith meant by Paul, but a faith divorced from works.

25. *Rahab the harlot*—After citing a *man*, Abraham, the father of the Jewish people, a *woman* is brought forward, of Gentile race, and dissolute life, to obviate the error of thinking that works should only be required of Jews.

26. *For*—That is, *therefore*, see note on Rom. iii. 28. *The body without the spirit*—Πνεῦμα, *spirit*, often signifies *breath*, the sign of life; but when opposed to *body*, it means the *soul* or *spirit*; a sense not foreign to this passage. Faith without works is like a body without life; but living faith does not for that reason derive its life from

works. St. James's reason for mentioning works rather than the peculiar energy of faith, has been pointed out, ver. 21. Vain professors have the *form*, but not the *power of godliness*. 2 Tim. iii. 5; Tit. i. 16.

CHAPTER III.

1. *Be*—Voluntarily. *Not many masters*—[Lit., *teachers*]. A well-governed tongue is rare. See *all*, ver. 2. Therefore few should be teachers. Comp. Rom. xv. 18. And for the same reason a teacher should not be much given to talking. *Greater condemnation*—For more numerous offences. Comp. Wisdom vi. 5. [For we must give account of all our words. *V. G.*]

2. *Many*—In many and various things and ways. *All*—We all offend. [We *all*, without exception. *Alf.*] The apostles do not even except themselves; 1 John i. 8. *Offend*—The Greek word thus translated properly refers to a slip or error of the tongue. *In word*—Even in one word; contrasted with *many*. Our words do not always correspond with our meaning. *The same*—And he only. *Able to bridle the whole body*—The description of a perfect man. *The body*—That is, *himself*, in contrast to his tongue, which is but *one member*; see v. 5. Comp. *body*, ver. 3, 6.

3. [For ἰδοὺ, *behold*, read εἰ δὲ, *but if*. *Tisch.*, *Alf.* *Beng.* reads ἰδε, *lo*, without sufficient authority.] *Horses*—In the Greek this word is placed in the beginning of the sentence, for emphasis' sake. *Mouth*—Mentioned with special fitness, since the *tongue* is in the mouth.

4. *Also*—Gr. καὶ, (in this place properly having the force of *even*.) Not only animals, but even ships. *Fierce*—The resistance is twofold; the bulk of the vessel and the force of the wind. *With a . . helm*—A simile elegantly applied to the tongue. The phrases, *little member*, ver. 5, and *very small helm*, correspond. The same may be said of the pen, which takes the place of the tongue between absent persons. *The governor*—Lit., *the desire of the steersman*. To this *force, desire*, the feeling which prompts the tongue corresponds. *Listeth*—That is, whithersoever he, who rules the motion, wills.

5. *Boasteth great things*—Makes great pretensions, both as to the past and the future. Things are often *great*, which

the careless consider *small*. The words *world*, *course of nature*, and *hell*, ver. 6, also express the idea of *greatness*. *Behold*—This word, used for the third time, forms an introduction to the third comparison. [For ὀλέγον, *little* (fire), read ἡλίκον, *how little*. Tisch., Alf. (But ἡλίκον usually means *how great*, and so *De W.*, here). Render, *behold how small a fire kindleth how great a forest*. Hut. Alf.]

6. *A world*—Lit., *the world*. A part of the subject with the article prefixed (as in ἡ σπιλοῦσα, *that defileth*, lower down) as showing why the tongue is called a fire; because it is *a world of iniquity*. The expressions, *how great a matter*, and *world of iniquity*, are interdependent. As man moves the universe, so the tongue moves man, influencing him altogether. Metaphors drawn from the world to man are frequent; see Ps. cxxxix. 15; Eccles. xii. 2. And not to man only; to the whale, for instance, Jonah ii. 3, 6, 7. And such comparison James here makes use of. *The world* has its higher and lower parts; these, in a good sense, are heaven and earth; in a bad sense, earth and hell; and the same relation which in the world heaven or hell bears to the earth, such in man the heart, which sways the tongue, bears to *the whole body*, or nature. For according as a man is good or bad, heaven or hell has its veins within his heart; whence so many strange things are diffused through the whole *course of nature*. Ps. lxxvii. 18, may teach us what this course of nature is. *The voice of Thy thunder was in the heaven, Thy lightnings lightened the world*: for as there גלגל, *in heaven* (Sept. τροχός, *a wheel*), as opposed to כדור, τῆ οἰκουμένη, *the world*, signifies the celestial or aerial sphere, so here τροχός τῆς γενέσεως, *the course* (wheel) *of nature*, as opposed to τῆ γείνη, *hell*, or the heart, signifies the higher parts of the earth, or the entire nature of man intermediate between heaven and hell; and thus *the body* with its entire constitution. Comp. ver. 15, *from above, earthly, devilish*. The word γένεσις is used for the *physical conformation* in ch. i. 23; and for *the lifetime*, in Judith xii. 18. The metaphor from a round wheel is very appropriate, for as a wheel revolves with great swiftness, so does the sphere of heaven and the life of man. And if this be set on fire it kindles in its revolutions, and is soon so wrapped in flame that the flame seems no longer to be merely borne upon the wheel, but to be itself a wheel. Compare the *flaming wheels* of God's throne, Dan. vii. 9.

So—[Omit οὔτως, *so*. Tisch., *Alf.* So Beng. Render, *the tongue is among our members that one which*, etc. *Alf.* So Beng.] There are three comparisons, each beginning with the word *behold*, ver. 3, 4, 5. The third comparison begins in the middle of ver. 5; its conclusion begins with ver. 6, and contains two statements, one of which is, *The tongue is*, etc.; the other, *The tongue is among our members*, etc.; between these two statements the οὔτως, *so*, would be out of place. The explanation follows in the words *setteth on fire*, and *is set on fire*, etc.; in this, drawing a metaphor from the universe to man, the *wheel* represents man's *rational nature*; but the lower part, the *heart*, is *hell*; the tongue, situated between these, is set on fire by the lower, and sets on fire the higher part, being itself a *world* or *orb* of iniquity. [This is inadmissible. Render, *which defileth the whole body, and setteth on fire the orb of the creation*, etc. *Alf.*, and nearly so, *Hut.*] *Defileth*—As a fire does, by its smoke. *Setteth on fire—is set on fire*—The passive follows the active, for he who transgresseth with his tongue has less and less command over himself.

7. *For*—There is nothing fiercer than fire. *Every kind of beasts*—Lit., *the nature of beasts*. *Is tamed and hath been tamed*—*Is tamed*, in a passive; *hath been tamed*, in a middle sense. *Of mankind*—Lit., *to the nature of man*; dative of obedience. [But the dative is the agent; *tamed by the nature of man*. *Hut.*]

8. *No man*—Contrasted with *of man*, ver. 7. That is, *no other man*, scarcely a man himself. [But there is no reference to others. *No man* can tame his tongue. *Hut.* For ἀκατάσχετον, *unruly*, read ἀκατάστατον, *restless*, (*fickle*). Tisch., *Alf.*] *Unruly*—Like *fire*, ver. 6. *Full*—Nominative, connected, after the parenthesis, with ver. 6. The evil is specially past restraint when full of deadly poison.

9. *Therewith*—*therewith*—A most forcible expression. [For Θεόν, *God*, read Κύριον, *the Lord*. Tisch., *Alf.*, etc.] *After the similitude of God*—We have lost our resemblance to God; yet there remains in us some indelible stamp of nobility, which we ought to reverence in ourselves and our fellow men; moreover, we remain men, capable of being, through the Divine blessing, created anew, after that likeness to which we should conform; this work it is which those who ~~use~~ *impede*. Absalom loses his father's favour; yet the people acknowledge him to be a king's son.

10. *Out of the same mouth proceedeth blessing and cursing*—See Ps. lxii. 4. *Ought not*—Lit., *need not*; that is, it is entirely unseemly.

11. *A fountain*—Which the *heart* resembles. *Place*—Lit., *opening*. Which the *mouth* resembles.

12. *Can?*—He now prepares to turn from the *mouth* to the *heart*. Of the former he had said, *ought not*; of the latter he says, *can not*; it is *impossible*. [The true reading is, οὔτε ἄλκον γλυκὴ ποιῆσαι ὕδωρ, *nor can salt (water) bring forth sweet water*. Tisch., Alf., etc. Nearly so, Beng.] The apostle here pronounces *impossible* what he had declared in ver. 11 to be *unfitting*, namely, that two contraries should spring from one source. *So*—This word is used before *salt*, etc., as rendering more exact the similitude in ver. 11, and as introducing the conclusion which is immediately after to be stated in plain terms.

13. *Who?*—All wish to appear wise; but all are not really so. *Let him show*—In act rather than in words; see ver. 1. *A good conversation*—The opposite whereof appears in ver. 16. What a *good conversation* is appears from ver. 17, 18; comp. 1 Pet. ii. 12. *With meekness of wisdom*—In meekness, wherewith true wisdom is associated.

14. *Bitter envying*—Lit., *emulation*. Neither kindly emulation nor kindly wrath, which spring from faith and love, are here condemned. *Glory not*, etc.—Those glory and lie against the truth who profess themselves wise while harbouring bitter emulation.

15. [Render, *This wisdom is not (one) descending from above, but earthly*, etc. Alf., Hut. *From above*—Ch. i. 17. V. G.] *Earthly*—Not heavenly, for that descends from God the Father. *Sensual*—Not spiritual, for that descends from God the Holy Spirit. Comp. *natural*, 1 Cor. ii. 14; *sensual*, Jude ver. 19. This is the middle term between *earthly* and *devilish*. *Devilish*—Such as even devils possess, ch. ii. 19; very different from the wisdom which Christ imparts.

16. *There confusion*—Contrasted with the *peace* referred to in ver. 17. The character of such wisdom is shown by its results, which James does not dignify with the name of *fruits*. Comp. ver. 17, 18. *Every evil work*—The force of the *every* is plain, if we interpret thus: *Every work is evil which springs from such a source*; the opposite to this is, *full of mercy and good fruits*, ver. 17.

17. *First pure*—From defilements, earthly, sensual, or devilish. By a kind of anticipation he first sweeps away from view that unholy peace with the world which lays hold on and cements together everything it meets. See ch. i. 27, and ch. iv. 4. Thus also, *cleanse your hands*, etc., ch. iv. 8; 1 Pet. i. 22. *Peaceable*—The whole character; its various points follow. *Gentle*—Fair, not harsh; in the matter of a neighbour's duty. *Easy to be entreated*—In the matter of a neighbour's fault. *Full of mercy*—In the matter of a neighbour's misery. *Good fruits*—Two of the more eminent good fruits are mentioned, and are worthy of particular commendation to all whom the epistle addresses, namely, *the absence of partiality*, and *the absence of hypocrisy*. *Without partiality*—It makes no unnecessary distinctions, such, for instance, as between the great and the lowly; it embraces all things good and just, and rejects all things evil. It acts *impartially*, not harshly esteeming one above others. [Thus *Beng.* gives much the same sense as *Eng. Ver.*, *without partiality*. But the true sense seems to be, *without doubting*, free from every kind of duplicity and uncertainty. *Hut.*, *Alf.*, etc. Omit *καὶ*, and. *Tisch.*, *Alf.*] *Without hypocrisy*—That is, *without pretence*. Far removed from all dissimulation and flattery, which is shown towards the powerful, either directly or indirectly, by comparative harshness towards the humble.

18. *The fruit of righteousness . . . in peace*—See note on Heb. xii. 11. The fruit of righteousness is most abundant; even though that abundance be not immediately manifest. *Righteousness* is peaceful; *peace* is fruitful. *Is sown in peace*—The fruit is. The *peace* is described in ver. 17. *Of*—By. See the opposite of this, ch. iv. 1, 2. *To make peace*, as ver. 12, *to yield water*.

CHAPTER IV.

1. *From whence*—James implies that many are continually asking the causes of quarrels, though they are obvious. *Wars and fightings*—Contrasted with the *peace*, which ch. iii. treats of. The *fighting* is the act of *war*. The expression, *Ye fight and war*, follows in ver. 2; making a cross reference. [Read *καὶ πόθεν μάχαι*, and *whence* (are) *fightings*. *Tisch.*, *Alf.*, etc.] *Hence*—From *lusts*, implied in the last chapter, and expressly mentioned in ver. 3. *That war*—

The same word is used in 1 Pet. ii. 11. *Members*—The body is the first seat of war; thence arises war of man against man, and king against king, and nation against nation.

2. *Ye lust*—Repetition of the term already used, to intensify the meaning. *Ye lust* refers to desire for a thing; *ye kill and desire*, to the action of man against man: *ye fight and war*, to the action of army against army. *Ye kill and desire to have*—Lit., *ye kill and envy*. From hatred and emulation; one feeling expressed by two words. The same verb is used, ch. v. 6. One who covets anything desires the removal of its possessor. He calls them *murderers* here, as *adulterers* in ver. 4. Comp. 1 John iii. 15. Comp. the word *φονεῖτε*, *do ye kill?* in the Sept., Ps. lxii. 3; which Psalm the whole epistle of James closely resembles in tenor. See notes on ver. 7, 12, 14, ch. i. 3, ch. iii. 10. See also Ps. x. 8. [Omit *δέ*, *yet*. *Tisch.*, *Alf.*, etc.] *Because*—Explaining the three statements, *ye have not*, *ye cannot obtain*, *ye have not*. *Ye ask not*—For the lustful, the murderous, and the contentious cannot pray.

3. *Receive not*—Here he does not say, *ye have not*. To ask and to receive are relative terms. *Ye ask amiss*—He thus refutes those who wish to appear somewhat better than others.

4. *Adulterers and adulteresses*. [Omit *μοιχοὶ καὶ*, *adulterers and*. *Tisch.*, *Alf.*, etc. The feminine only is used; for the *Lord* is husband of every soul that is his. *Alf.*]—In such a war both sexes are implicated, and break their troth pledged to God. *Friendship of the world*—Pleasure is the way of the world, ver. 3. *Eumity*—Opposed to *friendship*. See 1 John ii. 15. *Whosoever therefore*—The force of the first statement is increased by the expression, *will be* (lit., *wills to be*) and *is*. *Enemy*—Who shall obtain nothing by prayer. *Is*—The Greek verb is in the middle voice, making the sense equivalent to, *renders himself*.

5. [The best explanation of this verse is given by *Alf.*, who renders, *Do ye think that the Scripture saith in vain, the spirit that he (God) placed in us (when the Spirit descended) jealously desireth (us for his own)?* The emphasis is on *jealously desireth*, and the reference to Deut. xxxii., where Jehovah's love and jealousy of his people are described.] *In vain*—Without reality, as having no reference to perdition or salvation. Whatever Scripture says is said in earnest,

and we should reverence its every word. *Saith*—Lit., *states*, rather than *speaks*; *states* what follows. *The Spirit*—Of grace and love. *That dwelleth*—Lit., *that hath taken up his abode*. *In us*—*His sons* under the New Testament. *To envy*—The word $\phi\theta\acute{o}\nu\omicron\varsigma$, *envy*, does not occur in the Septuagint, nor is it likely that James, who in ver. 6 quotes another passage exactly, should have intended to make any such great alteration here. Hence we may infer that he is here quoting the New Testament writings, which we find from 2 Pet. iii. 16, to have been reckoned among *the Scriptures*. Some refer this either to Gen. vi. 5, 3; to Numb. xi. 29; to Prov. xxi. 10; or to some lost book. But these words of James come sufficiently near to Gal. v. 17, 18, 19, where *envyings* are mentioned as among the works of the flesh, and *the Spirit* is said to *lust against* the flesh, in such wise that those who are led by the Spirit are not under the law, but under grace. [But see *Alford's* interpretation at beginning of this paragraph, according to which that of *Bengel*, based on the translation, *lusteth to envy*, as meaning *lusteth against envy*, is incorrect. ED.] It is, however, with 1 Pet. ii. 1, 2, 5, that this passage best agrees. Laying aside *envyings*, *desire* the sincere milk of the word, a *spiritual* house. And the continuation in ver. 6, *He giveth more grace*, corresponds with 1 Pet. ii. 3, *the Lord is gracious*. Any one sufficiently familiar with the passage in Peter will at once recognise James's allusion to it; nor does the order of time in which the epistles were written make against this view; for James not only expresses his concurrence with Peter's, but also with Paul's writings. *Envy*—The friendship of the world necessarily produces *envy*, which the Holy Spirit, who hath taken up his abode in us, cannot tolerate.

6. *He giveth*—God. *More*—Lit., *greater*. In proportion as ye depart from *envy*. [Nay, but the *more grace*, because of this jealous desire. *Alf., Hul., etc.*] *He saith*—Or, *it* (the Scripture, ver. 5) *saith*—James confirms the testimony of Solomon, whom he quotes with peculiar fitness in dissuading us from hindrances to *wisdom*. *God . . . grace*—Quoted exactly from Prov. iii. 34, Sept., with the substitution of *God* for *the Lord*. James entirely agrees with Peter: see 1 Pet. v. 5. *Resisteth*—In the Hebrew, *will laugh at*. The disposition of the humble is to *give* to God anything in their power, should he demand it; the proud endeavour to

resist him, as Pharaoh did; therefore he rewardeth according to their deserts; he resisteth the proud, he giveth grace to the humble. *The proud*—*Pride* is the mother of *envy*, treated of in ver. 5. The Hebrew has *scoffers*, such as those who imagine the Scripture to speak *in vain*. *Grace*—He to whom God giveth grace forgetteth all *envy*.

7. *Submit yourselves therefore to God*—Ps. lxxii. 5. This *submit yourselves* corresponds with *the humble*, in ver. 6; and the injunction, after explaining the character of this submission, is concluded in ver. 10. Comp. 1 Pet. v. 6. *Resist . . . from you*—The contrary follows, *draw nigh . . . to you*—Comp. *resist*, 1 Pet. v. 9. *The devil*—Who is proud, and mostly tempts by pride; who is the enemy, on whose side pride and envy fight in this world. *Will flee*—[*Shall flee*; a promise, rather than a statement. ED.] As vanquished. A joyful word. See 1 John v. 18.

8. *Draw nigh*—Our drawing nigh to God by faithful prayers, follows the flight of the devil from us rather in the order of nature than of time. See ver. 2, 3. *He will draw nigh*—As favouring. A most gladdening expression. *Cleanse*—That ye may be able to put the devil to flight. *Purify*—That ye may be able to draw near to God, abandoning your spiritual adultery. *Ye double-minded*—Who (endeavour to, ED.) devote themselves both to God and to the world; see ver. 4. Various classes are addressed in this epistle; at one time *holy brethren*; at another, *sinners*; at another, *waverers*. The *double minded man* errs in *heart*; the sinner, in *heart* and *hands*.

9. *Be afflicted*—That ye may be weaned and estranged from the world. Such affliction is blessed. He does not here add *howl*, as in ch. v. 1. [*Heaviness*—Lit., *to falling of countenance*; equivalent to the German *Kopfhängen*, *hanging of the head* (a sneering expression for piety. ED.). Comp. 1 Kings xxi. 29; Is. lviii. 5; Mic. vi. 8. Those who rail at others for this, are generally the persons who have best reason to hang the head. V. G.]

11. *Speak not evil*—Having in ch. iii. treated of peace, and in the beginning of ch. iv. of *confusion*, he now notes other excesses of a restless soul. *And judgeth his brother*—[Lit., *or judgeth his brother*. Tisch., Alf.] The article is prefixed to the second, not to the first mention of brother. *To speak evil of*, but still more, *to judge*, a brother, is injurious to fraternal equality. *Judgeth the law*—Acts as if

it were not the business of the law to perform that very function which he himself usurps. *But if . . . thou judge . . . thou art . . . a judge.* Repetition of a word to express one of its attributes. *Of the law*—This is the last mention of the law in the New Testament. It neither occurs in the epistles of Peter, John, or Jude, nor in the Revelation.

12. *Lawgiver*—That is, *God is the only lawgiver who is able*, etc. [Add καὶ κριτῆς, *and judge.* Tisch., Alf. So Beng.] *Who is able*—We have no right to judge, especially since we have no power to execute judgment. *To save*—See Ps. lxii. 1: "From him is my salvation;" and ver. 3, 7 and 8 of the same Psalm. Inversions of terms are frequent in Scripture, as *kill and make alive, wound and heal, afflict and comfort.* *Who art thou*—A person weak in thyself. [For τὸν ἕτερον, *another*, read τὸν πλησίον, *thy neighbour.* Tisch., Alf.]

13. *Go to now*—Interjection, and to excite attention; see ch. v. 1. *Ye that say*—That is, *as a boast*, ver. 16. *To-day or to-morrow*—One says *to-day*, another, *to-morrow*, just as suits themselves; as if they had a free choice. *We will go*—Lit., *we may go*; subjunctive mood, implying urgent reasons for doing so. *Such a*—This is used instead of naming the city. *And . . . and . . . and*—These repetitions express the self-will of the careless soul. *A year*—Lit., *one year*, as if they would presently go on to arrange for other years as well.

14. *Ye know not*—Prov. iii. 28. *Life . . . life*—On which your actions of to-morrow depend. *Vapour*—Gr. ἀτμίς, dim. [lit., a puff of vapour, ED.]. *It is even*—Lit., *for it is even*; the particle, *for*, in the question, being forcibly repeated in the answer. [For ἔστω, *it is*, read ἔστε, *ye are.* Tisch., Alf.]

15. *For that ye ought to say*—Referring to *ye that say*, ver. 13. This sentence has the imperative force, *rather say ye.* *And do*, etc.—*If the Lord will we shall both live and do.* *We shall both live* forms part of the conclusion; otherwise the *and* would not be inserted before the *do*. The boastful man speaks as if (1) the character of his doings, (2) his doings themselves, and (3) his life, were in his own power; whereas (1) his life, (2) his doings, and (3) the character of his doings, depend upon the will of God. *We shall live*—Subjunctive mood in the Greek; implying modesty.

16. *Ye rejoice in your boastings*—Their arrogance is expressed in the words, *we will go . . . and get gain*; their boasting in their presuming on time. *Evil*—Contrasted with *good*, ver. 17.

17. *That knoweth*—An abrupt conclusion, leaving the haughty to themselves. *Doeth it not*—*A sin of omission*. [Not merely; but the doing the opposite, *evil*. *Hut., Alf.*]

CHAPTER V.

1. *Ye rich men*—[Who have neglected the way to enjoy your wealth, namely, by doing good. See ver. 2, 3. *V. G.*] Foreign nations are often apostrophised by the prophets, though the prophecy was only likely to reach the Jews, and not those nations. In the same way the apostle addresses unbelieving rich, not so much directly, as to teach the saints how to bear the violence the rich inflict, ver. 7. *Miseries*—This was written a few years before the siege of Jerusalem. *That shall come upon you*—Suddenly and swiftly.

2. *Corrupted*—The grasping nature of the rich is noted. [Rather, the future judgment is prophetically set forth as present. *Hut., Alf.*] *Moth-eaten*—See Job xiii. 28.

3. *The rust of them*—Synecdoche, for *they*. The very rust of their riches and garments will testify to the bondage in which their means (of doing good, *Ed.*) were kept, profiting none, but lying idle and unproductive. *Against you*—[To you. *Hut., Alf.*]. *Shall eat*—By death. *Your flesh*—Living flesh, Gr. *σάρκα*, not *dead flesh*, Gr. *κρέα*. *As . . . fire*—A proverbial expression for swift and total consumption; the previous *rusting* being something slow and partial. *For the last days*—*In the last days*. A treasure is generally amassed for days to come; ye have collected too late: ye shall not (have time to, *Ed.*) enjoy. The same phrase occurs, 2 Tim. iii. 1. In this passage the apostle refers to the Lord's coming as a warning for the wicked, in ver. 7, 8, etc., as a consolation for the righteous.

4. [It is worthy of observation, that, various though injustice is (see Job xxii. 6-9, xxiv. 2-12, xxxi. 7-13), that committed in harvest is only mentioned in this single passage of the Scripture. *V. G.*] *Crieth*—The cry of those sins specially ascends to heaven concerning which men are

silent. [Or of those which take refuge in violence, so great as to hinder their expiation in this world. *V. G.*] Such sins, for instance, as unchastity and injustice. [In our days, from the want of Church discipline, the whole life and conduct of all merely nominal Christians constitutes one *crying sin*. The blame of which is due, not only to the wicked, but to those who are too cold and lax in their discharge of public functions. *V. G.*] Both the *kept-back hire*, and the *defrauded labourers* raise the cry, which is twofold. *Are entered*—The antecedent used for the consequent. The meaning is, the Lord now cometh as an avenger.

5. *Ye have lived in pleasure*—In specious delights, procured with the misappropriated *hire*. *On the earth*—Now to be destroyed. *Been wanton*—With sordid, insane, and suicidal luxury. *Living in pleasure* produces *wantonness*, which is akin to *slaughter*. [Omit *ὧς*, as. *Tisch., Alf.*] *As in a day of slaughter*—A proverbial expression. The *slaughter* alluded to is that of oxen, sheep, etc., for feasting, not that of the rich.

6. *Ye have condemned and killed*—Lit., *ye have condemned, ye have killed*, the conjunction being omitted to express the idea of haste. *The just* (person)—We may assign a distributive meaning to this word, placed as it is, in the singular number, as signifying each individual just person whom the wicked get into their power; but it refers primarily to Christ himself, *The Just One*; see Acts iii. 14; who was put to death by Jews and Gentiles; and secondarily to James, the writer of this Epistle, surnamed *the Just*, by the Jews. With this view *he doth not resist you*, in the present tense, accords; the absence of the conjunction *and* (in the Greek; it is supplied in Eng. Ver. Ed.) before which latter clause, implies that the wicked took occasion, from the very patience of the Just One, to stimulate themselves to kill him. Comp. *Wisd. ii. 10-20*.

7. *Therefore*—Whatever the wicked may do meanwhile. *Coming*—See ver. 8, 9, 12. *Of the Lord*—Jesus Christ. *Waite/h for*—Obtains, in the harvest, by waiting. Gr., *ἐκδέχεται*. The Sept. translate by the same verb in the future, *ἐκδέξεται*, the Heb., *shall reap*, in Hosea viii. 7. *Precious*—As the *price* of his labour and patience. *Until*—Construe with *hath long patience*. He ceases not until he receives. *He receive*—From heaven. [Omit *ὑετὸν*, *rain*.

Tisch., Alf., etc. It is understood.] *The early*—After sowing. *The latter*—When harvest is near.

8. *The coming*—Which will also bring *precious fruit Draweth nigh*—The apostles spoke thus truly; though the times spoken of in 2 Thess. ii., and in the Revelation, must intervene. Comp. note on Acts ii. 39.

9. *Grudge not*—Lit., *do not groan*. From impatience. *Lest ye be condemned*—Such groanings are injurious to those who utter them, as well as to those against whom they are uttered. *The Judge*—Christ; whose office is usurped by those who, in their rash groaning, anticipate the time of judgment. *Standeth*—And heareth all things. *The door*—Lit., *the doors*. A very close proximity. See Matt. xxiv. 33.

10. [Omit *μὴ*, *my*. *Tisch., Alf.*] *The prophets*—Who in their day were exceptionally persecuted, and were therefore *blessed*. See Matt. v. 12. *Who have spoken*—We have here an indication of how great the world's violence and the prophet's patience were. *In the name*—The prophet's obedience in praising the name of the Lord is signified. The word *ἐν*, *in*, is understood in the Gr. *Suffering affliction*—Lest you should fancy something new to be happening to yourselves. The cognate verb, *κακοπαθεῖ*, is *afflicted*, occurs in ver. 13.

11. *Which endure*—Above those who have lived in pleasure. *Patience*—James returns to his first point. Comp. note on ch. i. 3. *The end of the Lord*—Which the Lord vouchsafed to Job. *Ye have seen*—[But the true reading is *ἴδετε*, imperative; *see* (the end, etc.). *Tisch., Alf.*, i. e., do not limit your attention to Job's suffering, but see the *end* God gave him. *Alf.*] The word is similarly used in reference to a thing done long ago; see Heb. iii. 19. *Patience* and its *result* correspond; see ch. i. 4; Matt. xxiv.

13. James does not silently pass over the end of Job's patience. *That*—Or *Since*, depending on the preceding words. The sentence is a continued one; *patience*, and *the Lord* are each twice mentioned. Sir. ii. 11, *full of compassion and mercy, long-suffering, and very pitiful*. [Omit *ὁ Κύριος*, *the Lord*. *Tisch.* (not *Alf.*) Read, *That he is*, etc.] *Very pitiful*—As not afflicting the sufferer above his strength. *Of tender mercy*—As mercifully granting a happy issue.

12. *Swear not*—As, for instance, through impatience.

With this the proper use of language in adversity is contrasted, ver. 13. *Neither by heaven*—Matt. v. 34, 35. *Let your yea be yea*—The same in word as it is in fact. Comp. ver. 9. [But the requirement here is not *truthfulness* but *simplicity*. Let your *yea* be a simple *yea*, no more, etc.; as Matt. v. 37. *Hut.* Read ἵπὸ κρίσιν, *under judgment.* *Tisch., Alf.* So *Beng.*] Comp. ver. 9.

13. *Let him pray; let him sing psalms*—We may sing psalms in adversity, and pray in prosperity; but the mind in adversity is less disposed for singing, and what best suits the state of the mind is most fitting to be done. This used chiefly to be done in public, in the congregation of the faithful, as the antithesis, spoken of the sick, ver. 14, *Let him call for*, etc., teaches.

14. *The elders*—Whose prayer represents the prayer of the whole church. *Anointing him with oil*—This gift which Christ had committed to the apostles (Mark vi. 13) was, even after the apostolic period, continued to the Church. And this strikingly simple, conspicuous, and salutary (miraculous, Ed.) grace, was the one which lasted longest of all. Ephraim Syrus gives a remarkable instance: "If in fulfilling thine office, thou anoint the sick with oil." It even seems to have been divinely granted, in order to be always in the Church an abiding specimen of the other gifts, just as the portion of Manna remains as a specimen of the ancient miracle. It is plain that James assigns the administration of this unction to the presbyters, the ordinary ministers of the Church. This was the highest medical, as that mentioned in 1 Cor. vi. was the highest judicial faculty in the Church. Happy simplicity! Lost or interrupted because of unbelief. For both the Roman Church, which has its extreme unction, and the Greek, which has its consecration of oil, are compelled by experience to attribute to that *mystery* or *sacrament* (as they term it) far less *healing* efficacy than James does to the apostolic rite. Whitaker forcibly writes against Duraeus, "Let those who by their prayers can obtain healing for the sick, use oil; let those who cannot, abstain from a mere empty form." For the whole first intention of the unction was miraculous healing; failing which it is but an empty form. *The laying on of hands*, however, is a pious external rite, even if it do not confer the Holy Spirit; for its first intention was not limited to that object. *In the name*—

This is surely no less connected with *let them pray*, than with *anointing*; for which reason *the prayer of faith* follows. *Of the Lord*—Jesus Christ.

15. *The prayer of faith shall save*—[He does not say the unction shall. *V. G.*]: When a number of believers pray, the whole force of their faith is diffused through the whole body of the Church. James might have complained of great injustice, had any one accused him of attributing the remission of sins to works. *And if he have committed sins*—A man might be sick, even without having committed sins. *They shall be forgiven him*—Lit., *It* (the commission of sins) *shall be forgiven him*.

16. *Confess*—The sick man, and he who has committed an injury, is ordered to confess; the offended party, to pray. The sins which most distress the mind are to be confessed; he to whom the confession is made, is both more moved to pray, and knows better how to frame his entreaty. [But the direction is general; and does not refer only to wrongs done towards others. *Hut., Alf.*] *One to another*—So we may confess to any who can pray. *That ye may be healed*—Therefore diseases were prevalent. *Effectual*—Efficacy is followed by a favourable hearing; whereby prayer *avails*. Thus three points are mentioned: (1) the *efficacy*; (2) the *favourable hearing*; and (3) the *availing* of prayer; this last only results from the two former. The first is inward, in the soul of him who prays; the third produces external effects besides. *Availeth*—Even when made for others. *Righteous man*—Who is not himself entangled in any transgressions.

17. *Elias*—The whole effect of prayer is supernatural, and therefore miraculous, though it do not outwardly appear to be so. *Subject to like passions*—The same word occurs in Acts xiv. 15. Having the same *passions*, the same mental and physical affections to which such efficacy seems foreign. *He prayed earnestly*—(Lit., *He prayed with prayer*, Ed.). While the idolatry of Baal lasted, he made simple but earnest prayer; using no other means for the accomplishment of his object. The Hebrew idiom, in which a verb and (cognate, Ed.) substantive or quasi-substantive are combined, always signifies vehemence; as, *dying thou shalt die*, thou shalt die a death worthy of the name.

18. *He prayed again*—After the idolatry was abolished.

His attitude in prayer is told us in 1 Kings xviii. 42. *And the earth, etc.—And so the earth, etc.—Brought forth her fruit*—Which she had been unable to do shortly before.

19. *Brethren*—Under the guidance of the Holy Spirit, James, in few words, brings his Epistle to a close. I, he says, in this Epistle, seek your salvation; let each of you seek that of his neighbour. Comp. Heb. xiii. 22. *Any . . one*—Every one should seek the salvation of every other. *Do err*—Through sin. *One*—Whoever he be, that (soul) shall be his gain. An appropriate conclusion to the Epistle.

20. *Let him know*—Both he who converts, that he may be more zealous still; and he who is converted, that he may gratefully obey. *Shall save*—A promise; the fulfilment of which shall hereafter appear. *A soul*—Lit., *this soul*. The sinner's; a great work. *From death*—Which (otherwise) shall engulf sinners. The connexion is: Aid one another, in banishing, not only diseases (ver. 14) from the body, but death from the soul. *Shall hide*—Impelled by that very love which actuated him in recalling the wanderers. See note on 1 Pet. iv. 8. *A multitude of sins*—Either the sins which the wanderer had committed, within the knowledge of him who reclaimed him, or those which he was about to commit. James makes his conclusion like that of an ordinary book, rather than of a letter.

THE

FIRST EPISTLE OF ST. PETER.

CHAPTER I.

1. The remarkable combination of gravity with liveliness in Peter's language is most attractive to the reader. His purpose in each epistle is, to stir up the pure minds of believers by way of remembrance, 2 Pet. iii. 1, and to fortify them not only against error, but against even doubt, ch. v. 12. This he effects by reminding them of that Gospel grace, by the bestowal of which the faithful are incited in the discharge of every duty and the endurance of every affliction to bring forth the fruits of faith, hope, and charity. This first Epistle has three parts.

I. THE INSCRIPTION, ch. i. 1, 2.

II THE STIRRING UP OF A PURE FEELING. He stirs up the elect—

(a) As those Born again of God. Here he mentions both GOD'S benefits towards believers, and believers' duties towards God; interweaving these one with another, by three powerful considerations, which derive additional force from the mystery of CHRIST.

(A) God *hath begotten us again* unto a lively HOPE, to an inheritance of glory and salvation, ver. 3-12.

Therefore HOPE to the end, 13.

(B) As obedient sons, bring forth to your heavenly Father the fruit of FAITH, 14-21.

(C) Being PURIFIED by the Spirit, LOVE with a PURE heart without guile, 22, ii. 10.

(b) As strangers in the world he stirs them up to ABSTAIN from fleshly lusts, ver. 11, and to maintain—

(A) A good CONVERSATION, ver. 12.

(1) In particular,

1. Subjects, 13-17.

2. Servants, after the example of Christ, 18-25.

3. Wives, iii. 1-6.

4. Husbands, 7.

(2) In general, all, 8-15.

(B) A good PROFESSION :

1. By vindication of the faith, and by avoidance of evil company, 15-22, iv. 1-6.
(Christ's whole course, from his passion to the final judgment, gives force to this part).
2. By their virtues, and a good administration of their graces, 7-11.

(c) As partakers of future glory, he stirs them up to SUSTAIN adversity. Let each one do this—

1. In general, as a Christian, 12-19.
2. In his own particular state, v. 1-11.

(The title ἀγαπητοί, *beloved*, twice employed, separates the second part from the first, ii. 11, and the third from the second, iv. 12. The state even of the *elders* is regarded as a burdensome state in this life, whence there should be a salutary looking forward to *glory*, v. 1-4; and the injunction, *submit yourselves*, v. 5, also introduces suffering and *endurance* notwithstanding; and this seems to be the very reason why the apostle separates these two conditions, v. 1-11, from those which he mentions, ii. 12, *et seqq.*

III. THE CONCLUSION, 12-14.

Scattered throughout Pontus, etc.—He is addressing the dispersed Jews; see James i. 1, though he further on addresses Gentile believers, as mixed with them, ch. ii. 10, see note on iv. 3. He names the five provinces in the order which occurred to him, as writing from the East. In Acts ii. 9, the order is *Cappadocia, Pontus, and Asia*. The Epistles of Peter used to be placed before those of John, James, and Jude; which seems to have been the reason why these seven got the name of *General Epistles*; that title particularly suiting the first of St. Peter. It is uncertain whether Peter first sent this Epistle into Pontus, or to Jerusalem, where the Jews congregated.

2. *Elect*—[Literally, *to the elect strangers of the dispersion*. So *Alf.*] In heaven; *chosen*, from the whole Jewish people, and from all mankind. Comp. this and ver. 5 with Matt. xxiv. 24. *Strangers*—On earth [their country being heaven. *V. G.*]. *According to the foreknowledge*—This is also mentioned in ver. 20, and includes *goodwill* and *love*. This verse, containing as it does an intimation of the mystery of the Trinity, and of the whole system of salvation, forms a summary of the entire Epistle. [He treats of the Father in v. 3, 15, 17, 21, 23; of the Son in v. 3, 7, 11, 13, 19, ii.

3; of the Spirit in v. 11, 12, 22. *V. G.*] *Father*—Even our Father. *Through*—Lit., *In*—See note on 2 Thess. ii. 13. *Unto obedience*—That obedience which is shown through faith is meant; see note on ver. 22. Paul certainly, in the passage above quoted, combines together *sanctification of the Spirit* and *faith*. Remark also the particles, *κατὰ*, *according to*, *ἐν*, *in* (Eng. Ver., *through*), *εἰς*, *unto*; as indicating the character and relation to election of the three cardinal blessings mentioned. Comp. Rev. i. 4, 5, 6. *And sprinkling*—The obedient are, in fact, sprinkled to the remission of sins; 1 John i. 7. But the sprinkling mentioned here is passive, referring to an *obedient* reception of the sprinkling. See again, on *obedience*, ver. 14; and on *the blood* of sprinkling, ver. 19. *Be multiplied*—Still more. The same word occurs, 2 Pet. i. 2. See Dan. iii. 31.

3. *Blessed be*—That is, God hath begotten us again, etc.; for which thanks be to Him! *Father*—This whole Epistle accords strikingly with the Lord's prayer, and particularly with its earlier portions. Compare the expressions in each as follows:—

<i>Our;</i>	Ch. i. 4, at the end.
<i>Father;</i>	i. 3, 14, 17, 23, ii. 2.
<i>In heaven;</i>	The same.
<i>Hallowed be thy name.</i>	i. 15, 16, iii. 15.
<i>Thy kingdom come.</i>	ii. 9.
<i>Thy will be done.</i>	ii. 15, iii. 17, iv. 2, 19.
<i>Daily bread.</i>	v. 7.
<i>Forgiveness of sins.</i>	iv. 8, 1.
<i>Temptation.</i>	iv. 12.
<i>Deliverance.</i>	iv. 18.

And Peter makes frequent and express reference to prayer, ch. iii. 7, iv. 7. *According to his mercy*—Which we needed, Eph. ii. 1, 2. *Hath begotten us again*—See ver. 22, ch. ii. 2. [From here on to ch. ii. 10, Peter recites what God has done for our good; and draws from the fact of his providing for our salvation most effective encouragements to hope, ch. i. 3-13; to sanctification and fear in faith, 14-21; to love, ver. 22, ch. ii. 10; bringing in the doctrine of Christ most sweetly by the way. *V. G.*] *To a lively hope*—This hope is the *inheritance* of heaven, ver. 4 [or rather, *hope* itself in the heart. *Hut.*]; and it is called *lively*, as fostered by the resurrection of Christ. Peter frequently uses this word *living, lively*; ch. ii. 4, 5; and mentions *hope* in ver. 13, 21; ch. iii. 15. Comp. the epithets used in ver. 4. With hope,

moreover, he combines faith and love, ver. 8, 21, 22. *By the resurrection*—Which gives life to the hope. Comp. ver. 21. [That is, *Beng.* understands, *a hope that lives through the resurrection*, etc. But it is better, as Eng. Ver., to connect with *hath begotten*, etc. *Alf.*, *Hut.*]

4. *An inheritance*—Sons, regenerated, are heirs. See also on this subject, ch. iii. 7, 9. *Incarnate*—As being divine. *Undefiled*—For no impure person, however close his relationship, can share that inheritance. *That fadeih not away*—For the heirs themselves fade not away, they die no more. Peter delights in accumulating synonyms; see ver. 7, 8, 19, and ch. v. 10. *Reserved*—From the beginning. Comp. ver. 10. *In heaven*—In God's presence. *For you*—Who are alive to day.

5. *Who are kept*—[Lit., *guarded*, Ep.]. The inheritance is *reserved*, the inheritors are *guarded*; so that neither fails the other. A striking corroboration of this occurs in 2 Pet. iii. 17. *By the power of God*—Who keepeth, and will keep you: ch. v. 10. Comp. 2 Pet. i. 3, [1 Thess. v. 24; Matt. xix. 26. Without this defence how could we stand against the adversary? 1 Pet. v. 8. *V. G.*] No man can contrive means of his own for reaching that goal. God's power protects us from our enemies; his patience, from ourselves: 2 Pet. iii. 15. The apostles themselves afford example of this. *Through faith*—By faith salvation is both received and retained. *Ready to be revealed*—The revelation itself takes place at the last day; the preparations for it began with Christ's coming. The word *reveal* is frequent in this Epistle, see ver. 7, 12, 13, iv. 13, v. 1. *In the last time*—Peter regards the whole period from the beginning of the New Testament dispensation till Christ's coming in glory as one short time, compared with the times of the Old Testament dispensation. [But *last* is absolute here: the *last day*, *Alf.*] Comp. note on Acts i. 11. Therefore construe *in* with *ready*.

6. *Ye . . . rejoice*—Present tense, see ver. 8. Augustine makes it imperative, *rejoice ye*. Comp. James i. 2. *For a season*—Lit., *for a little time*. This is said of the whole Church, see ch. v. 10, and comp. ch. iv. 7. *If need be*—The *if* is affirmative, as in ver. 17.

7. *Trial of your faith*—That is, your *faith, thus tried*. For it is the faith which is likened to gold. *Much more precious*—This epithet belongs to the *faith*. [*Than gold*—Not *than*

of gold, as Eng. Ver. The gold itself is the precious thing compared. *Alf.*] *Which perisheth*—With the world; see ver. 18; and shall then no longer profit any one. The same participle occurs, John vi. 27. *Though it be tried*—Or, *but which is tried*—Faith is compared with gold, not as to its perishableness, but as to its trial by fire. [Gold must perish at last, though it have withstood trial by fire; faith is *much more precious*, since it cannot perish in trial. *Ed.*] *Might be found*—For it is not now apparent; but it shall be when all things else perish. *Praise*—In words. *Honour*—In deeds. *Glory*—In the judgment. [*Tisch.* and *Alf.* would transpose *praise* and *honour.*] *At the appearing*—Lit., *at the revelation.* See ver. 13.

8. *Having not seen*—Or *not having known personally.* A paradox, for acquaintance generally begets love. Peter makes this statement here in reference to *love*; a little later he repeats it in reference to *faith.* *In whom*—The *in* and *now* properly refer to the *believing.* *Ye see not*—Present tense; that is, though you do not yet see him in glory. The apostles who had seen him, considered their own faith not so great as that of others who had not. *Unspeakable*—Even in the present time: i. Cor. ii. 9. *Full of glory*—Glorified in itself, and glorified by witnesses. Comp. ver. 10. In other respects it is unspeakable.

9. *Receiving*—In the present time. [*Tisch.* (not *Alf.*) omits *ὑμῶν*, *your.*] *Of faith*—Ver. 8. *Souls*—The *soul* especially is saved; the body shares in the resurrection.

10. *Of which salvation*—The fact of its prediction, and the zeal of those who foretold it, are strong arguments for its truth. *Inquired and searched diligently*—Lit., *sought out and searched out*—These two compound words are strongly emphatic. The word occurs in its uncompounded form in ver. 11. What they obtained by their inquiry and search is expressed and defined in ver. 12. The *searching* (ver. 11) refers to the first and principal object of their inquiries as to Christ himself; the *inquiring* and *searching diligently* refer to their further searching, as concerning Christians. *The prophets*—Lit., *prophets*; and other just men: see Matt. xiii. 17; John viii. 56. The omission of the article in Greek as well as in (English and) German imparts dignity to the style, by withdrawing the hearer's attention from the special consideration of individuals to the whole class to which they belong. So in ver. 12. *Angels* are mentioned

[not *the angels*, as Eng. Ver.]. *Unto you*—Who live in these days. *Grace*—New Testament grace, see ver. 13; *true grace*, see ch. v. 12; and comp. John i. 17.

11. *What, or what manner of*—The disjunctive particle, *or*, exhibits the great desire of the prophets to know whether those things were to happen in or after their own days; ver. 12. The *what* denotes the time *absolutely*, an *era* so to speak, marked by its own date: the *what manner of* refers to the character of the time marked by the events occurring in it. Dan. ix. 2. *The Spirit of Christ*—Which testified of Christ; Rev. xix. 10. The Spirit of God, Gen. i. 2. [Rather, as *Hut.*, the *Spirit of Christ*, as being the same Spirit which dwelt in him; and as he, the Word, is the revealer.] *The sufferings*—Whence the *salvation* comes. *Of Christ*—Which should happen to Christ. *Glory*—Lit., *glories*; which should follow these sufferings. The glory of his resurrection; the glory of his ascension; the glory of the final judgment and the heavenly kingdom.

12. *Unto whom*—As they searched. *Not unto themselves*—Matt. xiii. 17; Ps. cii. 19; Dan. xii. 13. [For ἡμῶν, *us*, read ὑμῶν, *you*. *Tisch., Alf.*] *Us*—The times comprised in the seventy weeks of Daniel exactly reach to the days of Christ upon earth, and to the faithful then living; and these weeks came to an end in Peter's time. This shows the force of the expression *unto us*. *The things*—Lit., *those things*; for the word *prophets* is understood with *ministered*, as appears from the corresponding clause, *not to themselves*. The words *αἱ, which*, and *εἰς αἱ, into which things*, refer to ἀντὰ, *the things*. *Now*—The Latin expression is, *to-day*. *With the Holy Ghost*—Lit., *in the Holy Spirit*—The Evangelists therefore were infallible witnesses. *From heaven*—That is, from God. *The angels*—Lit., *angels*; see note on *prophets*, ver. 11. Here the revelation from heaven culminates. Prophets, righteous men, kings, desired to see and hear the works and words of Christ; Matt. xiii.; Angels desire to look into what the Comforter teaches concerning Christ. *Desire*—This then was not so early revealed to the angels, at least not to all of them. A well ordered curiosity, therefore, is not only a virtue in prophets (ver. 10), but also in angels. *To look into*—Lit., *to take a side glance into*. Though more nearly concerning us than angels, that which is revealed to us by hearing, is revealed to them by sight, which is a higher honour. See 1 Tim. iii. 16.

13. *Wherefore*—An exhortation is now drawn from what precedes. *Gird up*—To collect your strength. Comp. *stir up*, 2 Pet. i. 13. *The loins of your mind*—A like phrase occurs in Job xxxviii. 3. *Sober*—See ch. v. 8. *Hope to the end*—Lit., *hope perfectly*. [*Hope perfectly without doubt or dejection, with full devotion of soul. De W., Alf.*] The word *hope* is repeated from ver. 3. *That is to be brought*—Lit., *which is brought*. Which is afforded and exhibited. The same word occurs in Heb. ix. 16. Our hope should correspond *in perfection* with the grace which is vouchsafed us in perfection; for these are correlative terms. *At the revelation*—The continuous revelation extending through the whole New Testament period, and including the first and second comings of Christ: see Tit. ii. 11, 13. [But this refers to His second coming. *Hut., Alf.*]

14. *Obedient children*—Lit., *children of obedience*. See commencement of ver. 17. Obedience is rendered either to the Divine truth, ver. 22, or to the Divine command. The latter is the *fruit* of faith; the former, *faith itself*. Therefore Peter, in ver. 3, expressly incites them to *hope*, (which very word he uses, ver. 3, 13); in ver. 14, to *faith*, (which he mentions twice in ver. 21); in ver. 21, to *love*, which he combines with *faith* and *hope*, ver. 7, 8; mentioning *hope with faith* in ver. 21, and *faith with love*, in ver. 22, and ch. ii. 6, 7. *In your ignorance*—Their condition, even as Jews, before their call.

15. *As*—The highest model. *Which hath called you*—Peter often refers to this *calling*, ch. ii. 9, 21; iii. 9, v. 10; 2 Pet. i. 3, 10. *In . . . conversation*—See ver. 17, 18.

16. [For $\gamma\acute{\epsilon}\nu\epsilon\sigma\theta\epsilon$, *be*, read $\zeta\epsilon\sigma\theta\epsilon$, *ye shall be*. *Tisch., Alf.*]

17. *Ye call on*—[Render, *call on as Father him who*, etc. *Alf.*] And are called by his name. *Without respect of persons*—Either of Jew or Greek. *Without respect of persons . . . in fear*—Comp. 2 Chron. xix. 7. *Work*—In the singular. The doings, good or evil, of a single man, form a single work. *In fear*—*Fear* is combined with *hope*, both springing from the same source. *Fear* prevents our falling from *hope*. *Of your sojourning*—He calls them *sojourners*, as being in the world, see ch. ii. 11; not, however, without some reference to their *dispersion* in Asia, ver. 1.

19. *Not with corruptible things*—See ver. 23. *Vain*—A

course of life is vain which leaves no fruit when time is past. *Received by tradition from your fathers*—One Father only is to be imitated; see ver. 17. The same antithesis occurs, Matt. xxiii. 9. In religious matters men are too fond of walking in their father's footsteps, and this was specially the error of the Jews.

19. *Precious*—The blood of Christ is *incorruptible*, ver. 23. *As*—An explanation of his using the word *precious*. *Without blemish*—Jesus Christ had no inward blemish. *Without spot*—Nor did he contract any outward spot.

20. *Fore-ordained*—Acts ii. 23. *Before*—Therefore in Christ all God's good pleasure is fulfilled. *But was manifest*—*The foreknowledge* was only in God. [Read ἐπ' ἐσχάτου τῶν χρόνων, *at the end of the times*. Tisch., Alf.] *Times*—Of the world.

21. *By Him*—By Christ, whose resurrection exhibits the proof and power of faith and hope. [*Believe*—By the power of that manifestation. V. G.] *Your faith and hope*—These two are most intimately connected, and yet differ, as referring to the present and the future. [Faith is derived from the resurrection; hope from the glorification of Jesus Christ. V. G. *Might be*—*Properly are*; a simple statement of fact. Alf.] *In God*—Alone, ch. iii. 5, who hath exalted Christ, and prepared an anchor for us (Heb. vi. 19; Rom. viii. 34); and whom, but for Christ, we could only have regarded with fear; now we believe and hope clearly.

22. *Have purified*—Lit., *having purified*—[A covert exhortation; *purify them*; assumed as a fact. Alf. Not as Eng. Ver., *seeing ye have*]. Having undergone purification of soul. Hence presently the word *pure* is used of the *heart*. The word translated *purified*, implies chastity and all other purity. See the Sept. *Your souls*—Without the conjunction, as ver. 14, 15. *In obeying*—This is *faith*, to which *love* is usually joined; for Peter attributes purification to faith, Acts xv. 9. *The truth*—As revealed in Christ. [Omit διὰ Πνεύματος, *through the Spirit*. Tisch., Alf.] *Through the Spirit*—The Holy Spirit confers that obedience and purity. Comp. ch. i. 2. *To unfeigned love . . . love*—Two steps: comp. 2 Pet. i. 7. Hence the antecedents of love, in ver. 22, and in 2 Pet. i. 5, 6, may also be compared. *Unfeigned*—As flowing from the truth. Comp. ch. ii. 1, 2. *See that ye love*—Lit., *love ye*. With this the sentiments in ch. ii. 3, 10,

agree. [Omit καθαρός, *pure*. Tisch., Alf. Read from the heart.] *Perseverently*—Ch. iv. 8.

23. *Being born again*—Whence their brotherhood. *Of seed*—Lit., *of . . sowing*. God's word is the seed: the preaching of God's Word, the sowing. Therefore, afterwards, the expression *by the Word* is used, not *of seed*, etc. *Liveth and abideth*—Construe with *the Word*, ver. 25. The Gospel, as being in itself *incorruptible*, bears *incorruptible fruits*, and not *dead works*. The word *that liveth* is full of power; it *abideth for ever*, and is exempt from all corruption. [Omit εἰς τὸν αἰῶνα, *for ever*. Tisch., Alf.]

24. *All flesh*—Is. xl. 6 8. *Flesh*—That is, man, in his condition by nature. *As*—The Sept. does not contain this *as*, nor the *thereof* further on. [For ἀνθρώπων, *man*, read ἀτῆς, *it*. Tisch., Alf.] *The grass*—That is, the *flesh*. *Withereth*—From the roots. *The flower*—That is, *the glory of man*. *Falleth away*—(Droops) from the top.

25. *The Lord*—The Sept. has, *our God*. *By the Gospel is preached*—See ver. 12. *Unto you*—Who are thus imbued with immortality.

CHAPTER II.

1. *All malice*—All *vice*. The threefold repetition of the word *all* implies three classes. *Malice*—A vice of mind, opposed to virtue. *Guile, and hypocrisies, and envies*—In actions. *Guile* injures; *hypocrisy* deceives; *envy* assails our neighbour; all do wrong to *love*; on which see ch. i. 22. *All evil speakings*—In words.

2. *As new-born*—Who are capable of nothing but to *desire*. The primitive period of the New Testament Church is denoted. *Babes*—In whom is no guile. *Sincere*—Contrasted with *guile*, in ver. 1. *Milk*—Which was called *seed*, ch. i. 23. *Of the Word*—*The milk of the Word* is for the *Word* itself. [But this is wrong. Render *the spiritual, guileless milk*. Alf. So Hut.] *That ye may grow thereby*—Supply *unto salvation*. [Beng., Tisch., Alf.] We are said to be *born again unto salvation*, ch. i. 3, 5, 9; and in this passage, to *grow unto salvation*. Peter had in view Ps. xxxiv., which, in the 9th verse, in the words following those used by Peter, offers *salvation*. “O taste and see that the Lord is good; *blessed* is the man that trusteth in him.”

Fuller and happier experiences follow the first tastes of God's goodness.

3. *Ye have tasted*—Tasting excites appetite. [Comp. Mal. iii. 10. *V. G.*] *That*—Ps. xxxiv. 8. In the next chapter Peter quotes the same Psalm. *The Lord*—Heb., *Jehovah*, Christ, see ver. 4; Ps. xlvii. 6.

4. *Whom*—In apposition to *the Lord, the Stone*. *Coming*—Voluntarily, through faith. *A living Stone*—Ver. 6 and 7 declare how this is regarded by believers and unbelievers. The name given to Peter by the Lord himself remained fixed in his mind; hence he makes various allusions to it, not only in the use of the word *Stone*, Acts. iv. 11, but also in his frequent mention of *firmness*. *Living*—Both as *living from the beginning*, 1 John i. 1, and as *alive from the dead*, Rev. i. 18, after his rejection by *men*, both Jews and Gentiles. *Disallowed*—Especially before his death; see note on ver. 7. *Chosen*—See ver. 6.

5. *Ye—Yourselves*, sharers of his name (*Stone*). *Lively*—Such *living stones* may be at once both a *house* and a *priesthood*. *Stones*—Many names which in the singular number signify Christ, are given to Christians in the plural. Christ is *the Living Stone*; Christians, *lively stones*. From him also they receive such titles as sons, priests, kings, lambs, etc. So the Shulamite is named from Solomon. *Are built up*—Indicative mood, as in Eph. ii. 22. [Better, the imperative. *Be ye as living stones, built up. Hut., Alf., etc.*] *House*—A temple. *Holy*—As being God's. *Priesthood*—A multitude of priests. This is set forth just after, and again (the contrary being premised in ver. 8) in ver. 9 and 10. *Sacrifices*—Of praise; see ver. 9. *Acceptable*—Is. lvi. 7. *By*—Christ is both precious himself, and is the means of our acceptance; for he is our altar. See Is. lvi. 7.

6. [For διὸ καὶ, *therefore also*, read διότι, *because. Tisch., Alf.*] *It is contained*—The verb is here used impersonally. *Behold*—See note on Rom. ix. 33. *Elect, precious*—*Elect* refers to the *stone*; *precious*, to the *chief corner-stone*. The word *elect* is also applied to believers, in ver. 9. *He that believeth*—From this is drawn the expression, *you which believe*, ver. 7. *Shall not be confounded*—As a believer, he shall feel that the preciousness of Christ abounds towards him.

7. *Precious*—Lit., *the preciousness*, or *the price*, noting the manner in which the faithful regard Christ. [But the context shows that the reference is not to their regard for

Christ; but to their own portion. Render literally: *To you then who believe is the honour.* The rendering of Eng. Ver. is quite out of the question. *Int., Alf.] Stone. . . head of the corner*—See note on Matt. xxi. 42. Peter has already quoted Acts iv. 11, the passage which he cites so appositely here. The Syriac translator, or the Greek copyist before him, passing his glance from the first to the second mention of *stone*, omitted the intervening words, as sometimes happens; but they evidently belong to the passage. In the 6th and 7th verses Peter quotes three texts; the first from Isaiah, the second from the Psalms, the third from Isaiah again. In ver. 8 he alludes to the third, in ver. 4 to the second and first, which were even then in his mind. Therefore the words *disallowed*, in ver. 4, and *they disallowed*, in ver. 7, refer to each other. The dative, *to them which be disobedient* (as also, *to you which believe*), corresponds with the Hebrew prefix ζ , and signifies *as regards* them which believe not; and with this dative the rest of the verse is connected, making the construction easy: *was made the head of the corner and a stone of stumbling*, etc. The union of the two quotations softening the disparity between the accusative, *εἰς κεφαλὴν*, *to the head*, and the nominative, *λίθος*, *stone*. The expression in the Psalm has a twofold agreement with this: for, firstly, they who *rejected* the stone were clearly *disobedient*; secondly, in rejecting the stone they unconsciously contributed to its becoming *the head of the corner*; nor, however it gall them, can they now hinder this, and they shall find by experience, to their own great sorrow, that he is the head of the corner: Matt. xxi. 44. *The head*—Christ is the head of the corner primarily to believers, who are built upon him; but unbelievers also come to know this in another way.

8. *Who stumble at the word, being disobedient*—Properly, *Who stumble, being disobedient to the word.* In ver. 7, the apostle showed the different judgments concerning Christ entertained by believers and unbelievers; he now shows the actual difference between those two classes. In the *word* of the Gospel the *preciousness* of Christ is set forth; disbelievers in that *word* both despise Christ and *stumble* at the word. *Whereunto* (lit., *unto which*) *also they were appointed*—The *which* refers to *stumble*: those who do not obey, *stumble*, and are also *appointed to stumble*. This *appointment* is subsequent to their unbelief and stumbling, as the

intensive particle *also*, and the placing of this clause at the end, tend to show. And yet *stumble* is used in a present, and *were appointed* in a past sense: which implies that by a most just judgment of God the disobedient daily stumble more and more. *Were appointed* answers to *behold, I lay*, ver. 6; but with this difference, that God is said, in the active sense, *to lay* (appoint) Christ and the elect; while the disobedient are said, in the passive sense, *to be appointed*. Comp. note on Rom. ix. 22.

9. *But ye*—The apostle turns from the consideration of so sad a subject to console the godly; as 2 Thess. ii. 13. *Generation . . . peculiar*—He twice quotes two striking texts, which indicate the relation of believers to their Father and their God: Is. xliii. 21. Sept., *My nation, the chosen; my people whom I have formed for myself to show forth my praises*; and Ex. xix. 5, 6, *a peculiar people from all the nations, a royal priesthood, and a holy nation*. Peter does not add, *from all the nations*; for he is honouring Gentiles also with this title; ver. 10. *Chosen*—Excellent. *A royal priesthood, a holy nation, a peculiar people* (lit., *a people for a possession*)—*A kingdom of priests* is a Hebrew expression; God is its king, believers his priests. See Rev. i. 6; and comp. 2 Sam. viii. 18 with 1 Chron. xviii. 17. *A holy people* (a people for a possession) God's own. In the Sept. the word *περιποίησις*, *possession*, corresponds in the abstract with *περιούσιος*, *peculiar*, in the concrete. Comp. note on Eph. i. 14. *Should show forth*—That is, acknowledge and tell out. The Sept., Is. xlii. 12, reads, *They shall tell out his excellencies in the isles*. The *out*, in *tell out* (Gr. *ἐξαγγείλητε*) indicates the ignorance of many, to whom the faithful should proclaim the praises of God. *Praises*—Lit., *excellencies*. His wondrous glory, in this verse; his compassion, in ver. 10; his goodness, in ver. 3. [Comp. Num. xiv. 17. *V. G.*] The word *ἀρετή*, *virtue, excellence* (here translated *praise*), is used once by Paul, Phil. iv. 8, in speaking of the godly; by Peter, in this one passage of his First Epistle, in speaking of God; in his Second Epistle, at ch. i. 3, also in speaking of God; and at ch. i. 5, in speaking of the faithful. *Of him*—Of God. See note on 2 Pet. i. 3.

10. *Which in time past*—See note on Rom. ix. 25; and compare the expression *in time past* with *ye were*, in ver. 25. The quotation from Hosea is a sort of enigma. Its literal application, in Hosea, is to the Jews; the context proving

that it must be a particular one; but the mind of the writer here embracing a wider view, he assigns to the quotation a more extended application. *I will call them my people who were not a people*, holds good both of Jews and Gentiles; thus care is taken to prevent the sense of the text appearing twofold. *Not a people*—See note on Rom. x. 19. Much less *God's people*. The first half of the verse refers to the Gentiles, the last to the Jews. As to Jews, see the context, and Tit. iii. 4; as to Gentiles, see Acts xv. 14. [*Who were uncompassionated*, that is, unpitied, objects of aversion and wrath; *but now compassionated*. So *Alf.*, better than *Eng. Ver.*]

11. *Dearly beloved*—A friendly and kindly exhortation. *I beseech you*—So ch. v. 1. [This is the beginning of a long exhortation; the second part of which begins at ch. iii., in the middle of ver. 15. Both parts have *that whereas*, etc., the first in ch. ii. 12; the second in ch. iii. 16. *Not. Crit.*] *Strangers and pilgrims*—Lit., *strangers and sojourners*—A gradation. Ye who believe, from among Jews and Gentiles, are not only in a strange dwelling, but in a foreign state; which is a good reason for abstaining. See in Sept., Lev. xxv. 23; Psalm xxxix. 13; and comp. note on Heb. xi. 13. *Abstain*—Imperative; as in ch. v. 1, after *I exhort* follows *feed ye*. Thus the expressions, *having your conversation*, etc. (ver. 12, and ch. iii. 7, 8, 9), and *ready* (ch. iii. 15), are connected. *Fleshly*—2 Pet. ii. 10, 18. *War*—For they not only obstruct but assail. A powerful expression.

12. *Conversation*—*Strangers and sojourners* should show themselves forth in two respects: 1. In their *conversation*, the right character of which is laid down for subjects, ver. 13; for servants, ver. 18; for women, ch. iii. 1; for men, ch. iii. 7; for all men, ch. iii. 8: 11. In their *confession*, ch. iii. 15, 16, a passage clearly referring to the present one. Each point depends upon *the will of God*; see ch. ii. 15, iii. 17. *Speak against you*—A common thing even then. See ver. 15, ch. iii. 16, iv. 4, 14. *As evildoers*—As if ye refused obedience to powers and magistrates and honest laws; ver. 13, 14. *By*—Construe with *they may glorify*. *Good works*—Hence *them that do well*, ver. 14, 15. This is true *submission*. *Which they shall behold*—The same word occurs, ch. iii. 2. Other men closely scrutinize the doings of the righteous. *Glorify God*—As having children resembling himself. *In the day of visitation*—In the day (the

time); used indefinitely. [The note in *V. G.* interprets this as the last day. *E. B.*] The divine *visitation* is here meant, when God makes clear the long hidden innocence of the godly; which he often does by means even of hostile judges during their investigations, thus converting the adversaries themselves. The same Greek word occurs in the Sept., Is. x. 3, Jer. vi. 15. Christians must wait for that day in patience.

13. *Every ordinance* (lit., *every creation*) of man—A king or emperor, or governors appointed by them, are called *creatures*, by a use of the abstract for the concrete; as we say, in political language, *to create a peer*, etc. (comp. in Heb. ix. 11, *building*, lit., *creation*): hence the force of the word *every* is divided by *whether, or*. And these are called *creations of man*, as managing the affairs of men after the manner of men. Which expression savours of a heavenly perception, in the apostle reaching high above all human things. And under this very name (creations of *man*, Ed.), those who have reached the nobility of faith might despise all such creations; an error which Peter guards against by commanding them to submit themselves *for the Lord's sake*; for his sake, who once was subject, though all things be subject unto him. *For*—The highest obligation, for the sake of Christ, whose honour is involved. *To the king*—To Cæsar; those were Roman provinces to which Peter was sending his Epistle. The Jewish zealots used to refuse obedience.

14. *Them that do well*—A frequent expression in this Epistle.

15. *The ignorance*—As exhibited, for instance, on the subject of the integrity of Christians. This word affords a reason for Christians showing pity to Gentiles.

16. *As free*—Without *maliciousness*. This depends on ver. 13. [That is, *submit yourselves, as free*. But it is better to connect with ver. 15: *put to silence by well-doing, as free*, etc. So *Alf.*] Comp., as to this, *liberty*, ver. 9. *Maliciousness*—A slavish vice.

17. *Honour*—Persons less known should be treated courteously; *brethren*, familiarly. [But *courtesy* is too weak a term for *τιμήσατε, honour*. Appreciate their worth, and show that you do so. *Hut.*] This verb, in a past tense (Aorist), is followed by three in the present. Our honouring the king must not interfere with our loving the brotherhood,

or fearing God. *All*—To whom honour is due ; see Rom. xiii. 7. *The brotherhood*—An abstract term ; see ch. v. 9. We must love the brotherhood as being brethren. *God*—See Prov. xxiv. 21, Sept., *My son, fear God and the king.* *Honour*—In practice, and not in theory only. *The king*—Ver. 13.

18. *Servants*—He enjoins duties upon these, not upon their masters, most of whom were heathens. *Subject*—The participle in the Greek is used as an imperative, depending on the *submit yourselves*, in ver. 13. From whence the imperative form should be repeated by *Zeugma*, as also in ch. iii. 1. *Not only*—Gentleness wins readier obedience than harshness. *To the good*—Who inflict no injury. *Gentle*—Who pardon errors. *Froward*—Who without reason make use of harshness, blows, and reproaches.

19. *Thankworthy*—In the sight of God, ver. 20. *For conscience towards God*—Doing, for conscience sake, things good and pleasing to God, even though they please no man (consider the force of *glory* in the next verse). [When the good doings of a just man are not approved by the world, and he fails, either before or after their commission, to gain approbation, support, or even the expression of gratitude, experiencing perhaps the very contrary treatment, he may well be affected with considerable pain ; but if his conscience be secure of God's approval, pleasurable feelings alone remain. *V. G.*] *Wrongfully*—That is, enduring sufferings wrongfully inflicted.

20. *Glory*—The word (*κλέος*), thus translated, signifies *praise*, not so much from the many, as from the good ; and in this case from God himself, in return for insults. *Buffeted*—Lit., *beaten with blows*. The punishment, and a prompt one, generally inflicted on slaves. [*For your faults*—More exactly, *when ye do wrong and are buffeted for it. Alf.*] *Suffer*—When assailed with deliberate evils. [Read *τούτο γάρ, for this* (is acceptable). *Tisch., Alf.*] *Acceptable*—Peter imitates the phrase which, as a new disciple, he had heard from the Lord ; see Luke vi. 32, *seqq.*

21. *Hereunto*—To imitate Christ, who, having been himself once regarded as a servant, deigns to set himself forth as an example to servants. *Were ye called*—By a heavenly calling, which found you in a servile condition. *Leaving*—On his departure to the Father [to glory. *V. G.*] *An example*—Lit., *a copy*, suited to the capacity of a beginner,

learning to paint. Thus Peter clearly depicts to servants the example of Christ, giving prominence to those features which are specially suited to servants. *Steps*—Of innocence and patience. The same expression occurs, Rom. iv. 12.

22. *Who did no sin, neither was guile found, etc.*—See Is. liii. 9, Sept., *He committed neither open nor secret sin.* Words peculiarly adapted for admonishing servants, who fall so easily into sins and deceptions, into quarrels with their fellow-servants, and threats which arise from ineffectual anger.

23. *Reveiled not again*—Is. liii. 7. *He threatened not*—Though he might have done so as being Lord [and although he had declared his second coming, Matt. xxvi. 64. *V. G.*]. How much more, then, are servants bound to show patience! [And indeed such weapons (as threatenings) are often used by the weak; such as slaves were especially, who might therefore be more disposed to threaten their masters with the judgment of God. *V. G.*] *But committed*—[Not himself, as Eng. Ver. supplies, but] *judgment. Righteously*—The peace of the afflicted is based upon the justice of God.

24. *Who*—Peter infers that we are both able and bound to follow in the footsteps of Jesus. *His own self bare*—Personal exertion befits a servant, who must himself do whatever has to be done. Jesus Christ, far from putting others in his place, took upon himself their burdens. Peter's statement accords with Is. lii. 11, Sept., *He himself shall bear their sins.* Comp. note on Heb. ix. 28. *In his own body*—Most afflicted. *On the tree*—Slaves used to be punished by the tree, the cross, or fork [an instrument in the shape of the letter V, borne on the neck, the hands being made fast to the ends]. *That*—This word implies the expiation of sins, properly so called, to have been made on the cross of Christ; since its fruit alone sets free from the bondage of sin. *To sins*—Plural; sin being manifold. *Unto righteousness*—Singular; righteousness being entirely single. Comp. *righteousness*, Is. liii. 11. *Should live*—In a free service.

25. *By whose stripes* (lit., *stripe*) *ye were healed, etc.*—Is. liii. 5, 6. A paradoxical expression of the apostle. *Healed with a stripe*. The word *stripe* means strictly *wound, mark of a stripe*; common on the back of a slave. Sir. xxiii. 10. *Shepherd and bishop*—Whom ye should obey. These two words are synonymous; comp. ch. v. 2.

CHAPTER III.

1. *In subjection*—As the discourse proceeds, the participle is substituted for the infinitive, by a considerate change of construction; see ver. 7, 8. *If any*—Peter speaks leniently. *The word . . . the word*—Used in two senses: first, as meaning the Gospel; secondly, as meaning *speaking* [preaching, *Alf.*]. Their very converse breathes the force of the doctrine. *May . . . be won*—The future subjunctive, a tense rarely used. It implies something more remote than the ordinary future.

2. *Coupled with fear*—Refer this to *chaste*, not to *conversation*. Fear is generally enjoined upon all Christians by the Apostle, but particularly upon women, that their *conversation* may be *chaste*.

3. *Whose adorning . . . let it be*—As giving external indication of inward character. Women thus clothe themselves with the spirit, in claiming for themselves, and regarding as their own, not outward but inward adornment. *Adorning . . . not*—Though they use whatever adornment is needful, yet they do not do it for the adornment sake. *Of plaiting . . . of wearing . . . of putting on*—These expressions imply the offices of the toilet, which waste so much of time.

4. *But . . . the hidden*—*Inward* is the exact contrary to *outward*; but the word *hidden* is here used instead, as implying a proper desire of concealment. *Man*—See note on Eph. iii. 16. *In*—Prefix *which is*. That *hidden man* is not the ornament itself, but the object of that ornament. The *ornament* itself is *incorruptible*, whence women whose hidden man delights in such a spirit are thus adorned. *Not corruptible*—See note on Eph. vi. 24. This is the opposite of outward adornment, which is corruptible. Comp. ch. i. 18, on *gold*. *A meek and quiet spirit* should be incorruptible; if corrupted, it changes to obstinacy and fear. *Meek and quiet spirit*—He is *meek* who causes no disturbance; he is *quiet* who tranquilly bears disturbances caused by others, whether superior, equal to, or inferior to himself. The end of ver. 5 refers to *meekness*; the end of ver. 6 to *quietness*. Moreover *meekness* refers to feeling; *quietness* to conversation, countenance and conduct. *Which*—As being incorruptible. [Rather, *the meek and quiet spirit. Hut.*] *In the sight of God*—Who looketh to inward rather than to

outward things: and whom the godly take pains to please.

5. *The holy women*—Most worthy of imitation. *Who trusted in God*—Lit., *who hoped*. This epithet is part of their description. Hope in God is true holiness. *Being in subjection*—The adornment of the ancient matrons is shown to have consisted in their *being in subjection* (whereof Sarah is an example), *doing well*, and *not being afraid*, etc.

6. *Obedied*—Gen. xviii. 6. *Him*—Although they were children of the same father: Gen. xx. 12. *Lord*—Gen. xviii. 12, Sept.; also 1 Sam. i. 8. *Daughters*—The daughters should imitate Sarah, as the sons should Abraham. *Ye are*—Lit., *ye have become*. He is addressing even Gentile believers. *Do well*—[That is, *The holy women, doing well*, etc.; but Eng. Ver. is much better. Render, *of whom* (Sarah) *ye have become children, if ye do good*, etc. *Alf.*, etc.]. *And are not*—Comp. ver. 13, 16, 15. In doing well you need fear no man. *Afraid*—Anger seizes upon men, fear upon women. *Amazement*—Better, *terror*; arising from without, see note on ver. 14. Comp. Prov. iii. 25, Sept.

7. *Likewise*—This *likeness* does not refer to special duties, which vary in husbands and wives; but to the foundation of their love: so also in ch. v. 5. *Knowledge*—Masters are to show *gentleness*, ch. ii. 18; husbands, *knowledge*. This *knowledge*, shown towards the weaker vessel, implies *moderation*, and produces the *judgment* explained in the note on 1 Cor. vii. 25. Therefore it excludes all *violence* whereby *terror* is inflicted on the *weak*, especially violent anger. Adam set an excellent example of marital rule as tempered by moderation, in naming his wife himself, but leaving to her the naming of her children. [Connect thus: *dwelling according to knowledge with the feminine as with the weaker vessel*, etc. *Alf.*] *As*—This word is twice used. in reference firstly to *knowledge*, and secondly to *honour*. *The weakness of the vessel* requires *moderation*; the fact of their *heirship* demands *honour*, which is a still weightier consideration. *Weaker*—Comparative; for the man is weak himself. [Rather contrasted with the man, *the stronger*. *Alf.*] *Vessel*—This word expresses the sex as well as the whole disposition and temperament of woman. *Giving honour*—This is said as balancing the injunction to women to be *in subjection*. Comp. ch. ii. 17. *Honour*—As shown in just estimation, kind treatment, and chaste association.

Comp. 1 Thess. iv. 4. *Heirs together*—Gr. συγκληρονόμοι. Others read συγκληρονόμοις. [The latter reading is right. Render, *giving honour as to those who are also fellow-inheritors*, etc. *Alf.*] The hope of eternal glory makes men generous and gentle. The argument further on, in ver. 9, is similar, *Bless, as being called to inherit a blessing*. Comp. *elected together with you*, ch. v. 13. *Hindered*—Gr. ἐγκόπτεσθαι. This reading is preferable to that of some [*Tisch.*, not *Alf.*] Gr. ἐκκόπτεσθαι, *cut off*. For the apostle does not wish the prayers of husbands to be even obstructed or interrupted. But they are interrupted by intemperance and wrath; see 1 Cor. vii. 5. The remembrance of injuries recurs to us at no time so much as when engaged in prayer. [Nor is it uncommon for prayer to cease altogether, when strife arises between friends or neighbours, or colleagues, or learned men. *V. G.*] And God doth not forgive the unforgiving, even though they pray. *Prayers*—Whereby ye lay hold on that inheritance, and (should) implore the salvation of your wives. Comp. note on 1 Tim. ii. 8.

8. *All*—From ch. ii. 18 till now Peter has been describing particular duties. *Of one mind*—By an inverted Chiasmus, or cross reference, the three parts of verses 8, 9, correspond with the three clauses of Ps. xxxiv., quoted in verses 10 and 11. [And therefore the expression *finally* refers to his exhortation to a right conversation, ver. 11, not to the conclusion of the whole epistle. *V. G.*] *Having compassion*—(that is, *sympathising*. Ed.). In prosperity and adversity. *Love as brethren*—Lit., *having brotherly love*, towards the saints. *Be pitiful*—Towards the afflicted. [For φιλόφρονες, *courteous*, read ταπεινόφρονες, *humble-minded*. *Tisch.*, *Alf.*]

9. *Evil*—In deed. *Railing*—In word. *Contrariwise*—This refers to the *railing*, for the *evil* is mentioned as the contrary of what is set forth in ver. 8. [For εἰδότες ὅτι, *knowing that*, read ὅτι, *for*. *Tisch.*, *Alf.* So *Beng.*] *For*—No railing can do you injury; comp. ver. 13. Ye ought to imitate God who *blesseth you*. *Thereunto*—So ch. iv. 6, *for this cause*. *A blessing*—Everlasting, the first-fruits of which the godly already possess. See next verse.

10. *He that will love life and see good days*—If ye desire, Peter says, to taste of that inheritance, ye must abstain from evil either of word or deed. Ps. xxxiv. 13. Sept. has, *Who is the man desirous of life, loving to see good days?* And herewith the Hebrew and Syriac versions agree. Peter,

retaining the sense, makes the expression more forcible, *He that wishes to love life*. He who wishes to live so as not to be weary of life. [This puts the *love* of life too far out of sight. The *love* for life, in the higher sense, like its possession, implies a peculiar state of mind. *Hut.*] The opposite of this occurs in Eccles. ii. 17, *I became weary of life*. So Gen. xxvii. 46; Num. xi. 15. *Let him refrain his tongue*—The Sept. put this passage, as far as *ensue it*, in the second person.

12. *For the eyes*—The Sept. omit the *for*, Gr. ὅτι, otherwise the passages are identical down to *do evil*. *O'er the righteous*—Who thence receive *life and long days*. *Face*—In displeasure: comp. 2 Sam. xxii. 28. *Anger* disturbs the whole countenance. *Love* affects the eyes.

13. *And*—This word has an inferential and assertive force. *Who is he that will harm you*—That is, a matter is often much easier than it appears. The opposite of this is, *that which is good*. See Is. i. 9. Sept., *Followers of that which is good*—John, in his 3rd Epistle, ver. 11, says, *Follow that which is good*. Satan is called the Evil One; whereas God is good, though the epithet, *The Good One*, is not usually put for his proper name.

14. *Ye suffer*—Gr. πάσχετε, a milder term than κακοῦσθαι, *to be afflicted*. *Happy*—Ch. iv. 14. For that cannot prevent the happiness of your life; on the contrary, it increases it. A striking aspect in which to regard affliction, (the cross). *Be not afraid of* (better, *with*) *their terror*—[The Greek may be rendered in either way, but here, as in Sept., etc., φόβον, *fear*, is subjective. *Alf.*, etc.]—*neither be troubled; but sanctify the Lord God in your hearts*—He teaches how to bear adversity without diminution of happiness. Is. viii. 12, 13, Sept. Fear not the fear which the wicked entertain and would excite in you. The expression *to fear a fear* is used in the same way as *to rejoice with joy*. One only is to be feared, even the Lord; who is sanctified by pure fear, and who is truly honoured as God by a correspondence between the feelings of the pious and his divine omnipotence. Is. viii. 13.

15. [For Θεόν, *God*, read Χριστόν, *Christ*, *Tisch.*, *Alf.*] *And . . . ready*—Lit., *but ready*. The word *but* is forcible, and *ready* implies boldness. Not only should the *conversation* be good (see note on ch. ii. 12), *but every man should be ready to confess*. *To every man that asketh you*—Among the heathen some were openly ill-disposed, some were in doubt; and it is to these that believers are commanded to return cour-

teous replies. *Hope*—Which those profess to hold who call themselves *sojourners* upon the earth, and who shun its lusts: see ch. ii. 11; comp. Heb. xi. 13, etc. The *hope* of Christians has often roused others to inquiry. [Add ἀλλὰ, but, before μετὰ, with. Tisch., Alf.] *With*—This depends on *ready to give an answer*. *Meekness* we need, towards ourselves; *fear*, towards others; a *good conscience*, towards God. *Fear*—In other words, *respect*. Men conscious of innocence are more easily provoked by accusations, and find it harder than the guilty do to retain *meekness* and *fear*. Therefore they are here admonished to unite *meekness and fear* with their *good conscience*, and thus to make their victory complete. *Meekness* is specially requisite in our dealings with inferiors; *fear* (or *respect*) in our dealings with superiors.

16. *Having*—This, without any copula, is added to *ready*. [For καταλαλώσω, read καταλαλείσθε, and omit ἑμῶν ὡς κακοποιῶν. Tisch., Alf., etc. Render, that in the matter in which ye are spoken against, they may be ashamed, etc.] *That falsely accuse your good conversation*—A concise expression for: that falsely accuse you because of your good conversation.

17. *Better*—Happier, in numberless ways. *If . . . will . . . be so*—And this will of God, kind in itself, is manifested in the events which befall us. [Lit. if the will of God should will. Luther says: "Go forth in faith and love: if the cross comes, take it up; if not, seek it not." Alf.] *Of God*—For our will is different. Comp. Christ's words to Peter, John xxi. 18.

18. *For*—Anything is *better* which makes us in life and death more like to Christ, whose death brought the *best* issue to him, and the best fruit to us. *Christ*—The Holy of the holy. The expressions *Christ for sins*, a *just man for the unjust*, have a sweet sound. *Once*—Never to suffer more. It is *better* too for us to suffer *once* with Christ than *eternally* without him. *Suffered*—And so suffered as to be slain by his enemies on account of his confession. But this did not hinder his preaching, an office which he discharged before the day of his death, on the day he died, and immediately after. *For sins*—As if he himself had committed them. *Just*—[Lit., a *just man*. Alf. Who has pre-eminently accomplished good for us: ver. 17. V. G.] Why then should we not suffer for righteousness' sake? see ver. 14. [For ἡμᾶς, us, read ὑμᾶς, you. Tisch. (not Alf.)]

That he might bring us—That he himself, in going to the Father, might bring us, who had been alienated, with him to heaven as justified, ver. 22, by the same stages of humiliation and exaltation which he himself passed through. From here to ch. iv. 6, Peter shows the close connection between the path or progress of Christ and that of believers, (a path wherein he himself was following his Lord, according to that Lord's prediction, John xiii. 36), interweaving with his statement reference to the unbelief and punishment of many. *To God*—Whose will it was. The use of the dative, τῷ Θεῷ, in the Greek, is more forcible than that of the accusative with a preposition would have been. *Put to death*—As if he had ceased to exist. Peter shows how a means of access has been provided for us. *In the flesh*—[*In the spirit*—Not *by the spirit*, as Eng. Ver. Beng. is right. *Hut., Alf.*] The *flesh* and *spirit* here do not denote the human and divine nature of Christ: comp. ch. iv. 6; but either of them so far as it is the principle and condition of his life, and the correspondent working, whether among men in righteousness, or with God in glory. See note on Rom. i. 4. The soul in the body is best adapted to the former state; the soul out of the body, or with a glorified and spiritual body, is best adapted to the latter. Comp. 1 Cor. xv. 44. *Quickened*—Contrasted with *put to death*. For the rest, Christ, having life in himself, and being himself the life, never ceased to exist, or recommenced existence in the spirit. But as soon as by death he was liberated from earthly weakness, immediately (as distinguished theologians acknowledge) the power of his indestructible life began to display itself in new and entirely unencumbered ways. The raising of his body from death, and his resurrection from the grave, of necessity followed quickly his quickening and going to preach to the spirits, ver. 21. Christ liveth unto God, Rom. vi. 10; comp. *according to God*, ch. iv. 6. The discourse of our Lord in John vi., which ver. 68, shows us to have been becomingly received by Peter, remained fixed in his heart; and Peter's writing in ch. i. 2, 19; iii. 18, 22; iv. 1, may be compared with that chapter of St. John, and particularly with ver. 51, 53, 62, 63.

18, 19. *In spirit. . . to the spirits*—Concordant expressions.

19. *By which*—Rather, *in which*. With the living, Christ dealt in the flesh; with the spirits, in the spirit. He

himself hath power over the living and the dead. There are wonders in that world which lies beyond our ken. In a passage full of mystery we are not warranted to abandon the strict sense of the words, merely from want of parallel passages. For those to whom any mystery was first revealed believed God's word most fully without any parallel passages. For instance, our Saviour said but once, *this is my body*. The mystery as to the *changing* of those who shall be alive at the last day is only written once. *Went*—To those spirits, see ver. 22. They were not in his grave, he went to them. *Preached*—By this preaching, which followed his quickening, Christ already showed himself to be alive and righteous. No matter how distinctively this preaching was a preaching of grace, the use here by Peter of the word *εὐηγγελίσαστο*, *He preached the Gospel*, would have been inappropriate, inasmuch as the hearers had fallen asleep before the Gospel times; therefore he uses the wider term, *he preached (proclaimed)*. Noah, a *preacher* of righteousness, was despised, 2 Pet. ii. 5; but Christ was a more powerful *preacher*, who, quickened in the spirit, fully refuting the unbelief of the ancients, asserted a righteousness *of his own*, which they had disbelieved. Had Peter been speaking of Noah's preaching, the word *sometime* would either have been altogether omitted, or else joined with *preached*. This preaching, then, was a foretaste of the general judgment, comp. ch. iv. 5, and the Word itself must be taken in its wider sense to signify that to some it was a preaching of the Gospel, tending to impart consolation (Christ's more special office); while to others, and possibly to the greater number, it was a preaching of the law tending to excite fear. For if the judgment itself shall bring joy to some, its proclamation could not have been terrible to all. The author of the *Adumbrations* (attributed to Clemens Alexandrinus, and to Cassiodorus), says, "They did not behold his form, but heard the sound of his voice." Calvin (*Institutes*, Bk. 2, ch. xvi. 9) says, "For the context tends to show that the faithful, who had died before that time, were sharers in the same grace with us; because, in showing that his death affected even the dead, it amplifies the power of his death, since, while on the one hand the souls of the righteous rejoiced in an immediate view of that visitation which they had been anxiously expecting, their utter exclusion from salvation

was, on the other hand, more plainly revealed to the lost. And though Peter does not expressly say so, he must not be understood as classing the righteous and the wicked without difference, but only as wishing to show how each had a perception of Christ's death." *To the spirits*—Peter does not say that all spirits were in that place of custody, for many might have been in a gloomier one; but he implies that Christ preached to all that were there. *In prison*—In a prison the guilty suffer punishment; they are kept in *custody* till they learn the decision of the judge. Analogous to this is the reference, in Gal. iii. 23, to the condition of those living under the Old Testament dispensation. The apostle calls them *spirits*, not *souls*, as in the next verse.

20. *Sometime*—This sometime (which also in ver. 5 is made to signify a long period), and this *long-suffering*, which presently follows, apply to all ages of the Old Testament dispensation down to the death of Christ. It is called *forbearance*, Rom. iii. 26. That *long-suffering* preceded His first and second comings appears from this passage, and 2 Pet. iii. 9. *Were disobedient*—Lit., *had been unbelieving*; had given no credence in their lifetime to the patriarchs who admonished them in the name of God. *Waited*—[For ἀπαξ ἐξεδέχετο, *once waited*, read ἀπ' ἐξεδέχετο, *was waiting*. Tisch., Alf., etc. So Beng.] That is, *continued waiting*, that men might believe. There is greater force still in separating the ἀπὸ from ἐξεδέχετο, *he continued waiting until the end of waiting, till the men died*. *In*—Understand as *it was*. To the mention of God's long-suffering that of one of its most striking instances is subjoined, for these reasons: 1. Never did so many at a time perish as in the deluge. 2. The mention of water enables Peter to pass on to the subject of baptism. 3. The destruction of the world by water is the prelude to its destruction by fire, 2 Pet. iii. 6, 7; and of the last judgment, ch. iv. 5. Nor is it strange that the *sometime* should have a wider signification than the *days of Noah*, since the *days of Noah* formed a much longer period than those in which the ark was a preparing, which latter nevertheless are mentioned directly after the *days of Noah*. Comp. with this the gradually closer marking of time in Mark xiv. 30; Luke iv. 25; Dent. xxxi. 10. How comprehensive was this preaching! *While (the) ark was a preparing*—The article is not prefixed to *ark* in the Greek here, or in Heb. xi. 7. This omission is in conformity with

the opinion of unbelieving spectators. The building of the ark occupied a long period, nor is it likely that many aided Noah in his work. All that time, more especially, the long-suffering of God was waiting. *Wherein*—[Not, as *Bengel, whereinto*]. Those who entered the ark by faith, sought and found safety. *Few*—Therefore it seems probable that when the rain came down, some out of so great a multitude repented: and though they had not believed while God's long-suffering waited, and the ark was a preparing, yet began to believe after the ark was finished, and the punishment sent; and that to these, and such as these, Christ afterwards showed himself as a preacher of grace. Luther, in his 'Homilies' on 1 Peter, published in 1523, assigns little weight to this interpretation; but shortly before his death he leaned much more to it. In a well-known passage of his 'Commentary on Genesis,' ch. vii. 1, with which his exposition of Hosea (published 1545), ch. vi. 2, agrees, he refers the *two days* to the descent into hell, and citing this passage of Peter, says: "Here Peter clearly states that Christ not only appeared to the departed fathers and patriarchs, (some of whom doubtless Christ at his resurrection raised with him to eternal life), but also to some who had disbelieved in the days of Noah, and waited for the long-suffering of God, that is, hoped that God would not deal so severely with all flesh; he preached so as to let them see that their sins were pardoned through the sacrifice of Christ." *Eight*—Leaving out Ham, who was to incur the curse, they were seven, a sacred number. *By*—Lit., *through*; a most appropriate word, signifying a *passage*, apart from any consideration either of the actual peril threatened by the waters, or of the safety afforded by the ark; and with this the following verse agrees.

21. [For $\hat{\omega}$ read δ , and for $\hat{\iota}\mu\hat{\alpha}\hat{\varsigma}$, *us*, read $\hat{\iota}\mu\hat{\alpha}\hat{\varsigma}$, *you*. *Tisch., Alf.* Render, *which, the archetype, is now saving you* (namely) *baptism, etc.*] *Now*—At this time, in other respects an evil one. *Doth... save*—Withdraws us from the ruin of the whole world, and of the Jewish people. This corresponds with *were saved*, ver. 20. Peter shows that, as formerly, some perished by want of faith, and some were saved by faith; so also, under the new dispensation, some (as here) are saved, and others perish: ch. iv. 4-6; but that both classes, though in different ways, experience the power of Christ, which very consideration tends powerfully both to with-

draw the godly from the wicked and to strengthen them in patience. *Not.. of the flesh*—[Bengel translates thus, *Baptism, not of the flesh*]. Peter explains how and how far baptism has so salutary an effect. There were baptisms even among the Jews: but these cleansed the flesh, and nothing more. Even now in baptism the flesh is cleansed, but baptism does not merely consist in such cleansing, nor does baptism save as being a manual act, but as being *the answer of a good conscience*; Eph. ii. 11. *Of the flesh* is placed first for emphasis, and to this the *putting away of filth* is ascribed (not as in Eng. Ver., *the putting away of the filth of the flesh*); and the *conscience* is contrasted with the *flesh*. *Answer*—[Eng. Ver., *answer*, is quite wrong. Render, *the inquiry of a good conscience after God. Alf.*]. To *ask* God, to consult him, to address him confidently, are marks of godliness; not to *ask* him, or to ask idols, are marks of wickedness: see Judges xx. 18, 23, 27; 1 Sam. x. 22, xxiii. 2, 4; Is. xxx. 2; Hos. iv. 14; in all which passages the Sept. use the word ἐπερωτᾶν, the cognate of ἐπερωτήματα, *asking*, in this passage. Therefore it is *the asking* of a good conscience, which saves us; that is, the asking in a good conscience, feeling our sins forgiven and cast aside. Comp. v. 16; Heb. x. 22. This *asking* (right to ask) is conferred in baptism, and is exercised in every act of faith, and prayer, and Christian life; and to this asking God always vouchsafes an answer. Comp. Deut. xxvi. 17, 18, and Is. xix. 21. Sept. *By the resurrection*—Construe with *doth save*, [and refer back to ver. 18, *quickeneth. Hut.*]. Comp. ch. i. 3, 21.

22. *Is gone*—Lit., *having gone*. *And is*—Lit., *is*. The Vulgate, by far the most ancient version reads, *Who is on the right hand of God, having swallowed up death, that we might be made heirs of eternal life*. According to Mill, this is the reading of all the Latin MSS. Peter draws special inferences from Christ's passion, death, quickening, resurrection, ascension into heaven, and judgment of the quick and the dead; but from his session at the right hand of God, either no inference at all is drawn, or that which the reading of the Vulgate supplies. In his death Christ utterly destroyed death: but his session on the right hand of God presupposes the fact of his death once suffered to procure us life; and implies a *state of life* glorious, eternal, and salutary for us. See Acts ii. 28; Rom. vi. 9,

10; Heb. vii. 16, 24, 25; 1 Cor. xv. 54; John xiv. 19. The preterite force in the participle *καταπιῶν*, *having swallowed up*, is to be specially noted. *Angels*—To him the angels of every rank, both good and evil, are made subject, and all men as well.

CHAPTER IV.

1. *Christ*—The Lord of glory. [Omit *ἐπὶ ἡμῶν*, for *us*. *Tisch., Alf.*] *Arm yourselves*—As against enemies. [*The same mind*—Of suffering willingly. *V. G.*, i. e., the same *intent, resolution*, to suffer, as he had. *Hut., Alf.*] *For*—This is the same special subject for thought referred to in Rom. vi. 6-11. *Hath ceased*—Hath obtained a cessation, an immunity.

2. *That he should* (lit., *may*) *live*—For it is construed with *he hath ceased*. The expression, *in the flesh*, ver. 1, is connected with that in ver. 2. *Sin*, ver. 1, displays itself in *the lusts*, and *suffering in the flesh* is a reminder to man that *the rest of his time in the flesh* must come to an end. *Of men*—Of himself and others. *Lusts*—Which are various; but *the will of God* is single and perfect. The same antithesis occurs in 1 John ii. 17. *Live*—The Greek word *βιώσῃ*, *live*, is appropriate. It is not applied to brutes.

3. *May suffice*—A softened expression, for our past times should not have been wasted in sins. At the same time the loathing of sin felt by the repentant is noted. [Omit *ἡμῶν*, *us*, and *τοῦ βίου*, *of our life*. *Tisch., Alf.*] *To have wrought*—That is, *for you to have wrought*, as is presently declared. *When we walked*—Advancing further and further in our madness. In contrast to this see *He went*, ch. iii. 19, 22. [*Gentiles*—*Heathen*, as opposed to *Christians*. *Alf.*] *Excess of wine, revellings, banquettings*—The evil acts mentioned before these are sins of individuals; these latter, sins of whole societies. *Abominable*—In violating God's most sacred right. Rom. i. 23, 24. *Idolatries*—Of various sorts. So *manifold*, in the antithesis to this, ver. 10.

4. *Wherein they think it strange*—On your resolving that you have lived badly long enough. *Ye run not with them*—In troops, eagerly. *The same*—As they run to this day, and as you used to do with them. *Excess*—Lit., *confusion*. This is set forth in ver. 3. *Speaking evil of you*—Reproaching you with pride, eccentricity, secret impiety, etc.

5. *Who shall give account*—Especially of their blasphemies. See Jude ver. 15. *To him*—To Christ. *That is ready*—The apostles, when not professedly treating of the time of Christ's coming, represent that coming as appearing imminent to their expectation and piety. Hence Peter classes the revilers of his day as among the *quick*, as though soon to be judged.

6. *For*—This particle connects the *ready*, ver. 5, and *at hand*, ver. 7. The Judge is ready. For, once the Gospel has been preached, the end alone remains. *To them that are dead*—Peter calls all those *dead*, who were alive through the whole New Testament period, from the time the Gospel began to be preached by the apostles, after the Ascension, with special reference to Christ as Judge, Acts x. 42; and whom that Judge, whose coming is at hand, shall find dead, and shall raise to life, ver. 5. It is preached also to the living; but Peter mentions *the dead*, because the saying, *that they might be judged*, is principally accomplished in death. From which very point it is plain that the preaching he refers to is one previous and not subsequent to that death. When the body is put off in death, the state of the soul for good or evil is undoubtedly fixed. The Gospel is preached to none after death. Christ himself (ch. iii. 20) preached it to those who had lived before his time; it is preached abundantly to the living in the New Testament; and the Lord takes care for those to whom that preaching never came in life. *Was the Gospel preached*—Christ was preached. During their lifetime he caused himself to be proclaimed to them by the Gospel. [But this seems to violate the plain sense of the words, which assert that the Gospel was offered to *the dead*; the spirits in prison, see ch. iii. 19. *Hut., Alf.*, etc.] The Gospel is always being preached in the present day; but Peter speaks in the past tense, from regarding, as we have noticed, the day of judgment to be close at hand. *That*—The end and efficacy of the Gospel is to make men like to Christ in life and death, ch. iii. 18. A way of salvation through Christ is both secured and set forth to all. Those who have believed are safe, and should be imitated rather than reviled by others; those who not only have not believed, but have even reviled, are justly punished. *Might be judged . . . but live*—The receivers of the Gospel imitate Christ's death by their repentance, and by all their

subsequent sufferings, down to their physical death. That death, in respect of their *old man*, is called the judgment, to which judgment, tending to separate evil from good, believers themselves readily assent; nor shall they be subject to the fearful universal judgment, ver. 5, 17, 18; 1 Cor. xi. 32. But they also *live* with Christ; and, as being already quickened with Christ, are said *to live*, not *to be made alive*. Comp. ch. iii. 18 with Eph. ii. 5. As to this *judgment* and *living*, comp. ver. 1, 2, 3. For believers, while still in the flesh, already receive the earnest of these things. *According to men*—For they are exempt from human things. *According to God*—For they live to God. *In the Spirit*—See note on ch. iii. 18.

7. *The end*—Wherein the number of quick and dead shall be complete [in the last judgment. *V. G.*]. *Of all things*—And therefore of the arrogance of the wicked, and of the sufferings of the just. *Therefore*—Here the apostle returns to exhortation, and contrasts with the sins enumerated in ver. 3, the duties set forth in ver. 7-11. For *luxury* and *being sober and watchful* are contraries; so are *lusts* and *love*; so are *excess of wine, banquettings, revellings* and *hospitality*; so are *abominable idolatries* and the legitimate *ministering* of heavenly gifts to the glory of the true God. *Watch*—*Temperance* is an aid to *watchfulness*, as both are aids to *prayer*. The intemperate are sleepy, and the sleepy are slow to pray, as unwilling to take time for that purpose from the labour of ordinary life. *Prayer*—Which is essential at the last.

8. *Have fervent charity*—He takes for granted the existence of this charity, but enjoins that it be *fervent*. [For *καλύψει*, *shall cover*, read *καλύπτει*, *covers*. *Tisch., Alf. So Beng.*] *Charity shall cover*, etc.—See Prov. x. 12, in the Hebrew. The Sept. reads *Charity shall cover all who are not contentious*. Comp. Prov. xvii. 9. He who loves much screens the faults of him he loves, however many they may be; and, as far as possible, conceals them from himself and others, and makes his prayer to God (for his friend). And such love as this the Divine love accompanies with aid and approbation, and rewards the loving man in kind. Matt. vi. 14. This charity is more specially needful from the nearness of the Judge: James v. 9. And blessed are they whom *the end of all things* finds with none but *covered* sins.

9. *One to another*—This refers to persons dwelling in different cities or countries. *Grudging*—Lit., *murmurings*; which are obviated, either by observing an equality of friendly duties, or by not too narrowly measuring their inequality.

10. *The same*—Without striving after any other. *Manifest grace*—Which distributes various gifts, either of preaching or of ministering. See next verse.

11. *As the oracles of God*—Let him speak what God suggests to him, at the moment. *As of the ability*—Vigourously. *In all things*—For of him, and by him, and to him are all things and all men. *To whom*—God. A like expression, applied to Christ, occurs in 2 Pet. iii. 18. *Praise*—For instance, for the wisdom which supplies the oracles. *Dominion*—Lit., *might*; which gives power to the godly. The same description of glory occurs in ch. v. 11.

12. *Beloved, think it not strange*—An affectionate exhortation. Such a taste of God's power as that referred to in the preceding verses forbids us *to be offended as at a strange thing*. That adversities should befall the righteous is strange in one sense, since they are sons of God; but not in another sense, since that is the very thing calculated to purify them. *The fiery trial*—Ch. i. 7. [Render, *which is taking place*, (not as Eng. Ver., *which is to try you*), *in your case* (or, *among you*. *Hut.*) *for a trial to you*. *Alf.*] *Trial*—Lit., *for trial*, and only *for trial*. *Which is*—By the Divine counsel. *You*—Gr. *ὑμῶν*, dative of advantage. *Happened*—By chance.

13. *Rejoice . . . that*—*That* (Gr. *ὅτι*) has more force than *because* (Gr. *ὅτι*) would have had. Through joy with desire we attain to joy with triumph. Compare *that* in John viii. 56. The reward of joyful expectation is what the apostle has in view. *Ye are partakers*—Voluntarily. *Of Christ's sufferings*—Ver. 1. *Inasmuch as*—[*In so far as*. *Hut.*, *Alf.*]. The glory not only reaches, but greatly exceeds the measure of the sufferings. *With exceeding joy*—As being free from all suffering.

14. *If ye be reproached for* (lit., *in*) *the name of Christ*—The Gentiles thought it a reproach to call any one a Christian, ver. 16. *The Spirit of glory and of God*—The same Spirit which was upon Christ: Luke iv. 18. He is here called the Spirit of glory, who overcometh all the reproaches of the world, and the Spirit of God, whose Son

is Jesus Christ. Glory, the abstract, is put for the concrete, as in 2 Pet. i. 17, 3, 4. The definite article is prefixed twice, with the utmost emphasis, as in Rev. xxi. 6; and the *glory* may be interpreted as a Hendiadys for *glory and God*, that is, *the God of glory*; or as an appellation of Christ (comp. ver. 16, *as a Christian*, and notes on ver. 13, and James ii. 1), implying that the Spirit of Christ is identical with the Spirit of God the Father. Believers, in deep-felt joy, experience the same Spirit at one time as the Spirit of glory, at another as the Spirit of God, in senses the difference between which that Spirit itself displays. [Omit all in this ver. after *ἀναπαύεται*, *rests upon you*. Tisch., Alf., etc.] *Upon you*—That Spirit resteth on the righteous even before they suffer reproach, but in that very suffering they receive greater strength and richer consolations from the Spirit. See Num. xi. 25, 26. *He is evil spoken of*—Christ. *He is glorified*—In the midst of the insults ye suffer, ver. 16. Peter writes from experience. Comp. Acts v. 41.

15. *But . . none*—Lit., *for . . not*. The particle *for* implies the reason why the Lord is glorified on the part of those who suffer; for it presupposes in them an unwillingness to suffer in any other way than as Christians, or to commit anything worthy of punishment, contrary to that character. A similar imperative is used, in ch. iii. 3. *As a murderer, as a thief*—Disgraceful epithets. *As a busy-body in other men's matters*—The repetition of the particle *as*, in this place only, makes a wide difference between the busy-body and the malefactor, but also makes a difference between the busy-body and the Christian. Such persons are they who, professing to be impelled by great prudence, fidelity, and detestation of the world's wickedness, thrust themselves into public or private, sacred or secular matters, with which they have no concern. Such men often incur the ill-will of the world, even in greater measure than they deserve (particularly from persons in authority, who are less tolerant of honest advisers and critics than of persons of their own sort), and thus they are more apt to meet with *sufferings*. And this would be still more likely to happen with Gentile magistrates.

16. *Let him not be ashamed*—Though the world be ashamed of shame. *Let him glorify*—Peter might have said, by antithesis, *let him esteem it an honour*; but he shows that the honour must be attributed to God. *Let him glorify God*,

who, while he counts him worthy of the honour of suffering, confers on him a great blessing, as well as an exemption from the future punishment of the wicked. There is a similar antithesis in Ps. lxxix. 12, 13. *On this behalf*—In respect of better sufferings. See next verse.

17. *That judgment must begin*—One continuous judgment extends from the time of the apostle's preaching till the last day. *Begin*—Middle voice, in Gr. *make its commencement*. *At the house of God*—The Church, ch. ii. 5. Here judgment begins, leniently. Jer. xxv. 29; xlix. 12; Ez. ix. 6. *What shall be the end*—The judgment, at first endurable, gradually increases in severity. The righteous, their duty done, behold in safety the miseries of the wicked; the wicked, in persecuting the just, fill up the measure of their own misdeeds, and learn what portion they shall have; but this the righteous know better than they, and are therefore patient.

18. *And if the righteous . . . appear?*—Prov. xi. 31, Sept. Very severe punishments are inflicted on the righteous who occasionally sin, how much severer ones shall the wicked undergo? Nero's persecution of the Christians only preceded by a few years the calamity of the Jews. *The righteous, the ungodly, and the sinner*—*Righteous* as regards one's neighbour, *ungodly* as regards God, *sinner* as regards oneself. So, by supplying contraries, we might read the sentence thus: "If the righteous, the pious, and the holy scarcely be saved, where shall the unrighteous, the ungodly, and the sinner appear?" *Scarcely*—This expression is modified by that in 2 Pet. i. 11, *Ministered abundantly*.

19. *Wherefore let*—Lit., *wherefore let even*. The Gr. *καί, even*, with a participle (as here) is equivalent to *even though* with a verb, ch. iii. 14. The fact of our suffering should not cause us any distrust. *According to the will of God*—For doing God's will; not like malefactors, who suffer according to the will of God, who wills their punishment, ver. 15. The will of God is in Christ. *Commit*—As a trust, not in fear of, but rather as rejoicing in, sufferings, in the conviction that they are sent for good. *Their souls*—Though their bodies seem in danger of perishing. *In well-doing*—To do well and to suffer well should be the only care of those who are called upon to suffer; God himself will take care of all else. Construe with *commit*. Well-doing is always combined with confidence. Ch. iii. 6; 1 John iii.

22. *Unto a faithful Creator*—To whom souls are safely entrusted, who, even at the first, does not inflict sufferings for our hurt. In what sense can the supra-Lapsarians regard the Creator as faithful to all?

CHAPTER V.

1. *Elders*—This word refers to *office*, in ver. 2; and to *age*, in ver. 5. *Who am also an elder*—Lit., *a fellow-elder*. Mutual exhortation is particularly useful among equals and colleagues; with fitness and modesty the chief of the apostles thus describes himself. *And a witness*—Gr. *μάρτυς*, *martyr, witness*. Peter had both witnessed the Lord's sufferings, and was himself undergoing sufferings. [But he means here an *eye-witness*: I who say, *Christ suffered*, etc., say this of what I saw. *Alf.*] *A partaker*—Rev. i. 9. This is an incentive to good shepherds. *Glory*—See ver. 4: 2 Pet. i. 16.

2. *Feed*—By discipline and doctrine. *Not by constraint*—Necessity is laid upon them, 1 Cor. ix. 16, but their willingness hinders their feeling so. This injunction applies both to the undertaking and to the exercise of the (pastoral) office. Those pastors are far from blameless, who, were it practicable, would prefer a different occupation. *Not for filthy lucre*—The receiving of payment is not forbidden, see 1 Cor. ix. 14; but there should be a cheerful readiness free from all greed. [But—The repetition of this word shows that both the motive and the purpose must be faultless. *V. G.*] *Of a ready mind*—So that the feeding of the flock, not the payment for doing so, may be the main object.

3. *As being lords*—Who only command and oppress in a haughty and overbearing spirit. The elders afterwards assumed lordships, whence from the word *Senior, elder*, came the Italian *Signore (Lord, Sir)*. *God's heritage*—[Eng. Ver., *God's heritage*, is incorrect. The word means as usual, the *lot* or *portion* assigned. *Hut., Alf., etc.*]—Lit., *lots*; in the plural; *the flock*, which follows, is singular. The flock is one, under one Chief Shepherd, Christ; its *portions* are many, according to the number of places or overseers. The language verges on *Mimesis* [the imitation of an adversary's expressions]; for the congregation is not the *peculiar portion* (or *lot*) of an *elder*; but one who *domineers* over it, treats it as if it were. *Κλήρος* means first *a lot*; thence

that portion of the Church entrusted to an *elder* to *feed*; thence the duty of the pastoral office; thence pastors in general; and finally the *clergy*. How great is the final change and debasement of the idea! *Ensamples*—The purest obedience is obtained by example. [Such as is seldom seen paid even to the most imperious. *V. G.*] Such mutual intercourse as is here enjoined subdues the desire for lordships.

4. *Shall appear*—Faith is required to serve the Lord, although not yet seen. [*Alf.* renders, *ye shall receive the amaranthine* (everlasting, or unfading) *crown of his glory*.]

5. *Likewise*—Humility is the key-note of the foregoing and following exhortation. [Omit *ὑποτασσόμενοι*, *be subject*. *Tisch., Alf.*] *One to another*—Irrespective of seniority. *Be clothed with*—Gr. *ἐγκομβώσασθε* (lit., *be braced*. *ED.*)—*Κόμβος* means a *knut* or *sleeve-band*, particularly in the dress of a slave. Hesychius assigns to the verb the meanings of *putting on a dress*, of *binding*, and of *wrapping up*. Hence we may take it here to signify, *put on and wrap yourselves up*, so that no violence can strip you of the garment of humility. *God*—See note on James iv. 6.

6. *The mighty hand*—God's hand appoints ranks; breaketh down the proud; exalts the lowly. He who submits himself to ordinances of man for the Lord's sake, ch. ii. 13, submits himself to the Lord. *Comp.* Rom. xiii. 2. *In due time*—At the proper season. Peter often has the day of judgment in view. [But this is more general, *at the fitting time*. *Alf.*]

7. *Casting*—Heartily. [Exemption from anxiety is wonderfully associated with humility. *V. G.*] See Ps. lv. 23, Sept., *Casting your care . . be vigilant*—These two duties are closely connected; see Luke xii. 22, 37; and Peter assigns a reason for each of them. Be not anxious, because *God provides*; be vigilant, because *the devil seeketh*. *Careth*—Gr. *μέλει*; a milder term than *μέριμνα*, *care*, *anxiety* (used above).

8. *Be sober*—[*Bengel* translates this *watch in spirit*; and the following words, *be vigilant, watch in body*; but this distinction is not well founded. Both words refer to the mind; *be sober . . be watchful*. *Alf.* Omit *ὄτι*, *because*. *Tisch. Alf.*] *Your adversary . . he may decour*—He assails the righteous both by violence and under the semblance of justice. See Rev. xii. 10. *Roaring*—With rage. *Seeketh*—With craft. *Whom*—Especially from among the saints;

Job i. 8. *He may devour*—In a spiritual, and also in a physical sense. One of his chief snares is the sadness caused by anxieties, which is injurious to faith.

9. *In the faith*—[*Bengel* would read *by the faith*; but *Hut.*, *Alf.*, etc., support the Eng. Ver.]. *The same afflictions*—Not similar, but identical ones. *The same* governs the word ἀδελφότητι, *brotherhood* [Eng. Ver. *brethren*], in the dative. The apostle's meaning is, "The same things are undergone by you as by your brethren." Comp. Matt. v. 12; 2 Cor. i. 6; Phil. i. 30. [Therefore it is no bad sign if the devil harass you with sufferings. *V. G.*] *Are accomplished*—The measure of sufferings is gradually filled up. *In the world*—In the whole world which lieth in the wicked one, the devil; ver. 8. In contrast to *God's eternal glory*, ver. 10.

10. *Of all grace*—Of grace entire and unmixed, which begins and perfects, which calls and establishes. [It is an act of grace for God to afflict us. *V. G.* *Tisch.* and *Alf.* read ὑμᾶς, *you*, for ἡμᾶς, *us*.] *By*—Lit., *in*. Construe with *who hath called*. *Suffered*—Some sufferings must be undergone; then perfection comes, etc. *A while*—However long that time be, it is little and brief compared with eternal glory. *Make*—Lit., *himself make*, etc. [The word αὐτός, *himself*, is not rendered in Eng. Ver. *Himself*, without any aid of man. *V. G.*] Only watch ye, and resist the foe; God will do the rest. Comp. *I*, Josh. xiii. 6, 1. *Make . . . perfect*—[For καταρτίσαι, *make perfect*, read καταρτίσει, *will perfect*. *Tisch.*, *Alf.* So *Beng.*] So that no defect can remain in you. The Doxology which follows is rather declarative than supplicatory, as some interpret it. Comp. 1 Tim. i. 17; 2 Tim. iv. 18. *Stablish*—Lit., *will stablish*. So that nothing shall shake you. *Strengthen*—Lit., *will strengthen*. So that ye may overcome every opposing force. Language worthy of *Peter* (a rock). He thus confirms his brethren.

11. [Omit ἡ δόξα καὶ, *the glory and*. *Tisch.*, *Alf.*] *Dominion*—The effect of which is described in ver. 10. [Omit τῶν αἰώνων, *and ever*. *Tisch.* (not *Alf.*)]

12. *Silvanus*—*Silvanus* or *Silas*, the companion of Paul, seems to have been sent by Paul to Peter: who takes this opportunity of expressing approval of the doctrine and doings of Paul. Comp. 2 Pet. iii. 16. *As I suppose*—That *Silvanus* was a faithful brother was not revealed to Peter, but, having had but little previous intercourse with him, he supposed the fact according to his notions of prudent charity.

and therefore entrusted this epistle to him. *I have written briefly*—In this very epistle. A concise way of saying, “I have written, and have sent my writing by Silvanus.” Comp. Acts xv. 23. [*Unto you belongs to have written; not to faithful, as Eng. Ver., etc. Alf.*] *Echorting*—For brevity’s sake. *Doctrine* requires fuller treatment than *echortation*. *And testifying*—Lit., *testifying in addition*. The Greek word is a compound one. They had already heard the *testimony* from Paul and Silas: Peter *adds* to this: 1 John ii. 27. *That this is the true grace*—That the *present* grace (2 Pet. i. 12) is the *true* grace formerly promised by the prophets, and that no other is to be expected. *Wherein ye stand*—See note on Rom. v. 2. In true grace our *standing* must be true.

13. *At Babylon*—This was Babylon in Chaldea, which abounded with Jews. The countries are named in ch. i. 1, in their geographical order from Babylon. *Elected together with*—Peter seems here to refer to his wife; comp. ch. iii. 7; for she was a *sister*; see 1 Cor. ix. 5; and with this the mention of *his son Mark* accords. [Most commentators refer this to *the Church in Babylon*, as Eng. Ver. *Alf.* holds with *Bengel*.]

14. *Of charity*—Of holy love. *Peace*—That is, I pray for your salvation: farewell. [Omit Ἰησοῦ, *Jesus*, and ἀμήν, *amen*. *Tisch., Alf.*]

THE
SECOND EPISTLE OF ST. PETER.

CHAPTER I.

1. [The authenticity of this Epistle has been disputed with much plausibility, and is *more widely* questioned among scholars than that of any other in the New Testament. *Neand. De W., Hut.*, and many others, take decided ground against it; but *Ols., Brückner, Alf.*, etc., defend it with ability, and with strong, if not conclusive reasoning. The question was little discussed in *Beng.'s* day.] *Simon Peter*—To his former Epistle he had only prefixed his surname; to this one, however, he prefixes both his names; recalling to mind at the close of his life his condition before his surname was given. The character of this Epistle is in striking accordance with the former one, and with Peter's utterances as recorded in the Acts. See note on ch. ii. 22, iii. 1. Like the other, it consists of three parts, viz. :—

I. THE INSCRIPTION, i. 1, 2.

II. A NEW AWAKENING OF A PURE FEELING; in which,—

1. He exhorts his partners in the faith to increase in divine gifts, and to show all diligence in growing in grace, and in the knowledge of Jesus Christ, 3-11.
2. He adds incitements, drawn :
 - (1) From the firmness of true teachers, 12-21.
 - (2) From the wickedness of false teachers, ii. 1-22.
3. He guards them against scoffers :
 - (1) By refuting their error, iii. 1-9.
 - 2) By describing the last day, with appropriate exhortations, 10-14.

III. THE CONCLUSION : in which

1. He declares his agreement with Paul, 15, 16.
2. He recapitulates the Epistle, 17, 18.

A servant and an apostle—A servant of Jesus, his master : an apostle of the Messiah. *Who have obtained*—They did not provide it for themselves. *Like precious*—Faith has its

preciousness, as laying hold on *precious promises*; ver. 4. The faith of those who saw Jesus Christ (as Peter and the other apostles), and that of those who believed without seeing him, are equally precious, as flowing from Jesus Christ; they lay hold on the same justification and salvation; 1 John i. 3; 1 Peter i. 8. *With us*—The apostles, ver. 18. [Or rather, the Jewish Christians; with whom the *Gentiles* are also admitted. *Hut., Alf.*] *Through the righteousness of God*—This gives a reason for the faith being *equally precious*. This *righteousness of God* precedes *faith*; for the *faith* depends on the *righteousness*. Comp. note on Rom. i. 17, iii. 26. The title of Saviour is appropriately added.

2. *Through the knowledge of God and of Jesus our Lord*—[*Bengel* omits the words: *God and of Jesus.*] This short and simple reading seems to have been the original one in the Vulgate, as, a little previously, of the apostle himself. For the Epistle takes *the knowledge of God* for granted, ver. 3; but lays particular stress upon *the knowledge of our Lord*, namely, of *Jesus Christ*, in ver. 8, ch. ii. 20, and ch. iii. 18, where the conclusion corresponds with the beginning here.

3. *According as . . . unto us . . . all things*—The animation of this opening, beginning with the exhortation itself in ver. 5, *add*, etc., is remarkable. For this is its object: see ver. 13, ch. iii. 1. The word *as* is explanatory; 2 Cor. v. 20. Comp. carefully the parable of the ten virgins, Matt. xxv. The flame is what is imparted to us by and from God, without any effort of ours; the oil is what man by his own zeal and faithfulness should contribute to the support and extension of the flame. The matter is expressed in this passage of Peter without any parable. The 3rd and 4th verses tell us what the flame is, the 5th, 6th, and following ones, what man should contribute to it, supposing him to have the grace of God. *His Divine power*—God's; from whom all power of life and godliness proceeds. *All things*—This is connected with the *all* in ver. 5. *That pertain unto life and godliness*—So it is not by *godliness* alone that we obtain life. The Divine *glory* confers *life* (comp. Rom. vi. 4); the Divine *power* confers *godliness*. *Corruption* is contrasted with the one, *lust* with the other; ver. 4. *Of him that hath called us*—To this refer the *calling* in ver. 10. The *calling* and the *knowledge* are correlative terms; the *knowledge* of God is signified, to which he *calls* us. [For $\delta\iota\alpha\ \delta\acute{o}\xi\eta\varsigma\ \kappa\alpha\iota\ \acute{\alpha}\rho\epsilon\tau\eta\varsigma$,

by *glory and virtue* (which Eng. Ver. wrongly renders *to glory*, etc.), read ἰδίᾳ δόξῃ καὶ ἀρετῇ, *by his own glory and virtue*. Tisch., Alf., etc. So Beng.] *Glory and virtue*—This explains what his *Divine power* is; as God's *natural* attributes refer to his *glory*, so do his moral ones to his *power*; and the two are intimately connected.

4. *Whereby*—By his *glory and virtue*. The *glory* makes the promises *exceeding great*; the *virtue* makes them *precious*. *Unto us . . . that ye might be*—This is a gradual approach to exhortation; and the change from the first to the second person is supported by the expression *like precious*, in ver. 1. *Are given . . . promises*—The promise itself is a *gift*, as well as the things promised which follow. Peter, both in speaking, as in the Acts, and in writing, as in his Epistles, uses the plural of substantives for additional solemnity. *That by these*—The *glory and virtue*. [No, but by *these promises*. Hut., Alf.] Actual communion with God was promised; wherefore Peter might have said *because by these*; but he uses the word *that* even more forcibly. For the promise is given in order *that*, attracted thereby, we may obtain the *exceeding great and precious thing* promised. *Partakers of the Divine nature*—The *Divine nature* is, in other words, God himself. So, the *Divine power*, ver. 3; the *excellent glory*, ver. 17; his *holiness*, Heb. xii. 10; are all used to signify God himself. So, *nature of man*, James iii. 7, is translated in Eng. Ver. *mankind*. As *having escaped* is contrasted with *partakers*, so *corruption through lust* is contrasted with *Divine nature*. Further, *glory and corruption*, *virtue and lust*, are contraries; and therefore the expression, *Divine nature*, comprises both *glory and virtue*, and is called the *Divine power*, as being the source of all good; and the *Divine nature*, as admitting us into itself. There is, however, a gradation; the two things, namely, the reception of the *Divine power*, and the partaking of the *Divine nature* (that is, *sanctification*), differing in the sense that a part does from the whole. *Having escaped*—Lit., *having escaped away*; with haste and speed. This escape is mentioned here not so much as a duty towards, but as a blessing from, God, which accompanies our communion with him. Comp. ch. ii. 18, 20.

5. [Eng. Ver., *besides this*, is wrong; Gr. αὐτὸ τοῦτο, *this very thing*, means *on this very account*. Hut., Alf.] *This*—The conformity of the godly man's character to the *Divine gifts* he receives is well expressed here. *This very thing* has a sort

of adverbial sense, equivalent to *according to this very thing*. *Giving*—Lit., *edging in, introducing*; Gr. *παρεισενέγκαντες*. The compound word implies modesty. God works; we give diligence. *Diligence*—This is a comprehensive term (see note on 2 Cor. vii. 11), and in this passage refers to *virtue, knowledge, etc.*, which follows; wherefore the *give diligence*, in ver. 10, refers to this exhortation, as well as to the *endeavour* mentioned in ver. 15, and to the *diligence* mentioned in ch. iii. 14. *Add*—[Not as Eng. Ver., *add*, but *furnish forth, in exercising the former, the latter also. Alf.*]. With this the expression *shall be ministered*, ver. 11, corresponds. Our diligence results from God's gifts; entrance into his kingdom results from our diligence. *To your faith*—Lit., *in your faith*. In ver. 3, this is called *knowledge*, whereby grace and truth are recognised; and God furnishes us with this just as he does with life. *Faith is the gift of God*; Eph. ii. 8; therefore it is not faith which we are ordered to furnish in addition, but those seven fruits enumerated, the list of which is headed by *faith* and closed by *love*. *Virtue*—Whereby you may imitate the *virtue* of God, ver. 3, and perform with energy all the duties of spiritual life. Each new step we take prepares and simplifies the next, and each one we complete tempers and perfects its predecessor. This is, however, rather the order of *nature* than of *time*. *Virtue* properly signifies an active tone and vigour of mind; 1 Pet. i. 13. *Faith* begets this; see 2 Cor. iv. 13th and beginning of 16th ver. (Whence proceeds *knowledge* or *moderation*; comp. note on Rom. xv. 14). *Virtue* makes us active, watchful, circumspect, quick to discern what things we should do for God's, our own, or others' sakes, and where, and how, and when to do them; see 1 Cor. xvi. 18. Next is *temperance*, springing from *knowledge*, which discriminates bad from good, and teaches us to flee from evil. From *temperance* proceeds *patience*; for as *intemperance* weakens the mind, so temperance banishes effeminacy and gives vigour. From *patience* proceeds *godliness* (piety), which sanctifies the natural affection towards parents, and even towards our Creator. *Patience* removes all hindrances to godliness. From *godliness* proceeds *kindness* (lit., *brotherly love*); he whose natural affections are sanctified advances to a purely spiritual love. The list is closed by *charity*, general love; Col. iii. 14. He who feels as he ought towards his brethren

extends his regard to strangers, and even to enemies. Thus it appears how each step gained in this scale of graces produces and facilitates the next; and by retracing it backwards we may also observe how each succeeding step attempers and supplements its predecessor: He who has *charity* will exercise *brotherly kindness* without partiality; he who has *brotherly kindness* will feel the absolute necessity of *godliness*; he who has *godliness* will mingle no stoicism with his *patience*; he who has *patience* finds *temperance* an easy matter; he who has *temperance* is able to deliberate calmly, and arrive at *knowledge*; and this *knowledge* guards his *virtue* from being swept away by any sudden assault. The contraries of these things, in the case of the wicked, are similarly connected; *unbelief* begets *vice*, etc. *Knowledge*—Moderation; see note on 1 Pet. iii. 7.

6. *Temperance*—Which avoids evil desires; therefore abstain. *Patience*—Which bears with adversaries and adversities; therefore be patient. *Godliness*—Whereby the faithful make God their supreme object. Godliness may consist in piety, if a sanctified piety, towards kindred, parents, brethren, etc. Comp. 1 Tim. v. 4.

7. *Brotherly kindness*—Towards the saints who are your brethren in the Lord. *Charity*—Which springs from *brotherly kindness*. 1 Pet. i. 22.

8. *These things*—*Virtue, temperance*, etc. There is a condition involved; *only* if you possess these things, you have true *knowledge*. Comp. *for*, ver. 9. *Be in you*—Truly. The same phrase occurs, Acts iii. 6. To this refer *not barren. And abound*—Plenteously. Such abounding quickly follows truth. To this, *nor unfruitful* refers; that is, you shall have that good and plenteous fruit which the *knowledge* of Jesus Christ gives; ver. 3. *They make*—In the present time. *In*—Gr. εἰς [here rather *towards. Alf.*]. Comp. εἰς, at, Rom. iv. 20. *Knowledge*—*Recognition* [*perfect knowledge, Alf.*], combined with *cleansing from sins*.

9. *But*—Lit., *for*. Because. *Is blind*—The degrees of relapse are depicted by a felicitous inversion of style. Such a person, 1, Forgets the cleansing of his *old sins*; 2, He loses sight of *present* privileges, ver. 12; 3, He is altogether blind to *future* ones, ver. 11. The inversion consists in considering the future, present, and past, in preference to the past, present, and future. *Cannot see afar off*—Hesychius makes the Greek word thus translated signify *suffering from*

ophthalmia. Hath forgotten—Lit., *received forgetfulness*. A most fitting expression, implying a *voluntary* change; comp. note on Rom. v. 19. He who keeps in mind how many the old sins are from which he has been cleansed, finds abstinence (from sin) more easy.

10. *The rather*—They who already *give diligence* should, nevertheless, give still more. *Brethren*—The impressiveness of this passage appears from the fact of its being the only one in either Epistle where Peter has made use of this title. *Your calling and election sure*—That is, *to assure yourselves of your calling and election*. For this *confirmation* belongs to those who otherwise might *fall*. Our *calling*, humanly speaking, precedes our *election*. *Sure*—This assurance results from virtue, knowledge, temperance, etc.; for which reason *if ye do these things* immediately follows.

11. *Abundantly*—So that at any time, not as if escaping from shipwreck or from fire, but in a sort of triumph, you may enter in with an unstumbling step, and take delight in things past, present, and to come. Here Peter does not say *scarcely*, as in his first Epistle, ch. iv. 18. This *abundantly* corresponds with *abound*, in ver. 8.

12. *Wherefore*—He speaks in anticipation of his own immediate departure hence, and entrance into the kingdom, ver. 15, 11. *I will not be negligent*—[For οὐκ ἀμελήσω, *I will not be negligent*, read μελλήσω, *I will take care*. Tisch., Alf., etc. So Beng.]. Peter says in fact; *I shall regard you as to be always admonished*; I will never calculate how much I may have already admonished you, but always consider such admonition as my duty. The present tense of the verb μέλλω has a future meaning, therefore the future form has a cumulative force; *I shall be about to admonish*. Hesychius explains it by the word σπουδάσω, *I shall eagerly strive*; which synonym actually follows in ver. 15, where the *eagerness* of the apostle may be observed to extend by this epistle to the time after his decease; whence we see the fitness of his reference to μνήμη, *remembrance*. *Always*—He indicates his reason for writing another epistle so soon after the first. Peter considered the necessity of admonition to grow in proportion as the corruption of evil men increased, ch. ii. 2. *Know*—The truth (not *them*, as Eng. Ver.). *Established*—*To stir up*, ver. 13, is a kindred expression. He both desires them to be firm and thoroughly upright. *Present truth*—Truth is present, as in

the New Testament; see note on 1 Pet. v. 12. [But it is as in Col. i. 16, the truth of the *Gospel* (known and professed) among you. *Alf.*]

13. *Tabernacle*—The immortality of the soul, the briefness of its abode in a mortal body, and the ease of departure in the faith, are here implied.

14. *Shortly I must put off*, etc.—Lit., *the putting off of my tabernacle is sudden*—Present tense. Persons dying of a lingering illness are yet able to instruct others; but the cross was not to permit this to Peter; therefore he does all in his power beforehand. *The putting off*—Violent and yet desired. So *decease* (lit., *departure*), ver. 15. *Hath shewed*—He had shewn it, John xxi. 18, 19, in the words *when thou shalt be old*, etc.; and old age was now coming upon Peter; besides, he may have had some subsequent indication.

15. *I will endeavour*—On this depends *that ye may be able. That ye may be able*—This epistle, left them by Peter, was calculated to make them able to keep these things in remembrance.

16. *For*—He shows that the subject of his writing was one worthy to occupy him even so near his death: alleging the testimony of the apostles and the declarations of the prophets. *Followed*—Lit., *followed in error. Cunningly devised*—See *feigned*, ch. ii. 3, Gr. ἐξακολουθήσαντες. There is no error in this matter. *Fables*—Such as the Gentiles believed of their gods. *The power and coming*—Lit., *the power and presence*, that is, the most present majesty. [This is unnecessary and injures the force. *Hut., Alf.*] *Power* is opposed to *fables*; comp. 1 Cor. iv. 20, where it is opposed to *word*. The transfiguration on the mount is a type of the revelation of glory in the last day; and the whole testimony of the apostles refers to that revelation; Acts x. 42. *Eye-witnesses*—Admitted to his profoundest secrets, as for instance on the mount. *His*—This word (Gr. ἐκεῖνος) implies something distant, admirable, and great. *Majesty*—As the names of *the Father*, and *the Son* are correlative, so are the expressions, *excellent glory* and *majesty*. In the text *excellent glory* is ascribed to the Father, *majesty* to the Son.

17. *He received*—By the testimony of his Father. *Honour and glory*—Divine. The word *glory* is presently repeated. *When there came . . . a voice*—This is repeated very

impressively in the following verse. *To him*—Alone. [*By*, uttered by *the Sublime Glory*, i. e., God himself. *Hut., Alf., etc.* Not *from*, as Eng. Ver.] *The excellent glory*—That is, God himself.

18. *From heaven*—From God. *We*—John was still alive. *Holy*—The mountain was holy from that very circumstance, at least for the time.

19. *We have . . . more sure word*—[Render, *and we have more sure the prophetic word*, i. e., more sure than that mere voice. *Alf.*] He does not say more *clear*, but more *sure*. Therefore we have no need to discuss here the comparative clearness of prophecy before and after its fulfilment. But unquestionably the language of prophecy becomes more sure from the fact of its fulfilment. Rom. xv. 8. For the same reason the word of a prophet, either in itself, or in its reference to those to whom Peter was writing, was not more sure than the word of an apostle, ver. 12, 16. [Nor is prophetic language placed above the sight and hearing of the apostles. For under the New Testament dispensation the day is shining; and what the apostles in the mount beheld and heard, so far from yielding in brightness to the light (lit., *lamp*) of prophecy, was a splendid beam of the day itself. *V. G.*] The word of prophecy was always *sure* in itself; but it became *more sure*, not perhaps to the apostles, but to their hearers (in whose name Peter says *we have*, rather than *ye have*), to whom the apostles proved its fulfilment in Christ Jesus while pointing to its future entire fulfilment. The dawning of the day makes you *sure* of having seen rightly what you had beheld indistinctly by the light of the lamp; see note on *is*, ver. 20. *Of prophecy*—The collective utterances of Moses, Isaiah, and all the prophets, form one altogether consistent *word of prophecy*. For it is not to the sayings of individual prophets that Peter here refers, but to their whole collective testimony, as now disclosed; comp. Acts x. 43. Moses, moreover, had been with them in the mount. *Ye do well*—Peter does not attribute slowness of heart to those who place more confidence in the word of prophecy than in himself and the other apostles; for every one ought to praise that prop of faith which affords him most support; but he invites them to advance further. *Take heed, as*—The light of day does not remove, but overpowers, that which a lamp affords. By the greater light the inferiority of the less is perceived,

and the light of the less augmented; by the less, the superiority of the greater is made manifest. [A grateful remembrance of prophecy is inculcated; comp. ch. iii. 2. *V. G.*] *Light*—Better *lamp*; which is used at night. [But the light of prophecy is still useful, even to those who walk in the day. *V. G.*] *Shining*—(present, not imperfect tense, as *Bengel* would interpret). *Dark*—Where there is neither oil nor light. *Place*—Like the human heart. *Util*—The use of Scripture, especially for the conviction of others, is not entirely done away with even in the enlightened, as Peter's example proves (comp. *until*, Matt. i. 25). But what was matter of promise by the prophets is matter of possession to the enlightened; wherefore John, for instance, in his first Epistle, though writing, and constantly reminding us that he is writing to the enlightened, never appeals to prophetic statements, and only alleges apostolic testimony; for the darkness was past and the true light was shining; 1 John ii. 8. And thus appeals to prophecy are found to be much more frequent in the earlier than the later writings of the New Testament. *The day*—The full light of the New Testament. The light of the Old Testament differs from that of the New, as lamp-light does from day-light; see 1 John ii. 8. *Dawn*—Dispelling the darkness. *The day-star*—Jesus Christ; Rev. xxii. 16.

20. *Knowing this*—Which is why *ye do well* to take heed to prophecy. *First*—Before I say it. So ch. iii. 3. In these epistles Peter rather *reminds* than *instructs*. [Rather, *first of all*, as 1 Tim. ii. 1. *Hut.*] *Prophecy*—In the body of Scripture. *No prophecy is*—Lit., *prophecy does not become*. Whatever the prophets have set forth as true, remains true to this day. A lamp is not the day, and yet it dispels darkness. *Of . . . private interpretation*—As the *sight* of the apostles is contrasted with *cunningly devised fables*, so the inspiration of the prophets is contrasted with *private interpretation*. Therefore that whereby the prophets revealed to men things previously secret, is called *interpretation*. Prophecy is *neither* human in its origin, *nor* does it ever so swerve from its proper purpose as to begin to be a word of *private*, that is, of merely human interpretation, but is altogether a matter of heavenly revelation, and not only recognised as such, but even made *more sure* by the events which fulfil it.

21. *Came not*—Lit., *was not brought*. So ver. 17 and 18. *In old time*—Lit., *at any time*; whether nearer or more remote; hence *prophecy* is used indefinitely (not with the article prefixed, as Eng. Ver.). *By the will*—The desire; see Jer. xxiii. 26, Sept. Man often feigns his desires in fables, or obscures them in error. Comp. *willingly*, ch. iii. 5. *Of man*—Alone. The definition, *holy men of God*, is contrasted with this. *But . . . by*—Comp. John xi. 51. [For οἱ ἅγιοι Θεοῦ, *holy of God*, read ἀπὸ Θεοῦ, *from God*. Tisch., Alf. Render, *But men spoke from God, borne by the Holy Spirit*. Alf.] *Holy*—As having the Holy Spirit. *Spake*—This includes also the *writing* of the *Scriptures*. The past tense, *spake*, proves Peter to have been speaking of the Old Testament prophets; comp. notes on ch. ii. 1, and iii. 2. *Moved*—Lit., *carried*. This refers to *was brought* (Eng. Ver., *came*). This antithesis is most beautiful. They did not bring, they were brought; they were passive, not active; that which *is brought* moves and furthers nothing by its own labour. Comp. on the prophets, Ps. xlv. 2; Jer. xxxvi. 18. The word *spake* also indicates the facility of the prophet's utterance.

CHAPTER II.

1. *There were false prophets*—In contrast to the true Old Testament prophets referred to in ch. i. 19. *Also*—Even. *Among the people*—Of Israel. He is addressing Israelites. He specifies one of these false prophets in ver. 15. *There shall be*—And had even then begun to be. This was a repetition of a prophecy previously given; see ch. iii. 2; Jude 14. *False teachers*—In contrast to the true New Testament teachers. *Shall privily bring in*—Gr. παρεσιάζουσιν; the *παρὰ* prefixed implies bringing in *besides* the saving doctrine of Christ. *Damnable*—Not only injurious, but destructive. *Even*—The expression *swift*, prefixed to the reiterated word *destruction*, is appropriately used. *Denying*—[A striking expression for *Peter* to use. Alf.]. Denying in doctrine and in doings; Jude, ver. 4. They deny his having truly come in the flesh, and thus do away with the whole mystery of redemption; 1 John iv. 2, 3. *The Lord*—Whom the true doctrine testifies to be the Lord. *That bought them*—Whom they should have confessed, even unto death: ch. i. 16. *Bringing*—Man *brings* it upon him-

self; God *brings* it, to punish him, see ver. 5. *Swift*—For the Lord cometh quickly.

2. *Many*—Alas! [For ἀπολείαις, *destructions* (*pernicious ways*), read ἀσελγείαις, *licentiousnesses*. Tisch., Alf. So Beng.] *Licentiousnesses*—[Eng. Ver., *pernicious ways*]. Luxury is the bait which leads many to such following: Jude 4. Perdition at last seizes on such following. Luxury, not perdition, so meets the eye as to lead men into blaspheming the way of truth; and this is the crime whereby the punishment mentioned in ver. 6 is incurred. *By reason of whom*—This refers to *their*. *The way*—Ver. 15, 21; Gen. xxiv. 48, אמת, in the way of truth. *Shall be evil spoken of*—By those who are without, unable to distinguish between true and false Christians.

3. *Covetousness*—Ver. 14. *Feigned*—As dealers do. *Make merchandise of you*—The sense is, they shall deceive, they shall receive money. It tends to console and fortify the righteous that punishment is fully described before the mention of evil works. *Of a long time*—As it were *from of old*, from the fall of the angels. *Lingereth not*—i.e., is in full vigour. It is one and the same judgment upon all sinners, which is revolved without intermission in the mind of the Judge until it break forth; and in (the case of) those who are mentioned in the Scripture as having been punished, is shown what (punishment) awaits others; although sinners themselves slumber, thinking that judgment lingers. *Their destruction*—[Eng. Ver. *damnation*]. To which they will be sentenced. So also *judgment and destruction* are mentioned in connexion, ch. iii. 7. *Slumbereth not*—The same word occurs, Matt. xxv. 5, note. Compare *knoweth*, ver. 9.

4. *If*—The conclusion is in ver. 9. *Angels*—Most noble creatures, Rom. viii. 38, note. *Spared not*—So also ver. 5. A severe punishment is implied against those who, you might have supposed, would have been spared. *Chains*—Twisted (bonds) of twigs, hemp, hair, etc. Thus δεσμοῖς, *chains*, Jude 6. *Of darkness*—Darkness itself keeps them bound and acts as a chain. Wisdom xvii. 17, LXX. *They were bound with a chain of darkness*. *Cast them down to hell*—Gr. ταρταρώσας. The verb ταρταρώω neither occurs elsewhere in the Old Testament, nor in the Septuagint. Therefore its signification must be sought elsewhere, from Homer, Hesiod, Plato; according to whom Tartarus is the lowest

place in nature, most horrible from darkness and cold. Whence Hesychius (says) "Tartarus, the lowest place beneath the earth, etc." But slaves of Tartarus may also dwell, for example, on earth; Luke viii. 31; Eph. ii. 2; Rev. ix. 11, 14, xii. 9, etc., as one taken captive in war may walk about outside the place of his captivity. Therefore the angels who have sinned are given to Tartarus (are cast down to hell) step by step. *Delivered*—As a judge delivers a prisoner to the officers. *To be reserved unto judgment*—The judgment of the great day, Jude 6.

5. *Old*—Before the flood. *Noah the eighth person*—Noah with his family were eight (in number). Raphaelius shows this use of numerals (to have been prevalent) among the Greeks. Comp. 1 Pet. iii. 20. To (with) eight souls the universe, the densely populous world of the ungodly, is opposed (contrasted). *A preacher of righteousness*—Not only was he himself righteous, but he had also preached righteousness to the world. *Flood*—Therefore although the righteous shall be saved, yet the ungodly cannot hope to be saved with them.

6. *Cities*—Therefore there were like sins also in the neighbourhood of Sodom, Gomorrha, etc. *Condemned them with an overthrow*—The Sept. use the words *καταστρέφειν*, to overthrow, and *καταστροφή*, an overthrow, Gen. xix. 25, 29. *Making*—An indestructible memorial of God and of the Divine judgment.

7. *Just*—See Gen. xix. 1, 7. *Filthy*—Gen. xix. 5. *Of the wicked*—Who sinned against nature.

8. *That righteous man . . . vexed his righteous soul*—This well notes the reflex action of sorrow. Lot vexed himself; and the Sodomites were to blame for his vexation. *Unlawful deeds*—And words.

9. *Knoweth*—And remembereth. Even when men know of no aid. This is proved by the examples cited. As to God's will (to deliver) there is no question. *To deliver*—Other examples exist in Jer. xxxix. 18, xlv. 5. *The godly*—Such as Noah and Lot, who were godly and just men. *Unjust*—The ungodly and unjust; such as those just mentioned. *To be punished*—A future event, but, from its imminence and certainty, expressed in the present tense. [But it is rather, *under punishment*, present. *Alf.*]

10. *Chiefly*—Such will receive the greatest punishment. *After*—*Walking after the flesh* is a general term, doing so *in*

the lust of uncleanness is a special one. And—There is here a distinction made between impurity and blasphemy. The latter subject is at once discussed, *presumptuous are they*, etc., the former in ver. 13, *that count it pleasure*, etc. Each discussion has its own nominative and finite verb. This distinction is still kept in view, ver. 18; *They speak great swelling words of vanity, they allure through the lusts of the flesh.* *Despise government*—He uses the word government in his proposition, and *dignities* in his discussion of it, expounding the one word by the other. In both places he seems, by a fine use of the abstract for the concrete, to signify the fallen angels: for that *railing accusation*, which he here declares should not be brought by angels against *dignities*, Jude (ver. 9) in language more definite, but to the same purpose, states not to have been brought by the archangel against *the devil*. The *government* seems to refer to *the prince of fallen spirits*, the *dignities* to *the other fallen spirits*. At all events Jude (ver. 8) distinguishes the singular and plural number, *despise dominion and speak evil of dignities*. Each apostle shows that he is speaking of created beings, whom the wicked *do not know*. Angels, though fallen, still, as creatures of God, have a certain goodness, and in the excellence of that nature which they received from God, retain an indelible stamp of majesty; (comp. Luke x. 18, 19; Matt. xii. 26, 29; John xiv. 30; 2 Cor. iv. 4,) which we should respect, not for their sakes, but for God's. (Comp. note on James iii. 9. For the punishment of the angels is the most august mystery of the Divine judgment; into which, of his own motion, neither man nor angel—not to say the wicked—should intrude. See Sir. xxi. 27. And yet somehow this was the thing which the persons spoken of by Peter and Jude endeavoured to do, turning everything into confusion, ver. 12; Jude 10, 19. Observe from hence the majesty of the saints, who shall have power to judge angels; 1 Cor. vi. 3. *Presumptuous*—Though Michael *did not presume*; Jude, ver. 9. The verb, *are not afraid*, soon follows its nominative case, *they presumptuous*. [But Eng. Ver. is correct.] *Are not afraid*—Although puny in strength and power. *To speak evil*—Their first crime is *evil-speaking*, whereof the root *presumption*, *pride*, is first mentioned; their second *uncleanness*, ver. 14, the root whereof, *luxury*, is also previously mentioned, ver. 13.

11. *Whereas*—Lit., *where*. [An example of the *dignities*

Render, *Where angels being greater (than they) in strength and might, bring not*, etc. *Alf.*] Used for *when*, a particle adapted to reproof; 1 Cor. iii. 3. *Angels*—And therefore the arch-angel. What Peter here had in view, whether known at the time to his readers, or not intended to be so soon revealed to them, was expressed by Jude at a later period. This epistle and that of Jude are strikingly parallel. *Power*—Right is defended by might, as is most fitting. Men are weak in both: angels excel them; but God is best and greatest of all. *Are greater*—An impressive pleasantry: greater than puny men. *Bring not against them*—Against dignities; see Jude, ver. 9. *Railing*—Even truth, if unbecomingly asserted, may become railing. Judgment belongs to God, not to the angels. *Before the Lord*—[Omit *παρὰ Κυρίου*, before the Lord. *Tisch.*, (not *Alf.*)]. They refrain from judging, out of reverence for the Judge's presence.

12. *Brute*—Lit., *unreasoning*. Widely different from angels, Ps. xlix. 21. *Natural beasts, born*—Or *born natural animals*; ignoble in their very origin, and, from the first, acting according to nature, Jude, ver. 10; obeying the natural guidance of *sense*, as to food, etc., and discerning nothing higher, nothing supernatural, nothing spiritual; therefore the mention follows of *the things that they understand not*. *To be taken and destroyed*—Contrasted with men who should have endeavoured after heavenly liberty and glory. *Speak evil*—Our language should be carefully guarded. *Shall utterly perish in their own corruption*—[For *καταφθαρίσονται*, shall utterly perish, read *καὶ φθαρίσονται*, shall even perish. *Tisch.*, *Alf.*]. The destruction which unrighteousness causes, receives *utterly miserable destruction* as its due reward. Speaking on another subject, the word *καταφθαρίση*, thou shalt waste away in corruption, occurs in Ex. xviii. 18, Sept.

13. *Shall receive*—By their own desire. [Render (with a full stop after *righteousness*), Imagining a pleasure delicate *living for a day, spots and blemishes, luxuriating in their deceits* (means of luxury obtained by deceit), while they, etc. *Alf.*, *Hut.*] *Count*—A like phrase occurs in ch. iii. 15. *Pleasure*—The highest pleasure after which men should strive [and which includes all others. *V. G.*]. *In the day time*—Lit., *in the day*; in the day of your feasts of charity, whenever they take place, and regardless of what may be on the morrow. *Spots..and blemishes*—They are *spots* in them-

selves; *blemishes*, as inciting others to rail against the Church itself. As *spots* most mar the brightest things, so they disfigure your feasts of charity. *Sporting themselves*—Delighting in self-indulgence and derision of others. *Deceivings*—Jude, ver. 12, says ἀγάπαις, *feasts of charity*; Peter, making an important change in the letters, says ἀπάταις, *deceivings*. An anonymous Greek commentator, praised by Mill, says: “It is not for (brotherly) love, and to share your salt, that they join with you in the feasts, but to find suitable opportunities to *deceive* your wives.” At all events, Peter’s allusion to the love-feasts is clear from the fact that both he and Jude use the words *feasting with you*, the one adding *sporting themselves*, the other, *feeding themselves*. *While they feast with you*—Gr. συννεωχούμενοι. The word whence this is derived, ἐνώχια, means a splendid, and for the most part, a sacred feast.

14. *Of adultery*—Lit., *of an adulteress*. An adulteress, that is, alluring lust, has taken their eyes captive. To this the words *from sin*, are parallel. *Beguiling*—With those eyes, to carnal sin. *Heart*—The *heart* is mentioned as well as the *eyes*. Ezek. vi. 9. *Cursed children*—[Not as Eng. Ver. *cursed children*, but *children of a curse*, i. e., devoted to the curse. *Alf.*, etc.]. *Not of blessing*, in Christ, 1 Pet. iii. 9. *Curse* specially falls upon *covetousness*. See the verses following.

15. *Following the way of Balaam*—See note on Jude, ver. 8, from. Is. lvi. *Bosor*—Synonymous with *Beor*.

16. *The dumb ass . . . the prophet*—A striking contrast. So great was Balaam’s madness that an ass had to speak, lest it should escape reproof. *Dumb*—Without a human voice.

17. *These are*—The character of false teachers has been described, from ver. 10 to ver. 16; now their method of dealing with disciples is referred to. *Wells*—Wells and clouds both promise water; even so they speak great swelling words, as if they were luminaries of the Church. Comp. ver. 10, 19. But these *wells* and *clouds* yield nothing; these *great swelling words* are words of vanity. [For νεφέλαι, *clouds*, read ὀμίχλαι, *mists*. *Tisch.*, *Alf.* So *Beng.* in *Test.* and *V. G.*] *To whom*—To the persons, not to wells and clouds. Comp. note on *wandering stars*, Jude 13. *Mist of darkness*—This mist is literally the chill shudder that accompanies darkness. Comp. note on Heb. xii. 18. *Is reserved*—Most

especially because of the number of souls they destroy. See next verse. [Omit *εἰς αἰῶνα*, for ever. *Tisch., Alf.*]

18. *Those that were clean escaped from them who live in error*—[For *ὄντως*, quite, (Eng. Ver., *clean*), read *ὀλίγως*, scarcely. *Tisch., Alf.* So *Beng.*, but rendering *ὀλίγως*, a little time, also for *ἀποφυγόντας*, were escaped, read *ἀποφεύγοντας*, are escaping. *Tisch., Alf.* So *Beng.*]. There is not an apposition in the words *those, them*; *them* is governed by *from*, as show from what they have escaped; and *those that live in error*, mean either the same or other false teachers. Here (in the Gr.) we have an accusative governing an accusative, as in Luke xviii. 9; but the addition to the verb of *ὀλίγως*, for a short time, greatly increases the force. As soon as some have escaped from those that live in error, the unhappy men are ensnared by them afresh. Such rushing to ruin is indicated in ver. 21, 22, as the reason why a fool remains a fool, Prov. xxvi. 11, a dog a dog, a sow a sow.

19. *Liberty*—From fear of the devil and loathing of the flesh. *Of the same is he brought in bondage*—1 Sam. xvii. 9.

20. *After they have escaped*—This is said of those who are enticed, as in ver. 18. And these are involved in the ruin of their beguilers; *they are overcome*. *Pollutions*—Which cause *corruption*. *But*—Omitted in Eng. Ver. The particle between two participles implies a contrast. *Worse*—Opposed to *better*, ver. 21.

21. *Delivered unto them*—See Jude, ver. 3.

22. [Omit *δὲ*, but. *Tisch., Alf.*] *But*—You may marvel at their relapsing; *but* it is not surprising; they remain what they were before, *dogs and swine*. *Proverb*—Of Solomon. See Prov. ch. i. 1, xxvi. 11. In his first epistle (ch. i. 7, ii. 17, iv. 8, 18) Peter had frequently cited the book of Proverbs; he here quotes them also in his second. This is an additional argument for the common authorship of both epistles. *Vomit*—Gr. *ἐξέπραμα*, a word of rare occurrence. Domesticated animals contract the stomach (which causes vomiting) more readily than wild ones. Who can fail to loathe the *vomit* of sin.

CHAPTER III.

1. *Now—already*—This shows him to have written his first epistle not long before. The seven General Epistles

seem to have been written shortly before the death of their several authors. They had considered writing less needful throughout their lifetime. *By way of remembrance*—See ch. i. 12, 13. Ye already *know*, see ver. 3; ye only need a reminder; Jude, ver. 5. *Pure*—Unmingled with error.

2. *Prophets*—See Jude, ver. 14. *As the apostles*—[For ἡμῶν, of us (the apostles), read ὑμῶν of your (apostles); Tisch., Alf.]. Who dwell now among you, contrasted with the ancient prophets. Comp. *apostle of the Gentiles*, Rom. xi. 13.

3. *Knowing*—The nominative agrees with (*that*) ye (*may be*) *mindful*, ver. 2. Comp. Acts xv. 23. This the righteous knew from the apostle's words. See Jude, ver. 17, 18. *First*—So ch. i. 20, see note. *Shall come*—In greater number and with greater boldness; thus in their own persons confirming the truth of this prophecy. *Scoffers*—[Read ἐμπαῖκται, ἐν ἐμπαυγμονῇ, scoffers in scoffing. Tisch., Alf. So Beng. in Test. and V. G.]. This word the Sept., Is. iii. 4, applies to those who, even though they do not jest or laugh, still perform the most serious things with the utmost levity. [They are altogether given up to scoffing, having no other ground for their proceedings. V. G.] *Lusts*—Which are the source of error, the root of licentiousness.

4. *Where is*—They imagine that the coming should have already taken place, or that it never will; in which opinion they say further, *all things continue as from the beginning*. *The promise*—Thus termed by mockers, not as trusting that promise themselves, but in mimicry of the righteous who wait for that *promise*. *His*—Of the Lord's coming, whom they disdain to name. *The fathers*—Who trusted in the promise. *All things*—Sky, sea, and land. *As they were*—Lit., *thus*; that is, they are unchangeable. *From the beginning of the creation*—These scoffers at least admit the world to have had a beginning.

5. *They . . . are ignorant of*—Which is the cause of their speaking as they do. This is in contrast to ver. 8, *Be not ignorant*. *Willingly*—Their ignorance is wilful. They obstinately neglect all consideration of the deluge. *By the word of God*—Gen. i. 6, 9. Construe this with *the heavens were . . . the earth (was)*. By the word of God the duration of all things is unalterably fixed. *Heavens . . . earth*—The heavens and the earth before the deluge differed much in

condition, if not in substance, from their present state. *Were of old*—Just as they now are. The deluge might have appeared just as great an impossibility then, as the destruction of the world by fire now; but the one has happened as the other shall. Just as scoffers in Peter's day argued against the destruction of the world by fire, so scoffers before the deluge may have argued against its coming. But as the latter were, so the former shall be proved wrong by the event. The instance of the deluge refutes the mocker's argument of there being no changes, ver. 4. The pluperfect tense (lit., *had been*) refers to the time between the flood and the creation, to which the word *then*, ver. 6, also refers. *Out of the water and in* (lit. *by*) *the water*—A gradation. The water had covered the earth; the earth emerged *out of the water*; and the water served to keep the earth as the Creator formed and placed it. Water is so much lighter than earth, which sinks in it, that all water has earth underneath it; yet the surface of the earth everywhere rises more or less above the water; as if the water, against its will, and under the compulsion of God's supreme command, yielded and surrendered so much space to the earth, Ex. xx. 4; Ps. xxiv. 2; eiv. 5-8; exxxvi. 6; Job xxxviii. 10, 11; 2 Esdras xvi. 59. [But the true rendering is, *and the earth formed out of the water* (as material) *and by the water*, (by means of, as *Beng.*) *Hut., Alf.*] *Standing*—Lit., *consistent*. Supply *was*. This denotes the construction and duration of the earth, and so *standing* corresponds with *of old*.

6. *Whereby*—By the heaven and the earth; which produced the confluence of water. *The world that then was* That is, the human race. For it is not to heaven and earth, as Burnet supposed, that destruction is here assigned. See ver. 7, 10. [But the latter is right; *the world* here is *the heavens and the earth*, ver. 7. But the *destruction* meant is such a change that the old state of things gave place to a new one. *Hut.*] The deluge was universal. *Perished*—The addition in ver. 7 of *judgment* and *perdition* is emphatic; corresponding with the expressions *shall perish, shall be judged*, Rom. ii. 12. Before the deluge God had said: *My Spirit shall not always strive with* (*Vulg. pass judgment on*) *man*. Gen. vi. 3. Judgment is reserved for the last day.

7. *But the heavens and the earth which are now*—Are the same heavens and earth they were before (though they

appear to have undergone no slight change at the deluge); but scoffers speak as if they were not the same. The apostle therefore adopts their language. His using the word *but* institutes a comparison between *water* and *fire*. (The fact of the world's destruction by) *fire* shall refute these scoffers. This verse also depends upon *that*, ver. 5. *The same*—Better *his*. [For τῷ αὐτῷ, *the same*, read τῷ αὐτοῦ, *his*. Tisch., Alf. So Beng.] The article is seldom placed before αὐτοῦ, *of him, his*; but instances occur, Heb. ii. 4; James i. 18. *Reserved*—Which accounts for the heavens and earth lasting so long. *Unto fire*—Contemplate those fiery meteors which in our own times so often flash across the sky. *Of ungodly men*—Of the scoffers of whom he is writing, and others also.

8. *Be not ignorant*—Lit., *let not . . . escape you*. In contrast to *they . . . are ignorant*, ver. 5. He instructs the faithful at greater length than he replies to scoffers. *One day is with the Lord as a thousand years, and a thousand years as one day*. Comp. Ps. xc. 4, Sept. The apostle means to say, Thou art our refuge, O eternal God; not we ourselves, thy perishing creatures, because *a thousand years in thy sight*, etc. Moses in the Psalm describes the absolute eternity of God; Peter, the same eternity in its relation to the last day, and those who watch for it; thus denoting 1, God's eternity itself, which in its nature and operation wondrously exceeds every measure of time; 2, God's omniscience, to which all future is present; 3, God's power, which needs no long delays to accomplish its purposes; and, 4, God's long-suffering, free from all impatience of expectation and eagerness for haste. *This one thing*—Connected with the subject of discussion. This is the only point of *doctrine* in this epistle, which is for the most part hortatory rather than doctrinal. *One day is with the Lord as a thousand years*—Peter prefixes this to the words of the Psalm; its meaning is, in one day, in one moment, he is as blessed as in a thousand years, or in all eternity; in one day he can accomplish the work of a thousand years. Whence follows, in the next verse, *the Lord is not slack*, etc. He can always fulfil his promise. *And a thousand years as one day*—(Peter, matching the former clause in the present one, and applying both to the subject under consideration, appropriately varies the words of Moses). The deduction is: with God there is no such thing as long delay. As a

thousand pieces of gold are to an enormously rich man as a single penny, so a thousand years are as one day to the eternal God. Wherefore in the next verse we read, he *is long-suffering*, granting us time for repentance, without hindrance to himself. Comp. Ecclus. xviii. 10, 11. In short, the *age-dial* of God differs from the *hour-dial* of man. Its index shows all hours at once in the busiest action and most deep repose. With him times pass with neither less nor greater speed than suits his will and purpose. He has no need to hasten or delay the end of things. How can we comprehend this? Were it in our power, neither Moses nor Peter need have added the words *with the Lord*.

9. *Is not slack*—As though the time of his promised coming were arrived; see note on Heb. x. 37. Comp. Ecclus. xxxv. 17, a passage strikingly parallel with this of Peter. *His promise*—That promise in ver. 13 shall be fulfilled, whatever mockers (ver. 4) may prate. *Is long-suffering*—For which reason he waits till the number of those who shall be saved is filled up, ver. 15. [For εἰς ἡμᾶς, “to usward,” read εἰς ὑμᾶς, to you. Tisch., Alf.] *That any*—Not even the *some* just mentioned. *Should perish*—Which would be the case if he gave no space for repentance. Comp. 2 Esdras viii. 59.

10. [Omit ἐν νύκτι, in the night. Tisch., Alf.] *The heavens*—Which the mockers assert (ver. 4) shall continue as they are. *With a great noise*—Lit., with a rushing sound (as of an arrow, water, etc.). *Elements*—That is, the works in the heavens, as the context shows. [So Alf., etc., and this seems best. But *Hut.* prefers to consider the expression as referring to the fundamental divisions of the heavens. Compare *the powers of heaven*, Matt. xxiv. 29.] As in (accounts of) the creation, so in (those of) the end of the world, the sun, moon, and stars generally receive especial mention (see Matt. xxiv. 29); and are certainly included somewhere in Peter’s representation, and more especially in the word *elements* than in those of *fire, air, water, and earth*. For Peter mentions *earth* separately, in which term he includes *water*, and possibly *air* as well (though Scripture seldom refers to this in speaking of nature), and he states *fire* to be the very instrument whereby the *elements* shall melt. The same word is used in Wisdom, ch. vii. 17. This is a most choice metaphor; for as a letter on a parch

ment,* so is a star in the sky. *Works*—Of nature and art.

11. *Shall be dissolved*—[For *ὄν*, then, read *οὐτως*, thus. *Tisch.*, *Alf.* Render, *These things being thus to be dissolved*; i. e., since they will be. *Alf.*]. We read in Gen. i. 16, that the stars were *also made* on the fourth day of creation. They also, as well as the earth, shall be dissolved. Those are in error who limit the account of the creation, and the description of its destruction, merely to the earth, and that part of the heaven closest to earth; and make out that the stars are older and destined to outlast the earth. It is of *heavens* in the plural, not merely of *the heaven* immediately surrounding the earth, that both *dissolution* and *recreation* are predicted in ver. 10-13. *Ought*—This is the commandment referred to in ver. 2. *Conversation*—In temporal matters. *Godliness*—In spiritual matters.

12. *Hasting unto*—Lit., *hastening*. *The coming*—Which we should be *looking for* and *hastening* by offering prayers for Christ's speedy coming. A person eagerly desirous of anything will press forward its accomplishment by all means in his power. *Of God*—*The day of God* is a rare expression. God grants many thousand days to men; a single one, the last of all, is *his own*. *Wherein*—Lit., *because of which* (coming). A cross reference of four parts: *what manner of persons—looking for—because of which—but new heavens*, etc. The first part is deduced from the third, the second from the fourth.

13. *Nevertheless*—[*But*—Not *nevertheless*, as Eng. Ver., which makes the contrast too strong. *Alf.*]. *Promise*.—Ver. 4. *New heavens and a new earth*—This is a great mystery; it is something external to God and external to man. *Wherein dwelleth righteousness*—Which shall keep them from *growing* old. There will be an absolute separation between good and evil. Matt. iii. 12, xiii. 30. Therefore its inhabitants must be *righteous*, ver. 11, comp. ver. 6, 7. In the new world, comprising heaven and earth, righteousness dwelleth. The new world is one whole, wherein righteousness dwelling, that part of it which unrighteousness had defiled shall be purified.

* The word *elementum*, *element*, was used to denote a letter of the alphabet.—*Fausset*. Comp. still further, Is. xxxiv. 4, "The heaven shall be rolled together as a scroll;" and Rev. vi. 14, "The heaven departed as a scroll."—ED.

14. *Look*—With trembling and with gladness. The word has a wide signification. *Of him*—God.

15. *And account that the long-suffering of our Lord is salvation*.—Though scoffers account it *slackness*, ver. 9. *Even as*—This refers to his whole treatise thus far. *Our beloved brother Paul*—Paul has nowhere praised Peter; yet Peter praises Paul, showing that he bore him no ill-will, notwithstanding that Paul had sometimes reproved him, and had far excelled him in working for the Lord; there could have been no question of Paul's *love* for Peter. *Unto you*—Hebrews. He implies that, as being Hebrews, they had less need for him to write to them at length, and expresses approval of Paul's Epistle (to the Hebrews), wherein, as well as in other epistles, Paul had written to the same purport as Peter on the subject of the approaching end of the world. See Heb. i. 1; ix. 26; x. 25, 27. [More probably in the Epistle to the Romans; see ch. ix. 22, etc. *Dietlein in Hut.*]

16. *In all*—Peter wrote this epistle a very short time before his own and Paul's martyrdom. Therefore Paul had written nearly all his epistles, even that to those whom Peter was addressing, prior to Peter's writing of this. Peter therefore had read all Paul's epistles (which may have been sent him by Paul himself) without taking offence at Paul's mention of him in Galatians, ch. ii. Who then can doubt that the Epistles of Paul were collected into one body at an early period? *Of these things*—Of the Lord's coming, delayed by his long-suffering, and yet close at hand and sudden, whatever might occur in or before that coming. Inasmuch as Paul had seemed to place the day of the Lord further off than the other apostles, some had either questioned or altogether denied the fact of its coming. *In which*—Among which things. [Rather, *in which sayings* of Paul, on this subject. *Hut., Alf.*] *Some things*—Not all. *Hard to be understood*—*Hard to be understood* is one thing, incomprehensible, another. *Which*—Which *subjects* and which *sayings* (of Paul). With this *the Scriptures*, and the subjects mentioned in them, correspond. *Unlearned*—Devoid of teaching from above. *Wrest*—Lit., *distort*; though plain enough in themselves. An instance of this occurs in 2 Tim. ii. 18. *The other Scriptures*—Therefore Paul's epistles were already counted as *Scripture*; comp. *hath written*, ver. 15. *Unto*—That the Scriptures

may seem to accord with the perverse interpretation of the reprobate. *Their own* — Without injuring Paul. *Destruction*—Ch. ii. 1.

17. *Ye* — Warned by others' ruin. *Stedfastness*—Lit., *defence*. Comp. ver. 17, ch. i. 12. This defence is *grace*, see Jude, ver. 21.

18. *Grow*—The more, in proportion as others decrease [in grace and knowledge. *G. V.*]. *For ever*—Lit., *to the day of eternity*. This name suits well with the sense in which the apostle has used it throughout this chapter. Eternity is day without night, pure and perpetual. [But the idea is simply duration, as opposed to time. *Hut., Alf.* Omit ἀμήν, amen. *Tisch. Alf.* brackets it.]

THE
FIRST EPISTLE OF ST. JOHN.

CHAPTER I.

1. [The second ver. is a parenthesis; and *that which*, etc., ver. 3., resumes the sentence thus interrupted. *Lücke*, etc.] *That which was*—John simply writes an Epistle [adorned with a magnificent introduction, *V. G.*], without either inscription or conclusion. He does not appear to have put it in circulation, but to have communicated it personally to his hearers. Comp. ver. 4 with 2 John, ver. 12. He says here *that which was*, instead of *he who was*, ch. ii. 13; because of the immediate recurrence of the words *that which*. The apostle, in mentioning God and Christ, is fond of using an epithetical for a proper name, as *He himself*, *The Holy One*, *The True One*, and periphrastically, *He who is from the beginning*. He first refers to *The Word* himself; and then to what they have heard of him. *Was*—Even before his manifestation. *He was* with the Father; ver. 2. *From the beginning*—This expression, frequent in the epistle before us, must be taken according to its context, and not always in the same sense. See ch. ii. 7, 13, 14; iii. 8. In the present passage, *from the beginning*, comprises the whole state of the Word of life *with the Father*, ver. 2, antecedent to his manifestation. Comp. note on *in the beginning*, John i. 1. Wherefore the variation of the sense is not inappropriate. *That which we have heard*—The sense of hearing, whereby we receive instruction, is first mentioned; then, in its turn, that of *seeing*. Both are repeated in ver. 3, where we may supply the words, *I say*. John adduces such strong evidence of this manifestation as to find it no longer necessary to quote the prophets. Comp. note on 2 Pet. i. 19. He speaks in the plural number, as in his own name and in that of other *fathers*. He appears

to have written at a period when many of the *fathers* were still living. *We have looked upon*—Fully. *Of*—They had felt the reality of his flesh, and therein the glory of the only-begotten. *Was* refers to the glory; *was manifested*, to the flesh. *The word of life*—[That is, *Christ. Hut.* Not the word concerning Christ, but *our Lord* himself. This is the key-stone of the sentence. *Alf.*] *The Word*, and *the Life*, were terms used separately; then, in apposition, *the Word, the Life*; then *the Word of Life, the Word in whom was Life*: John i. 4; then, *the Life* (that is, *eternal*); then *eternal Life*, ver. 2. So the expression, *the God of glory*, includes the simple title of God.

2. *Was manifested*—He manifested himself in the flesh to our sight, our hearing, our handling; John i. 14. The same word is used in reference to his coming in glory; ch. ii. 28. *And bear witness, and show*—The testimony is the genus, including two species, *showing* and *writing*, ver. 3 and 4. *Showing* lays the foundation, ver. 5-10; whereon *writing* builds, ver. 4, note. *Unto you*—Who have not seen. *Eternal life*—That life eternal, which has existed from the beginning and been manifested to us, is mentioned in the beginning of this epistle; that life eternal, which we shall enjoy for ever, is mentioned at the end. This title alone is sufficient to show that there is no denial of the supreme goodness of Jesus in Mark x. 18. *Was*—Comp. ver. 1. *With the Father*—With God; John i. 1.

3. *Have . . heard*—Here placed after *seeing*, since the declaration is chiefly by hearing. *Fellowship with us*—The same fellowship as we have, *who have seen*. [Better, *with us*, as Eng. Ver. *Hut., Alf.*] Such fellowship as makes him *ours*; he in us, and we in him. *With the Father*—Who sent the Son, ver. 4-10. *With his Son*—Sent by the Father; ch. ii. 1, 2. As to the Holy Spirit, see note on ch. iii. 24.

4. *These things*—To facilitate expression he changes from the emphatic singular to the plural. *These things*, not others; much less such unimportant and even trivial matters as the supporters of tradition allege. *Write we*—To this present tense corresponds the past one, ch. v. 13. Comp. ch. ii. 1, 12, etc. A *writing* is a strong confirmation. *That*—Joy is made *full* by a complete and abundant confirmation of soul in faith and love. To this the combined *declaration* and *writing* strongly conduce. See 2 John, ver.

12. *Joy*—See also in the Gospel of John, ch. xv. 11; xvi. 22. There is a joy of faith, a joy of hope, and a joy of charity. The joy of faith is here principally noted, and is briefly expressed as *your joy*; but the joy of hope and charity is also implied.

5. *The message*—See ch. iii. 11. The *announcement*, relating to the main matter. Neither in his gospel nor in his epistles does John name his message *the Gospel* [εὐαγγέλιον], but calls it *the testimony, the word, the truth*; and here, by a very like term, *the announcement* [ἀγγελίαν]. The apostles *declare* what Jesus *declared* in proclaiming and spreading the *declaration* they received from him. In ch. ii. 7, it is called *the word*. *Of him*—From him, the Son of God, John i. 18. *Light*—The light of wisdom, love, and glory. God is to the spiritual, what light is to the physical, vision. As John calls God light in this passage, so he calls Christ light in ch. ii. 8. *Darkness*—The meaning of this is shown by its opposite.

6. *If we say*—To say anything other than the fact, is a fraud; ver. 8, 10. Comp. ch. ii. 4, 9; iv. 20. *To say*, means here to persuade oneself and others, to think, to profess, to pretend. *Fellowship*—See ver. 3. *Walk*—By our actions, inward or outward, whithersoever we may turn. *In darkness*—Comp. ch. ii. 8-11. *We lie*—A like expression occurs in ch. ii. 4. *Do not the truth*—That is, truth does not enter into our course of action.

7. *As*—Our imitating God is the best test of our having fellowship with him. *He*—God. *Is*—This word is more deeply significant, and more fitly applied to God, than *walketh* would be. *We have fellowship*—That is, then we say with truth that we have fellowship, for *walking* in the light is its certain and immediate consequence. *One with another*—Mutual, between us and you. [It is strictly *fellowship one with another*, here on earth, and not *with God* that is here meant. So *Lücke, Hut., Alf.*, etc.] Comp. note on John xiv. 10. *And the blood*—Thus fellowship with the Son of God is described. *On the blood*, comp. ch. v. 6; John vi. 53, 54, 55; Rev. i. 5. [Omit *Χριστοῦ, Christ. Tisch., Alf.*] *Cleanseth*—By remitting and removing: comp. ver. 9. *All sin*—Of nature and of act.

8. *Sin*—Those who say they have no sin (singular), and those who confess their *sins* (plural), are contrasted. He therefore is speaking of actual *sins*, as flowing from original

sin. In proportion as men have contracted more or less guilt, so they need more or less to confess their guilt; see Prov. xxviii. 13; and that, too, in respect of the past, ver. 10, as well as of the present, ver. 8. John includes in his discourses, all to whom his message comes, both the good and the bad, each according to his proper standard. But even in his time there were some who, in extenuating sin, disparaged grace. *The truth*—John frequently includes *faith* in his mention of *truth*; ch. ii. 4. The words in the Hebrew are cognate. *Not in us*—Not in our hearts, and therefore not in our mouths. The fault is *in us*; it is ours: the glory belongs to God. See next verse.

9. *If we confess our sins*—This verse, like the 10th of ch. ii., is placed between two contrasted statements, namely, *We have no sin*, ver. 8, and *We have not sinned*, ver. 10. The former refers to the guilt of sin which still remains; the latter to its actual commission. By the one, *we deceive ourselves*; by the other, *we make God a liar*. It is best to confess to God, who regards us as guilty sinners, ver. 10; and John's language here asserts the universal necessity of this confession; for he does not merely say, if we have sinned we must confess; but we must all confess that we have sin, and that we have sinned, although our sins may differ in degree; otherwise we should not need cleansing by the blood of Christ. *Is*—As we may experience for ourselves, unless we make him a liar. *Faithful*—In doing all that we can imagine a God of goodness to do. *And just*—Sparing the sinner and abolishing the sins. So also Jesus Christ is called *the righteous* (just), ch. ii. 1. [The wider idea, *just*, is the ground of the *faithful*, which it includes. God is *faithful*, *true*, because he is *just*, *upright*. *Lücke*.] *To forgive us our sins*—In removing their guilt. *To cleanse*—So that we may sin no more.

10. *We make him a liar*—If God says, *thou hast sinned*, it is a crime to deny it. Comp. ch. v. 10. *His word*—Which is true, ver. 8. The word accuses us truthfully; but is banished from the heart by our contradiction. *In us*—And therefore we are *liars*; ch. ii. 4.

CHAPTER II.

1. *My little children*—The diminutive, affectionately used. He now first mentions to whom he is writing. *These*

things—Which follow. [Nay, but *which precede*; ver. 8-10, of ch. i. *Hut., Alf., etc.*] *That ye sin not*—Emphasize the *not*. He warns them not to pervert what he says concerning reconciliation into a license to sin. In this passage there is an antecedent, as in ch. v. 18, a subsequent, qualification of the language. All the Divine precepts, words, and judgments, are directed against sin, and tend either to its prevention or its abolition. *If any man sin*—And lose courage to ask for himself; see, on this point, John xvi. 26. *An advocate*—Who pleads with the Father not to withdraw his love from us. *The righteousness*—See ver. 29. Jesus Christ, with the Father, at his right hand, is called *the righteous* (John xvi. 10) chiefly from his having gone to the Father, after offering a full sacrifice for sins. His *righteousness* takes away our *sin*; and is not lessened by the fact of his being the advocate for sinners. See Isa. liii. 11, 12.

2. *He*—Lit., *he himself*; an emphatic addition; the Advocate prevails most from the fact of being himself the propitiation. *Is the propitiation*—That is, the *propitiatory sacrifice* (comp. ch. iv. 10; 2 Cor. v. 21). Which the Saviour himself is. Therefore there had been enmity between God and sinners. *Our*—The sins of *us*, believers. This does not refer to the Jews; for it is not to Jews that John is writing. See ch. v. 21. *For the sins of the whole world*—Had he said only *of the world*, as in ch. iv. 14, we must have understood *the whole world*; but since he actually mentions the *whole world*, who presumes to limit his meaning? See ch. v. 19. The *propitiation* reaches as far as the *sin*. [This holds good against *Calvin's* assumption; “the *all* does not include the reprobate,” etc. *Hut., Alf.*]

3. *Hereby we do know*—That is, this is our only source of true knowledge. *To know that we know*, is reflex knowledge. Spiritual characteristics are frequently defined in this Epistle; ver. 9: *manifest, we know*, ch. iii. 10, 14, 19. This refutes the *Gnostics*, who boasted of their knowledge, while refusing obedience. *That we know him*—To be *the Advocate, the righteous, the propitiation*. See ver. 4, 13, 14; Isa. liii. 11. [But the *αὐτὸν. him*, refers to God, here and in ver. 4, 5; not to *Christ*. *Lücke*. So *Hut., etc.*] *Keep*—See note on John viii. 51. *Commandments*—Of faith and love.

5. *His word*—Respecting the Father; ch. i. 5. His *precepts* are many; his *word* is one. *Verily*—It is no lie or

empty vaunt. The adverb at the commencement of the sentence is very forcible. *The love of God*—To usward, regained for us by Christ. [Rather, our love to God. *Hut.*, etc.] *Perfected*—Having gained perfect sway, it is also perfectly known: ch. iv. 12. *Hereby*—Referring to the previous words, *whoso keepeth*: comp. *hereby*, ch. iv. 6. *In him*—To know him; to be in him; to abide in him, are synonymous terms for successive conditions.

6. *Abideth*—This word occurs frequently in ch. ii., iii., iv. It implies a permanent, uninterrupted, and ceaseless condition. *Ought*—By the force of that Divine example. So, *we ought*, ch. iii. 16; iv. 11. *Even as he*—Whom we formerly beheld. Comp. ch. iii. 3, 5, 7, 16; iv. 17. Believers, whose hearts are occupied with thoughts of the Lord, have no difficulty in supplying his name. *Walketh*—While on earth.

7. [For ἀδελφοί, *brethren*, read ἀγαπητοί, *beloved*. *Tisch.*, *Alf.*] *From the beginning*—From your first hearing of the Gospel of Christ. See ver. 24; ch. iii. 11. *Word*—See ver. 5. [The question is often asked, what commandment is here referred to? Some say *to walk as Christ walked*, ver. 6; others, *the law of love*, ver. 9, etc. But the command meant is that which sums up the whole of Christian duty, including all others; it is presented first in one form, ver. 6, then in another, ver. 9, but these are not different commandments, but the same. *Hut.*, etc.] *Which ye have heard*—John did not see any necessity for repeating what this word was, it being so well known. He often refers to *that which they had heard*, for they had heard it even before the apostles wrote.

8. *A new commandment*—First written to you now in this Epistle. This passage savours of the apostle's fulness of the Spirit. *Which thing is true*—Is *truth*, substantively, as in ver. 27, where the same Greek word is contrasted with *lie*. Whence also the Greek has ὁ, *which*, in the neuter, agreeing with ἀλήθεια, *truth*, instead of ἡ, *which*, in the feminine, agreeing with ἐντολή, *commandment*. The sense is: *the commandment is truth*; that is, the darkness is truly vanishing, etc. A proper definition of what is old and what new is here added to the mention of the word *new*, as to that of the word *old*, in ver. 7. The old is that which we have had from the beginning; the new is that which is true in

Christ Jesus and in ourselves. This is implied by the difference of tense in *ye had* and *is*. In Christ, considered by himself, all things are, and all things have been, always true from the beginning; but in Christ and us, conjointly, the precept only becomes a truth on our recognising the truth which is in him, and having the same flourishing in us. John praises the present *being in the truth* of those to whom he writes, as being a more glorious position than that which they held at their first hearing of the Gospel, as Rom. xiii. 11, 12; whence also the old precept could be pleasingly set forth to them in a new aspect. [Render, *which* (thing, namely, that this commandment is a new one) *is true in him and in you, because the darkness is passing away*, etc. *Alf.* So *Lücke, Hut.*, etc.] *Because*—This is the precept, that we should love our brother, which results from *the light*. Consequently we should supply *therefore* at the beginning of ver. 9. *Is past*—He does not say *passes*, but *is made to pass*, to undergo a change which shall result in its absorption. The same word is used in ver. 17, as contrasted with *abiding*. So Ezra ix. 2, Sept., *was transferred* [not as Eng. Ver., *mingled themselves*. Ed.]. Remark the force of the present tense, in *shineth*. *The true light*—Jesus Christ; see John i. 9. *Now—Already*, among you; and shall shine more and more for ever; see ver. 28, and comp. *until now*, ver. 9. *Shineth*—For this reason John had less occasion than Peter to quote the prophets in his Epistles; comp. 2 Peter i. 19, as to *the day*, and *the day star*. Peter, with his Epistles, stands about midway between the date of our Lord's suffering and the close of John's life.

9. *In the light*—As if in his own element. So *in*, ver. 11. *Brother*—Who believes; see 3 John 3, 5, 10. The very name suggests a reason for loving him.

10. *There is none occasion of stumbling in him*—The contrary state to this is implied in ver. 11, *hath blinded*. But the idea of the one is supplemented by the other. In him who loves, there is neither blindness nor occasion of stumbling; in him who loves not, there is both blindness and occasion of stumbling. He that hates his brother is a stumbling-block to himself, and stumbles against himself and everything else, outwardly and inwardly; he who loves his brother has an unobstructed course.

11. *But he that hateth*—A direct contrast. Hatred is

wherever love is not; the heart does not remain empty. *Hath blinded*—Darkness not only surrounds him, but has also rendered him blind.

12. *I write unto you*, etc.—John, as in this whole Epistle, so in this chapter, calls all to whom he writes “little children;” but in ver. 13-27, he makes a special division of them into *fathers*, *young men*, and *children*. Thus the words translated, *little children* (τεκνία), and *children* (παιδιά), are not synonymous. In writing to the *little children*, ch. ii. 1, he says, at the beginning of the paragraph, *I write* (comp. ver. 7 and 8); and here, at its close, he adds, *I have written*; thus not changing, but repeatedly confirming his former statement. See ver. 12, and comp. 1 Pet. v. 12, *I have written*. He then appropriately addresses persons in three different stages of natural life, and variously imbued with grace; accosting as *fathers*, those who had seen the days when Christ was upon earth; as *young men*, those who, having overcome the wicked one, should also be vigorous in subduing the world which lieth in wickedness, and the *lust* of the world; as *children*, those whom, after the departure of the *fathers* and the *young men*, the latter days, and the Antichrist to be revealed therein, awaited. His address, moreover, contains a statement and a discussion. In the statement he says: I write unto you, fathers; I write unto you, young men; I write unto you, children; but in the discussion; *I have written unto you, fathers*, etc. The very words, *I have written*, being twice inserted at ver. 21 and 26. The plan of these passages is very like that of the beginning and conclusion of the Epistle; for, in ch. i. 4, he says, *we write*, and in ch. v. 13, he says, *I have written*. Having ended his threefold allocution, he addresses them once more collectively under the title of *little children*, ver. 28. *Unto you*—The doctrine of the remission of sins applies also to the *fathers*, referred to above. *Are forgiven*—The apostle thus summarises his statements as far as he has gone, and proceeds to consider other doctrines based on the forgiveness of sins. *His*—Jesus Christ’s.

13. *Because*—Thrice used in this verse; comp. ver. 12, and 1 Pet. v. 12. [*Bengel* interprets, *that*, but the Eng. Ver., *because*, is right. The apostle is declaring *why*, not *what*, he writes. *Hut.*, etc.] He proposes, for future discussion, three points, which he here summarises. *Ye have known*—A heavenly Father, in preference to fathers accord-

ing to the flesh. *The Father*—And therein *all things*: see ver. 20.

14. *I have written*—In ver. 13 and 14 he turns from the present to the past tense; and not without good reason, since he thereby suggests a very strong admonition. *Ye have known him that was from the beginning*—Jesus Christ. The beginning, not of the Gospel, but of all things. See note on ch. i. 1. Artemon objects to this, that the Father might be meant; we answer, why not? John frequently uses a descriptive for a personal name in speaking of Christ. Comp. ver. 20. *Fathers*, as well as the apostle, had been alive in the days when Jesus Christ was manifest upon earth; and some of them, as is probable (comp. note on ch. iii. 6; 1 Cor. xv. 6; Matt. xiii. 16), had known him both by faith and sight; at all events they had all known him by faith, and had beheld that golden age of the Church, with which is contrasted the age of their descendants, who should resist Antichrist. John repeats this clause from the previous verse, without addition, subjoining to his statement an equally brief discussion, and respectfully addressing *the fathers*, as those to whom it was unnecessary to write much. The knowledge even of these respecting Christ is great and comprehensive. Knowledge is imputed to the *fathers* and *children*: strength to the *young men*. *Strong*—Other *young men* are strong in body; ye in faith. *The word of God*—Whence strength cometh; see ch. iv. 4. *Abideth in you*—Neither can the Evil One tear it from you, nor Antichrist imperil you. *The Wicked One*—Who lies in wait particularly for the young. John appears to have in view some special proof of virtue displayed by the *young men* to whom he is writing; of such sort was their firmness of confession in Domitian's persecution; and such was the return of that *young man* whom the apostle, with the utmost tenderness, won back from robbery to repentance (although this circumstance is only stated to have occurred after John's return from Patmos; comp. note on ver. 22.).

15. *Love not the world*—This specially applies to *young men*. Follow up your victory over the Wicked One, in whom (in whose power) the whole world lieth; ch. v. 19. *The love of the Father*—The Father's love to his children, and their love to him. [But here it means, *love to the Father*. *Hut.*, etc.] *Is not*—Contraries cannot co-exist.

16. *All . . . the lust of the flesh, the lust of the eyes, and the*

pride [*rain glory, Alf.*] of *life*—The world contains *all* these, and nought else. *The lust of the flesh* signifies those things which minister to *taste and touch*, the two so-called senses of enjoyment; *the lust of the eyes* signifies those things which arrest the senses of inquiry, eyesight, hearing, smelling; the Greek word *ἀλαζονεία*, signifies arrogant pride, which makes a man presumptuous either in word or deed; it is also included under *lust* in the next verse; therefore *the pride of life* denotes that which elicits lust, and spreads it more widely through the world, making a man wish to be as great as possible in food, dress, means, furniture, buildings, lands, servants, retainers, appointments, etc. Comp. Rev. xviii. 12, 13. Chrysostom, in relating a youthful example of such pride being overcome by Divine love, speaks of the *vanity of life*, and the *show of life*. *The lust of the flesh*, and *the lust of the eye*, are each a spark; but *the pride of life* is a conflagration. Even men who love not *the pride of life* may perhaps follow *the lust of the eyes*; and those who have overcome this lust, still very often retain *the lust of the flesh*; for this spreads widest and deepest, amidst the lower, middle, and upper classes, even among men who seem to exercise self-denial; and from this, in turn, unless it be conquered, a man readily passes to *the lust of the eye*, if occasion offer, and hence to *pride of life*, if his means permit. The three cardinal vices, sensuality, avarice, and pride, though they do not coincide with, are yet included in these three. Comp. Luke viii. 14; Deut. xvii. 16, 17; Matt. iv. 3, 6, 9. And *youth*, as liable to misuse its strength, is specially warned against these three. Comp. 2 Tim. ii. 22; Eccles. xii.

17. *And . . . thereof*—A short way of saying: the world and the lust thereof, and those who love the world, pass away, but God, and he that doeth the will of God, abide for ever. [*The lust thereof*, the desire of the world; not *after* it, but that which dwells in it, and gives its character. *Hut., Alf.*] *That doeth*—As the love of the Father constrains him. *The will*—Which requires from us continence, temperance, and moderation, as contrasted with wealth, glory, and life. See Prov. xxii. 4.

18. *Little children*—See note on ver. 12. The doctrine concerning Antichrist is not above the comprehension of a more tender age; see note on 2 John ver. 7. *The last*—Not the last age of the world, but the last period referred

to in his address to *fathers, young men, and children*. [There were altogether three periods beginning successively, and though for a time concurrent, yet ending successively also. The season of the *fathers* and *young men* was on the point of terminating; and therefore John says to the *little children* it is the last time (lit., *hour*), it is in this last time that we all are living. *V. G.*] *And as*—That is. *And* the fact is so, *as ye have heard*, namely, that *Antichrist cometh* (not *shall come*), *and even now are there many*, etc. For a similar ellipsis see note on ver. 27. *Ye have heard*—Ch. iv. 3. *That*—The particle is not redundant (comp. next ver.); but makes the language clearer. *Antichrist*—The Spirit had foretold that many should fall away from the truth of Jesus Christ the Son of God; but John only uses the word *Antichrist* in the singular number in his first Epistle, ii. 18, 22, iv. 3; and in his second Epistle, ver. 7. He does not use it at all in his third Epistle, his Gospel, or the Revelation; and it occurs in no other New Testament writer. Whether the word itself be an apostolic phrase, or one derived from the conversation of believers, John, to obviate possible errors, wishes not only *antichrist*, but *antichrists* to be mentioned; and in speaking either of *antichrist*, *spirit of antichrist*, or *deceiver and antichrist*, he includes in the singular number all *liars* and enemies of the truth. Believers had heard that the *spirit of antichrist* and *antichrist himself* were to come. This John acknowledges, and adds that the spirit of antichrist is already in the world, and that many antichrists have arisen. And as the name *Christ* is sometimes used for *Christianity*, so *antichrist* is used for *antichristianity*, or the doctrine and persons of the opponents of Christianity. [But this generalises too much the particular term. *Hut.*] There is one prominent adversary, who is spoken of as *the Horn speaking great things*, Dan. vii. 8, 20; as the *man of sin*, 2 Thess. ii. 3, 4; the beast that ascendeth out of the bottomless pit, Rev. xi. 7; but he seems to be regarded as *antichrist*, rather from the usage of the Church, ancient and modern, than from the apostle's meaning here. John admits the fact that antichrist was already come, as showing that not only one, but many had appeared; a fact which he regards as both more important and more deplorable. A whole class of persons having good or evil dispositions in common, is often denoted by a word in the singular number with the article prefixed.

The good man [every man that is good], etc. Matt. xii. 35, xviii. 17; 1 Pet. iv. 18; Tit. ii. 8; John x. 10, 12; and so everywhere, especially in Proverbs: also 1 John iv. 2, 3, 6. Thus *the liar, the deceiver, antichrist*, ch. ii. 22; 2 John ver. 7. Therefore *antichrist*, or *antichristianity*, has been propagating itself through all ages since the close of John's life, and continues to do so, till the great adversary of all arises. *Shall come*—Lit., *cometh*. From somewhere else; in contrast to *there are*, lit., *there have arisen*, namely, among ourselves; see ver. 19, and comp. Acts xx. 29, 30. *Even now*—Actually, as opposed to the mere previous *hearing*. *Whereby . . . it is*—And this shows the necessity of his exhortation.

19. *They went out*—Contrasted with *they would have continued*. *For if*—The true believer does not easily fall away; ch. iii. 9, ver. 8. [*They would*, etc.—The apostle speaks absolutely. By exhorting his readers to *abide in him*, he implies that they might fall away; yet is it sure that he who abides *not*, cannot have entered with his *whole* heart into the fellowship of the Lord. *Hut.*] *But . . . that*—That is, *but they went out that*, etc., as Eng. Ver. [*That they might be made manifest that all are not of us*, (all, that is, who are found commonly among us). *Alf.* after *Lücke*, etc.]

20. *But* (or, *and*) *ye have an unction from the Holy One*—A concise mode of expression (like those in John i. 18, xiv. 10, see notes) signifying: *ye have an anointing* from Christ; ye have the Holy Spirit from the Holy One. The word *unction* alludes by contrast to the name *antichrist*, ver. 18. Compare, *he which hath anointed us is God*, 2 Cor. i. 21; Christ, *the anointed*, is the Son of God, Acts iv. 26, 27; the *anointing* is the Holy Spirit, Heb. i. 9. The *little children* possess this spiritual unction; for the gift of the Holy Spirit was conjoined with the baptism which they received; in token whereof we find the custom of anointing with oil the bodies of the baptised to have been introduced on the authority of this very passage. John speaks more fully of the Holy Spirit, ch. iii. 24, iv. 13, v. 6, in accordance with his method of touching cursorily topics which he intends to handle more clearly and fully further on. Comp. *is born*, ver. 29 and ch. iii. 9; and *confidence*, ch. iii. 21, and ch. v. 14. *From the Holy One*—*The righteous One*; comp. ver. 1, 29. The Son of God, John x. 36. See Dan. ix. 24, on the *anointing of the most Holy*. The *holy oil* was formerly

material, see Ex. xxx. 25; now it is spiritual. *And*—And therefore. *All things*—Which it is needful ye should know. Seducers were to be repulsed with this reply, just as a prudent man answers a pertinacious vendor, *I do not want any.*

21. *I have written*—He had done so in the conclusion of ver. 13. *Because*—See note on ver. 13. This address is very assuring, being as much as to say: *Be assured that ye know*: comp. ver. 3. *The truth*—Concerning the Son and the Father as well, see ver. 3. *No lie*—Truth is absolutely true, and fosters no falsehood.

22. *Who?*—See ch. v. 5. *A liar*, lit., *the liar*—In reference to the abstract word *lie*, ver. 21, and equivalent to saying, *who is guilty of that lie and imposture?* *That*—The highest truth is, that Jesus is the Christ; see John xx. 31. This was the grand point which Paul was always setting forth in the Acts, and which he takes for granted in his Epistles; and this same, grand point John makes frequent mention of, both in his Gospel and in his first and second Epistles: whence we may infer those books not to have been written by him quite at the close of his life. *Antichrist*—See ver. 18. The truth concerning Jesus, that he is the Christ, that he is the Son of God, and that he is come in the flesh, must be held in its entirety. He that denies one part concerning Jesus *hath not the Father and the Son* at the same time; and this effect has been and is produced by the spirit of antichrist. *The Father and the Son*—That is, the Son, and, therefore, the Father.

23. *Whosoever denieth the Son*—Even though unconscious of thus denying the Father too. *Hath not*—In acknowledgment and fellowship; see 2 John ver. 9. [The words, *he that acknowledgeth the Son hath the Father also*, are printed in italics in Eng. Ver., because not found in the common Gr. text. But they are part of the true text, and as such are added by *Tisch.*, *Alf.*, and all critical eds.]

24. [Omit *oïv*, therefore. *Tisch.*, *Alf.*] *Ye*—The pronoun is antithetical; and therefore a transposition is used, as in ver. 27. *That which*—Concerning the Father and the Son. *Heard*—Emphatic. *Let... abide*—An exhortation, giving to *if... remain* the force of *if ye be of those in whom it remains.* *From the beginning*—This in its turn is now to be emphasized. *Ye also*—In your turn. Comp. *in us, in you*, ver. 27

25. *He*—The Son; see ver. 27, 28. *Us*—Who abide in him. *Life*—Construe as depending on the antecedent verb, and as meaning, *the promise is life eternal*.

26. *These things*—From ver. 21. *Have I written*—According to his wont, John begins and ends with the same formula; and having, so to speak, concluded his parenthesis, he continues ver. 20 in ver. 27. *Seduce*—That is, attempt to seduce.

27. *Ye have received from him*—John i. 16. *Abideth in you*—This indicative involves a most subtle exhortation (comp. 2 Tim. iii. 14), furnishing the following answer for believers to make when pressed by seducers. The unction abideth in us; we need no teacher; it teaches us what is true; in that teaching we will abide. Remark the pleasing transition from this introduction of another speaker's language to the direct form of address in the following verse. *Abideth in you*, and *ye shall abide in him*, are correlative expressions. *And*—And therefore. *Ye need not*—A courteous phrase, suggesting how believers should repulse deceivers. God is sufficient to those who are taught of God. *Any man*—Whosoever. The rejection of the whole class facilitates that of individuals who wish to appear better than their fellows. *Teach*—See note on Heb. viii. 11. *You*—Ye are *little children*, but not ignorant. *But as*—Supply between these two particles the substantive verb, as in ver. 19, 18, ch. iii. 12; 2 Cor. iii. 13. Nor need we imagine the *as* here not to have its conclusion until the *is*, or *ye shall abide*. *The same*—[For τὸ αὐτὸ, *the same*, Tisch. (not Alf.) reads, τὸ αὐτοῦ, *his*]. At all times, self-consistent, invariable and *the same* to all the holy. [Rather, *the same* which ye received. *Hut.*] *Teacheth you*—The mutual fellowship of those who have partaken of the unction in one body, is not put an end to, but is approved. *Teacheth* is in the present tense, introducing the past, *has taught*, which prepares the way for the future, *shall abide*. *Of all things*—Which ye ought to be taught and to know, in contrast to *the same*. *And is no lie*—Like that of which others boast. *It*—The unction. *Ye shall abide*—The faithful are thus told to say, *As the unction hath taught us, we, remaining in that unction, will remain in the Son*, and so in the Father also, ver. 24. The future tense here has a consolatory and hortative sense. The language throughout from ver. 18 down to the present passage, especially the

mention of *teaching* and *anointing*, is beautifully adapted to *little children*.

28. *Little children*—Having finished his separate address to the three ages, he resumes addressing them all together. *Abide in him*—In Jesus Christ, for *he shall be manifested*. *Confidence*—As having kept the truth (see ch. iii. 21, iv. 17, v. 14). *Not be ashamed*—Oh! how great will then be the shame of Jews, Socinians, and all whom he shall declare not to be his. *At his coming*—Which John announces to the *fathers, young men, and children*. Hence he would appear to have written this epistle before the Book of Revelation, wherein the Lord's coming is for the first time represented as deferred. Tertullian considers the Epistle the later of the two in date.

29. *If ye know*—From mentioning the future manifestation of the Son and the sons of God, the apostle enters on a new discussion concerning sin and justification. *Righteous*—See ver. 1, ch. iii. 5, 6. *Ye know*—Ye recognise. [But it is perhaps better to take *γινώσκετε* as an imperative: *know ye that*, etc. If you know that the Son of God is righteous, *learn to see* also that none is a child of God who does not practise righteousness. *Lücke*. So *Hut*. For *πᾶς, every one*, read *καὶ πᾶς, also every one*. *Tisch., Alf.*] *Every one which*, etc.—And such alone. *Is born*—The righteous one begetteth righteous sons.

CHAPTER III.

1. *Hath bestowed*—Hath not only decreed and conferred, but also manifested. *Should be called*—That is, that we should be so in fact as well as in title; which latter seems to the world a vain thing. *Sons of God*—What is greater than God? And what tie of kindred closer than sonship? *Therefore*—A consequence, as ver. 13. The word *behold* is to be contrasted with the world which despises the godly. *Us*—Who are like to God. [Wherefore if they who disregard God hold thee in high esteem, thou hast good reason to be anxious as to thy condition. *V. G. Alf.* adds at the end, *καὶ ἐσμὲν, and we are* (i. e. children of God). So *Hut.* and *Lach.*, with good reason; but *Tisch., Lücke*, etc., omit it.]

2. *Beloved*—Beloved by me, because the Father loves us. *Now*—At the present time, contrasted with *not yet*. Pay

special attention to the emphasis, which, in this verse, falls on the words, *now, not yet, what, like him*. *Sons*—Repeated from ver. 1. *What we shall be*—What more we shall be, in virtue of this sonship. This emphatic *what* implies something ineffable, as resulting from likeness to God, and which, so to speak, exalts the sons of God to a godlike condition. [Omit δὲ, but. Tisch., Alf.] *We know*—In general terms. [Render, but we know that if it were manifested (namely, what we shall be), we shall be like him, etc. Alf., etc. So Beng.] *When he shall appear*—Lit., if it were manifested. The same word occurs in ch. ii. 28. *Like him*—Like God, whose sons we are. *For*—From contemplation comes resemblance, 2 Cor. iii. 18; as the whole body, the countenance, and, above all, the eyes of those who gaze upon the sun, are sunned. [But this *for* (since) gives the reason of *we know*. The sight of God is the sure Christian hope. Hut.] *We shall see*—Seeing mentioned here implies all the other senses as well. *Him*—God. *As he is*—That is, manifestly.

3. *This hope*—Of faith John has been already treating, and has still somewhat to say; of charity he purposes to treat further on, but at present treats of hope. *In him*—In God. *Purity*—Holiness is here appropriately mentioned in connexion with the sense of *sight*, which delights in *purity*. *He*—Jesus Christ, see ver. 5.

4. *Whoever committeth sin*—Opposed to *he that doeth righteousness*, ver. 7. *Also*—By the very act of sinning. *Transgresseth the law*—Lit., committeth lawlessness. The word ἀνομία, *lawlessness, breach of law*, has a somewhat more appalling sound, especially to those who have high regard for God's law and will, than ἀμαρτία, *sin (error)*. By the law is the knowledge of sin. (Comp. ch. v. 17.) The crookedness of a crooked line may be seen of itself, but is still more evident if compared with a ruler. The apostle's words in this passage most fitly refute philosophical sin. *For*—Lit., and. Nay, indeed, the principles of *sin* and *iniquity* are not only akin, but identical. Comp. καὶ, and, ch. v. 4, and γὰρ, for, ch. v. 3. *Sin is the transgression of the law*—Sin is the subject of this sentence, as being that whereof the whole discourse treats; with this statement is contrasted *he that doeth righteousness is righteous*: the doer of righteousness is not counted unrighteous, but has the

testimony and the praise of righteousness: see ver. 7, and comp. Gal. v. 23; 1 Tim. i. 9.

5. *Was manifested*—In the flesh. *To take away*—See note on John i. 29. *Our sins*—[Omit ἡμῶν, *our*. Tisch., Alf.] *To take away sins*, i. e., *all sins*, not merely *ours*, nor *some*. Alf.] *Our sins*, as being specially displeasing to him. *In him*—To this the words *he is righteous* refer, ver. 7.

6. *Sinneth not*—In him the good of righteousness is not overcome by the evil of sin. *Hath not seen him*—Though he possibly may have seen the Lord personally, in the flesh; or even spiritually, yet in the moment of sinning he is as one who has never seen him in anywise. [*Hath not seen*—That is, continuously, from the past to the present. So the Greek perfect often implies. Hut., Alf.] *Nor known him*—Truly; even though he had formerly known him personally. Sight and knowledge make men like unto God; see ver. 2.

7. *Let no man deceive you*—As any one does who imagines he can be accounted righteous without works of righteousness. [*Is righteous*—See Deut. vi. 25. V. G.]

8. *Of the devil*—Lit., *from the devil*, as a son; see ver. 10. Neither the word *born*, however, nor *seed*, is here used, but *works*. For from the devil proceeds corruption, but not generation. *For*—Opposed to *for*, ver. 9. *Sinneth*—A concise expression for: has sinned from the beginning, causes all sins, and continues to sin. He sins himself with ever-growing guilt, and leads others into sin; he is never satisfied. [But this arch-sinner shall be confined in the abyss as in a prison-house, and shall undergo his punishment in fire. V. G.] *From the beginning*—Ever since the devil first was the devil. [Or ever since sin was sin. Lücke.] He appears to have kept his first estate a very short time. *For this purpose*—The devil does not cease to sin; to do away with sin is the province of the Son of God. *The works*—Which are most entangled, and the unravelling of which was a task worthy of the Son of God.

9. *Doth not commit sin*—This assertion is presently intensified: *and he cannot sin*. A special reason is assigned to each proposition; *doth not commit sin*, for *his seed remaineth*, etc.; *cannot sin*, because *he is born of God*. *His seed remaineth in him*—God's seed, that is, the word, with its

power, remains in him who is born of God; see 1 Pet. i. 23; James i. 18; although sin may, by many a furious assault, attempt to overthrow the regenerate. Or rather thus: *the seed of God*, that is, he that is born of God, *abideth* in God. [But the former is right. *Alf.* See 1 Cor. iv. 15.] Such persons are in truth *the seed of God*; see Mal. ii. 15, marginal reading. *He cannot*—The possibility of his sinning is not absolutely denied, but the possibility of regeneration and sinning being coexistent is. Thus, *how can he*, ch. iv. 20; comp. Rev. ii. 2; Acts iv. 20. It resembles the case of an abstemious man, who cannot drink wine, or that of persons cherishing any antipathy. Gataker has well paraphrased the passage thus: "The regenerate does not sin: he aims at leading a life as free as possible from sin: and never of his own will indulges in sin. Wherefore, if at any time he have offended, he neither abandons himself to, nor persists in, sin; but, acknowledging his error, he immediately returns to his previous course as speedily and as fully as possible." He adds the image of the needle turning towards the pole, easily made to deviate, but always returning to the right direction. *Is born of God*—The words, *of God*, should be here emphasized, which will show that the apostle in this verse is not merely arguing in a circle.

10. *In this*—This relates to the preceding words. *Neither*—*Lit., and. He that loveth not*—A transition from the general to the particular. [But the *love* is not a *part of righteousness*, but its substance and essence. *Hut.*]

11. *The message*—A very liberal epithet for the *law*, which is a word not used by John.

12. *Not as*—An ellipsis. See note on ch. ii. 27. *Cain*—The Scripture speaks more leniently of Adam himself than of Cain and his like. *Of that wicked one*—This expression, and the word *evil*, further on, is opposed to *of God*, ver. 10.

13. *My brethren*—[*Tisch.* and *Alf.* omit $\mu\omicron\nu$, *my*]. This is the only passage wherein John addresses them as *my brethren*, in contrast to the world without, and the frequent reference to *the brethren*. Elsewhere he addresses them as *beloved, children, etc.*, ch. ii. 7, i. 12. *Hate*—As Cain did his own brother; [with a deadly hatred; because their evil works are reproved by your righteous ones. *V. G.*].

14. *We have passed*—Therefore we were in death before.

From death—Of soul. *Unto life*—And that an everlasting life, of soul. This is another reciprocal expression: *we in life*; *life in us*; see ver. 15. *Because*—A cause proved by its effect. [Omit τὸν ἀδελφόν, *his brother*. *Tisch., Alf.*] *Abideth*—Still.

15. *A murderer*—As Cain was. Every hatred is an attempt against life. But life does not assail life; he who hateth his brother desires either his brother's death or his own. Hence duels arise. [While, in ver. 16, we are commanded to lay down our life *for* the brethren, duelling, dreadful to say, requires a man to risk his own in order to end another's life. This, so far from being an act of valour, is one of desperate folly. We may imagine the devil himself to marvel how men who bear the Christian name could ever fall so low as this. It is sad that those who rule the earth with all the power which God has placed in their hands, should be unable or unwilling to suppress duelling. One such atrocity may involve in the most grievous guilt before God a whole army, ay, Christianity itself, and the entire race of man.] *Abiding*—Eternal life truly exists in him who exercises faith and love.

16. *Love*—That is, the nature of God's love.

17. *This world's good*—Lit., *worldly means of living*. Contrasted with *lives*, ver. 16. *Shutteth*—The sight of the miserable at once appeals to, or even opens, the hearts of beholders, who then, of their own will, either shut up their compassion altogether, or open it more freely. Comp. Deut. xv. 7. *His bowels (of compassion)*—With his compassion his liberality is also either shut up or opened. *Dwelleth*—He says that he loves God, but proves at that moment that he does not.

18. [Omit μου, *my*. *Tisch., Alf.*] *In word*—In idle word: contrasted with *deed*. *In tongue*—In dissembling tongue: contrasted with *truth*.

19. *Hereby*—On this *we know* and *shall assure*, etc., depends; and the words, *for God is greater*, etc., ver. 2), refer to this. [For γνώσκομεν, *we know*, read γνωσόμεθα, *we shall know*. *Hut., Alf.*, etc., (not *Tisch.*)] *Of the truth*—The word *of* implies origin; see Rom. ii. 8. Truth makes love true, ver. 18. *Shall assure*—So that they shall cease to condemn us. The same Greek word occurs, Matt. xxviii. 14. *Our hearts*—Peter and Paul are the only sacred writers who make use of the word συνείδησις, *conscience*; it

is only used once in the Sept., and then in a different sense from theirs; see Eccles. x. 20. John never uses it, but implies it nevertheless in this passage, by saying, *our hearts*; for it is conscience which is assured or condemns. *Before him*—We shall assure our hearts in prayer before him who knoweth all things truly.

20. [*Beng. writes ὅ τι ἐὰν, whatever, for ὅτι ἐὰν, for (because) if.* The sense then is, *Whatever our heart condemns us for* (we shall assure our hearts, ver. 19), *because* (Gr. ὅτι again, not rendered in Eng. Ver.) *God is greater than our heart and knoweth all things.* As Luther says: "Though conscience weigh us down, and tell us God is angry, yet God is greater than our heart. The conscience is but one drop; the reconciled God is an ocean of consolation." This is the best interpretation among the many suggested. *Hut.]* *Condemn*—Not for our general condition, but for our occasional errors. The emphasis should be laid here on the word *condemn*, in the next verse on the word *heart*. *God is greater*—Lit., *because God is greater.* Conscience is weak, and only partly knows us, and that with a certain fear, nor has it any power of giving pardon; but God is mighty, knowing thoroughly the past, the present, and the future of us and all mankind, and both able and willing to forgive. This fact in itself does not *assure* the heart, but the righteous gain assurance by acknowledging this fact, by confessing their sins, by appealing from their conscience to the God who is greater than their heart (conscience), and by endeavouring in no way to withdraw themselves from God's omniscience, ch. i. 9.

21. *Condemn us not*—Either as never injured, or as now appeased. *Confidence*—In asking. This is repeated in ch. v. 14, 15. This confidence is something far beyond the tranquillity wherein we can *assure our hearts* before God.

23. *On the name*—Comp. Heb. vi. 10. *As*—This particle refers both to the *believing* on the name, and *loving* one another. [*Tisch. (not Alf.) omits ἡμῶν, us.*]

24. *By the Spirit*—This is the first mention of the Holy Ghost in this Epistle, according to the Divine plan, as exhibited here and in John xiv. 1-3, 26. And this verse seems to introduce the subject of the Holy Ghost, which is pursued in ch. iv. The Spirit itself is a gift to us, as well as what that Spirit bestows.

CHAPTER IV.

1. *Every*—Which presents itself. *Spirit*—By which any teacher is moved. *Try*—By the rule given in ver. 2, 3. *Many*—In that age, as at other times. A terrible crop of heresies sprang up in those days, which John courageously combated. Were he alive to-day, he would be accounted too severe by some. *False prophets*—See 2 Pet. ii. 1; Matt. xxiv. 11, 24. *Have gone out*—From their posts. They have entered the world; see 2 John ver. 7. *World*—Which it is easy to deceive; see ver. 4, 5.

2. *Every*—The apostle here speaks of spirits peculiar to that age; at different periods false prophets have assailed different points of Christian doctrine. *Every spirit*—The Spirit of God is himself one; but every teacher truly taught by him has his own special inspiration, which is called his spirit. *Confesseth*—In word and in heart. He thus assumes the doctrine to be already ratified and confirmed. *Is come*—On the fact of this coming all Christian doctrine depends, as being partly assumed by, partly included in, and partly inferred from, that fact. *In the flesh*—Therefore he himself is something more than flesh. Those heresies which deny the reality of Christ's flesh, assume, and thus confirm, his Godhead, with which they cannot reconcile the fact of his manhood, which they deem unworthy of his Godhead.

3. [Omit *Χριστὸν ἐν σαρκὶ ἐλελυθότα*, that . . . *Christ is come in the flesh*. Tisch., Alf. Read, *that confesseth not Jesus*.] *And . . . now*—See note on ch. ii. 18.

4. *Ye*—Who acknowledge Jesus Christ. *Have overcome*—See ch. v. 4, 5. [*Them*—The false prophets. *V. G.*] *That is in you*—God. *That is in the world*—The spirit of antichrist, the evil one.

5. *Speak they of the world*—They draw their language from worldly life and feelings. *Heareth*—Because they agree with its notions.

6. *We are of God*—And therefore speak from God. *Hereby*—By what is stated in ver. 2-6.

7. *Let us love*—From the very doctrine he is defending, he deduces an exhortation to *loving*. See ver. 9. The love of God is shed abroad in our hearts by the Holy Spirit; see ver. 2, and Rom. v. 5. *Love*—All love is from God.

8. *Knoweth not*—Is not born of God, and knoweth him not. [Or rather, *hath not known*. He that loveth not, hath not learned to know God at all, for God is love. *Lücke*.] *God is love*—Here, as in ver. 16, the Greek definite article is not prefixed to *love*. This little sentence, even in the brief space it took to write, must have given more pleasure to John than all the world besides could have bestowed.

9. *Towards us*—Lit., *in us*. That is, the love of God which our whole spiritual experience proves us to possess. *Because*—This motive of love is drawn from ver. 3. From what is there said as to Jesus Christ having come in the flesh, the existence of mutual love is inferred in ver. 7. The consequence is proved by God's love towards us in sending his Son that we might have life. It is a *proof* of God's loving us, and a *motive* for our loving one another.

10. *Is*—This denotes something antecedent to *the manifestation*. *God*—Most worthy of love. *Us*—Most unworthy of love.

11. *God*—Who owes us nothing.

12. *God*—Otherwise invisible. Comp. ver. 20. *Dwelleth in us*—This subject is treated in ver. 13-16. *Is perfected*—Accomplishes everything which results from the expiation of sins. This subject is treated of ver. 17-19.

13. *Because . . of*—God is, wherever the Spirit of God is.

14. *And we*—We ourselves. So John xv. 27. *Have seen and do testify*—This is inferred from what follows in ver. 16, *we have known and believed*. The act of making acquaintance is denoted by the expression, *we have known*; like the German idiom, *kennen lernen*, to *learn to know*, to make acquaintance. For a certain degree of knowledge precedes believing, even as believing precedes testifying. But the words *have seen* denote the full satisfaction of sight in beholding. *The Son*—There are two grand tests of our dwelling in God and He in us; these are our communion with the Holy Spirit, and our acknowledgment of God's Son; see ver. 13, 15.

15. *The Son of God*—And, as such, the Saviour of the world; see ver. 14.

16. *And we*—There is here a repetition of beginnings, from ver. 14 (see note), and also an epitasis, or emphatic addition; wherefore the words *to us*, a little further on, strictly mean, *in us*. [*In love*—The love of God. *V. G.*]

17. *Herein is our love made perfect*—Lit., *love with us is*

herein perfected—God's love in itself is ever the same, and ever perfect; but *with us* is progressively perfected, rising higher and higher in proportion as it has stooped low down to us. [But this is not *God's love*, but *the principle of love* in the abstract. *Alf.*] *That*—To such a degree as that. *Boldness*—The opposite of *fear*, ver. 18. *In*—See note on Rom. ii. 16. *The day*—That day to others even more terrible than the day of death. *Because*—This refers to *herein*. *He is*—Jesus Christ is love, in heaven; which words, though unexpressed, contrast with *in the world*. In the expression, *in heaven*, I include his previous sojourn upon earth; the word *is* certainly refers to the present actual condition of Christ. *Are we*—Who love God. See next verse, and John xv. 10. *In this world*—Which is devoid of love, and in dread of judgment. The mention of *the world* proves the word *he* to mean Jesus Christ. Comp. ver. 9.

18. *Fear*—Which shrinks from God and the day of judgment. The conditions of men vary. They may have neither fear nor love, fear without love, fear with love, or love without fear. *In love*—Towards God. *Perfect*—To this refer *made perfect*, ver. 17. *Hath torment*—As being distrustful; imagining and resolving all things to be adverse and hostile to itself; and fleeing from and hating them. [But *κολάσις* is properly *the torment of punishment*. Fear of God includes punishment, *i. e.*, the consciousness of deserving it. *Lücke*, etc.]

19. *We love*—Dismissing our fear. [Omit *αὐτὸν*, *him*. *Tisch.*, *Alf.* *We love* refers to love in its root and ideal; and is abstract. *Alf.*] *He first loved us*—And how much more hereafter! Therefore fear is cast out.

20. *Whom he hath seen*—In this life we are limited to our outward senses. *How can he?*—This is equivalent to: it is impossible that such a man can, for the time being, love God.

21. *Commandment*—Which those who love God must keep: Matt. xxii. 39. [He who loveth not his brother, neglects the commandment to *love one another*, and therefore does not love God. *V. G.*]

CHAPTER V.

1. *Whosoever*—The conclusion of this paragraph, in ver. 13, shows its whole scope and bearing. *And every one*—He

who loveth not his brother loveth not God, ch. iv. 20; he who loveth God, loveth his brother. The apostle elegantly places his mention of love in this part of his treatise, in order to refer it to its final cause, faith, which is the beginning and end of his whole discussion. Also—His spiritual affection is great, towards every one that is his brother: the harbouring of any aversion is directly injurious to the new life. *Him that is begotten*—An *Euthyeme* [syllogism with only one premiss expressed] the conclusion of which is: The believer enjoys the love of all who love their God; and loveth them in turn. See ver. 2.

2. *And*—A *Hendiadys* (expression of one thing by two) loving him and keeping his commandments, which together amount to obeying him. See next verse. [For *τηρώμεν*, keep, read *ποιῶμεν*, do. *Tisch.*, *Alf.*]

3. *Are not grievous*—In themselves, or to those who are regenerate and love. In themselves they are delightful: but the expression, *not grievous*, is used as a refutation of those who imagine them grievous.

4. *Whatsoever is born of God*—See note on John iii. 6. *The world*—Overcometh not only the world itself, which opposes the keeping of God's commandments, and the acknowledgment of Jesus Christ; but also all the world's allurements or terrors. *The victory*—As faith gains, the world loses, power over our hearts. *Faith*—Remark the power of faith.

5. *Who is he*—The believer, and none other, overcometh. He counts nothing dearer than the Son of God.

6. [Omit *ἐν τῷ οὐρανῷ, ὁ Πατήρ ὁ λόγος καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσὶ καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ*, *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth.* *Tisch.* and all critical editors. The words are clearly *proved* to be no part of the text. They are not found in any Greek manuscripts before the 16th century: in any Greek Father, even in arguments for the Trinity: nor in any ancient version. Further, the variations of form in the few codices which contain them show them to be an insertion translated from the Latin. They are alien from the context, in themselves incoherent, and betray another hand than John. *Alf.*, etc. They are to be unconditionally rejected, as demonstrably spurious. No result of modern criticism is better established. *Lücke.*

Bengel defends the passage in his *Critical Apparatus*, though with hesitation, chiefly on the authority of the Latin Vulgate, seemingly ignorant of what has since been fully proved (*Alf.*, etc.) that the most ancient Latin copies are without it. It will be seen, however, that in his exposition he defends it also on internal grounds, but his argument has no force against the conclusive testimonies which prove it spurious.]

Some find it difficult to discover the scope and arrangement of this Epistle; and yet if we candidly examine it, this may be evolved without any strained interpretation. In this Epistle (or rather this treatise, for an epistle is a communication sent to the absent, whereas John seems to have been present among those to whom he wrote this), John purposes to confirm the blessed and holy communion with God and Jesus Christ, which believers enjoy, by displaying the tokens of their most exalted condition.

Its parts are three:—

THE OPENING, ch. i. 1-4.

THE DISCUSSION, ch. i. 5-v. 12.

THE CONCLUSION, ch. v. 13-21.

In the Opening the apostle shows his authority for preaching and writing from the fact of the manifestation of the Word of Life; and clearly sets forth his design (see *iva, that*, ch. i. 3, 4). With this Opening the Conclusion (which we may here dispatch) corresponds, exhibiting his purpose still more fully, and recapitulating those tokens by the words *we know*, thrice repeated in ch. v. 18, 19, 20.

The Discussion contains two parts, treating—

I. Separately.

a. Of fellowship with God, in the light, ch. i. 5-10.

b. Of fellowship with the Son, in the light (ch. ii. 1, 2, 7, 8) to which is subjoined an application, suited to fathers, young men, and children (v. 13-27); combined with which is an exhortation to ABIDE *in him* (ch. ii. 28-iii. 24; that the benefit they derive from his MANIFESTATION in the flesh may extend to his MANIFESTATION in glory.

γ. Of the corroboration and benefit of that abiding by the SPIRIT, ch. iv. throughout; to which ch. iii. 24 leads up; comp. ch. iv. 13.

II. Collectively,

Of the witnessing of the Father, the Son, and the Spirit: whereon depend our faith in Jesus Christ, our being born of God, our love to God and the sons of God, our obedience to his commands, and our victory over the world, ch. v. 1-12.

Just as the Conclusion and Opening correspond, so do the parts frequently begin and end together. See above ch. ii. 12. There is sometimes a previous allusion in one part and a subsequent recapitulation in another. Every part treats of blessing from God, and of the duty of believers: and from the fact of God's blessing, the duties of loving God, of imitating Christ and of loving our brethren, are deduced by most suitable inferences; and although many things seem to be repeated without order, yet, if we regard them from a different point of view, we find the same inferences deduced from other causes in the most orderly manner.

This is he—John assigns his reason for only ascribing victory over the world to him who believes in Jesus as the Son of God; namely, that if the witnessing of men sufficiently establishes the fact of faith in Jesus Christ being invincible, the witnessing of God makes it absolutely certain. *That came by water and blood*—He does not say *that cometh*, but *that came*. *The water* signifies *baptism*, first administered by John, who thence received the name of the Baptist, and who was sent to baptize with water, as a means whereby Jesus might be made manifest as the Son of God; see John i. 33, 34. Baptism was also administered by our Lord's disciples, John iv. 1, 2; Acts ii. 38, etc. *The blood* signifies that of none other than Jesus Christ himself, shed in his passion, and drunk (spiritually) in the Lord's Supper. *Jesus Christ*—Lit., *Jesus, the Christ*. By the very fact of his coming *by water and blood*, *Jesus* is proved to be the *Christ*. *Not by water only*—Lit., *not in the water only*. Just before he said *by*, here he says *in* water; both words express the contrary of *without*, 1 Cor. xi. 11, 12; Heb. ix. 7, and comp. Heb. ix. 12, 25. The apostle plainly shows that the words immediately preceding are well considered. The article prefixed to *water* has a relative force. The *by* seems properly to refer to the *water*, the *in* to the *blood*. For John's baptizing with water preceded the (actual) coming of Jesus, and so Jesus came *by* water: but to accomplish the work his Father gave him to do, Jesus shed his blood, and so he came *in* blood. *But by water and blood*—Lit., *but in*, etc. He not only undertook the task of *fulfilling all righteousness*, in coming to *baptism* (Matt. iii. 15) but he completed it in shedding his *blood*, John xix. 30; which being done, both blood and water issued from the side of the dead Jesus on

the cross. John xix. 34. *And it is the Spirit that beareth witness*—To Jesus, the Christ; ver. 5, ch. ii. 22; 2 John ver. 9. *Because the Spirit is truth*—The apostle here declares what he means by *the Spirit*, namely, *truth*. But, then, what does he mean by *truth*? He unquestionably includes in this deliberate enumeration all things, apart from actual Divine testimony, which testify of Jesus Christ. What those things are we shall gather from John's and other New Testament writings. The Scriptures, that is, Moses and the prophets, testify of Jesus Christ; John v. 39, 46, i. 46; Acts x. 43. So did John the Baptist, John i. 7. So did the apostles afterwards, John xv. 27; 1 John i. 2, iv. 14; Acts i. 8, ii. 32; and chiefly the writer of this epistle, John xix. 35. Now in collecting testimonies concerning Jesus Christ as having come, the apostle clearly did not omit the *Gospel*; but never calling it by that name, he speaks of it as *the testimony*. He could not very well say in the passage before us, *three things testify, the testimony, the water, and the blood*; so he speaks of *the truth* (not only as *known*, but as *preached*) instead of *the testimony*, and signalizes this truth by the word *spirit*. With which subject the predicate, *beareth witness*, elegantly accords. Consider the precise meaning of the word *spirit*; ch. iv. 1, 2; 1 Cor. xiv. 12; Rev. xix. 10; John vi. 63. The word *spirit*, in this sense, includes also the prophetic testimony of the Old Testament, with its fulfilment and demonstration. The apostle says, "Jesus Christ came by water and blood," but does not say, "the water and blood bear witness." Again he says, with striking emphasis, "AND IT is the spirit THAT beareth witness:" but does not say, "Jesus Christ came by (or in) the spirit," for the spirit had been testifying ages before the coming of Jesus Christ, while the water and the blood were most closely connected with that coming. And the *bearing witness* is with all the more fitness assigned to the spirit, from the fact that the spirit is of itself capable to do so, whereas the water and the blood can only obtain and use that power through the spirit.

7. *For there are three that bear record*—Lit., *for there are three bearing record*. The use here of the present participle instead of the substantive, implies a continually present act and result of bearing record. The apostle had previously spoken of the spirit in the neuter gender, *IT is the spirit THAT beareth witness*, but now speaks of the spirit, as well as of

the water and the blood in the masculine gender, *they* are *three bearing record*. In 1 Cor. xiii. 13, three Greek feminine substantives, *faith, hope, and charity*, are spoken of as *three*, in the neuter gender; but here three substantives, all neuter in the Greek, the spirit and the water and the blood, are spoken of in the masculine gender as *testifying*; not that either the spirit here spoken of (the truth of the Gospel), or the water, or the blood, are actual persons, but that by the figure of Prosopopœia, or Personification, they are so regarded, from the fact that to testify is properly the act of persons rather than of things. The apostle therefore, in passing from the previous to the present verse, uses for conciseness sake a figure, to this effect: There are three classes of men charged with the duty of bearing this witness (comp. ver. 9 with John v. 34): 1. In general, that class of witnesses who have to preach the Gospel; 2. In particular, that class of witnesses who administer baptism; and 3, That class of witnesses who saw and who proclaim the death of the Lord. We have therefore here a most important Metalepsis (or combination of two figures of speech); for, firstly, by Synecdoche, a single witness is made to stand for an entire class; as if it were said that the *prophet*, and the *baptizer*, and the *apostle*, were the three bearing witness; for those three functions are still distinct though they may be united in one person; comp. Eph. iv. 11; and this makes the Metonymy, or change we shall presently consider, more suitable. The degrees of these functions appear from Matt. xi. 9, 11, where, however, the word *prophet* is used in a stricter sense. Secondly, by Metonymy, the *spirit*, and the *water*, and the *blood*, are mentioned instead of those who actually testify, the eye-witnesses and ministers. *The spirit, and the water, and the blood*—The apostle here changes into the natural order the previous expression, wherein the spirit held the third place. For, as above noted, the spirit had been witnessing for ages without the water and the blood, which the water and the blood never could do without the spirit. *And these three agree in one*—The *prophet*, the *baptizer*, and the *apostle* are equally of one terrestrial nature (comp. *are one*, 1. Cor. iii. 3), and are appointed for one purpose, to bear witness of Jesus Christ as having come into the world. Comp. *was present to heal*, lit., *was present for the healing*; Luke v. 17.

In one—Lit., *in the one*; the use of the article in the Greek makes the meaning rather *in the same* than *in one*.

9. *If*—From a minor, but an undeniable point he argues to one of more importance. *Of men*—In any matter whatever (John viii. 17); as well as in setting forth the testimony of the spirit, and the water, and the blood; for though they do this last by the Divine appointment and command, they still remain men. John v. 34; iii. 31. *The witness of God*—The Father; whose Son Jesus is. See the latter part of the verse. With the testimony of the Father, that of the Son and the Spirit, alike divine and celestial, is also signified as opposed to witness of *men*, in the plural. The witness of the Father is, as it were, the basis of that of the Son and the Holy Spirit, much as the witness of the spirit is the basis of that of the water and the blood. *Is greater*—[And therefore far more worthy of acceptance. V. G.] John v. 96. *This is*—This is its purport. [For ἦν, which (he hath testified), read ὄτι, that. Tisch., Alf.]

10. *In himself*—In his heart.

12. *He that hath*—By faith. *The Son*—This verse has two clauses: in the former of which the words, *of God*, are not added to the mention of *the Son*; because believers (of whom that clause speaks) know who he is; while in the latter clause it is added, in order that unbelievers (of whom that clause speaks) may in some way know what a serious thing it is not to have him. *Hath*—Emphasize this word in the first clause, and *life* in the second.

13. [The readings here vary greatly. Tisch. reads ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ; *These things I wrote unto you that ye may know that ye have eternal life, who believe on the name of the Son of God.* Nearly so Alf.] *These things*—Which are contained in this Epistle. [Rather, what immediately precedes. Then the idea, *eternal life*, is resumed from ver. 11, 12. Comp. *These things*, ch. ii. 1, 21, 26. Hut.] The expression *write we*, used in the beginning, ch. i. 4, changes in the conclusion into *have I written*. *Unto you that believe on the name of the Son of God*—A summary of verses 5-10. *That ye may know that ye have eternal life*—A deduction from ver. 11. *And that ye may believe*—With a closer hope of life. A deduction from ver. 12. We must be implicitly faithful.

14. *According to his will*—A most reasonable and universal condition. [The word *his*, refers to God. *V. G.*]

15. *We have*—Even before the event (comp. 1 Sam. i. 17, 18); and we know the event also not to be a matter of chance, but an answer to prayer.

16. *If any man*—One of the strongest possible instances is given, that of one man praying for another, in the most grievous sin. Comp. ch. ii. 1. *See*—Therefore the regenerate can distinguish such from sin unto death. *Sin a sin, which is not unto death*—Any sin, save sin unto death. It is permitted to pray for such an one so long as we have no proof that his sin is one unto death. *Unto death*—The disease of which Lazarus actually died, was said to be *not unto death*, for he was soon raised to life again; see note on John xi. 4; on the other hand, Hezekiah was sick *unto death*, Is. xxxviii. 1, and would have died but for a miraculous recovery. But John is speaking here of the *death and life* mentioned in chap. iii. 14. Therefore *sin unto death* is defined by contrast, ver. 17, where the subject is *all unrighteousness*, and the predicate contains two members, *sin*, and *sin not unto death*. Therefore any unrighteousness committed in ordinary life is a sin not unto death; but sin unto death is not any common or sudden sin, but a condition of soul in which faith, hope, charity, or in short the whole new life is extinct; a condition wherein *death* is consciously and voluntarily embraced, not from the allurements of the flesh, but from actual love of sin for sin's sake; in fact, a wilful rejection of grace. A man who sins thus is deliberately repelling life from himself: and who then can procure life for him? [But the Apostle means a definite act of sin, which can be *seen*, as implied by *see*, at the beginning of the verse. This must be *the denial that Jesus is the Christ*, ch. ii. 22, comp. 2 John ver. 10, 11. *Alf.*, etc.] There is also a sin unto *physical* death, as for instance, in a nation; instance the case wherein the prophet having thrice prayed for their deliverance from such death, is forbidden to ask it further; Jer. vii. 16, xi. 14, xiv. 11, xv. 1, 2. And even Moses himself in this way sinned a sin unto death, and to death which could not be averted by prayer: Deut. iii. 26; comp. 1 Sam. ii. 25, iii. 14, as to the house of Eli; and, on the other hand, as to the efficacy of prayer to remove sin and death, see James v. 14, 15, &c. *He shall ask*—He shall ask who has the confidence mentioned in

ver. 14. *He shall give*—God shall, when duly entreated. [Rather, *and shall give* (by his prayer) *life*, etc. *Alf.*] *Him*—The brother. *Life*—Therefore he who sinneth is *in* death, and yet sins further *unto* death. *For them*—In so far as their sinning is not unto death. *There is a sin unto death*—The highest law is that of faith and love; therefore the greatest sin is that whereby faith and love are destroyed. Life springs from the one, death from the other. But what we call *mortal* sin is not meant here; namely, all sin committed by the unregenerate, and some of those committed by backsliding brethren, who, strictly speaking, are the only ones who want life to be given to them. *I do not say that he shall pray*—That is, *I say that he shall not pray*. God does not desire the righteous to pray in vain; Deut. iii. 26. Therefore, if one who sinneth unto death be brought back to life, that happens by the will of God alone. *For it*—This expression implies removal. *Pray*—See note on John xi. 22. The Greek word here implies the asking of a captive or a criminal. It is not used, for instance, in connexion with our Lord's praying.

17. *All unrighteousness*—Instances of sin not unto death are of continual occurrence during life. *And*—That is, *and indeed*. The sense is: *all unrighteousness is sin*, (but) *not* (necessarily) *unto death*; and the statement of all unrighteousness being sin is made to prevent any one regarding unrighteousness too lightly.

18. *That whosoever*—He now guards against ver. 16, 17, being made any excuse for carelessness. *Is born . . . is begotten*—Not only who has advanced far in the new life, but he who is regenerate at all, *keepeth* himself. [But the difference is, that the latter simply denotes him *who was born*, as a historical fact; the former, that he *is one born* of God. *Hut.*] *Keepeth himself*—Does not fail from want of will. [For *ἐαυτὸν*, *himself*, read *αὐτὸν*, *him*. *Tisch.*, *Alf.*, etc. Render *it keepeth him*, that is, the new birth. *Alf.*] *Toucheth him not*—So that he does not fail from outward assaults. The wicked one may approach him, as a gnat to a candle; but not only does not injure, he does not even touch him. Contrast *lieth*, ver. 19.

19. *Of*—A concise expression for: We are of God, and abide in God; but the world is of the wicked, and lieth wholly in the wicked one. *Lieth in wickedness*—Lit., *lieth in the wicked one*. [Therefore the world lying

in the wicked one hath no more power than he to touch the sons of God. *V. G.*] *The wicked one*, here, is opposed to *Him that is true*, ver. 20. The whole world (including learned and respectable men, and all others except those who have laid hold on God and Christ), not only is touched by the wicked one, but, through idolatry, blindness, fraud, violence, lust, impiety, and every kind of malice, altogether lies in the wicked one, senseless, and void of life from God. See 1 Cor. v. 10, xi. 32. In this brief summary the text before us most vividly portrays the horrible condition of the world. The world and the doings of worldly men, with their conversations, their contracts, their disputes, and their associations, form a sufficient commentary on the statement. [It is more astonishing that the worldly commit crimes no worse than their worst, than that they act so badly as they do. In their wretchedness they regard themselves as happy, and the sons of God as hopeless of safety. *V. G.*] To this *lieth*, the word *abides*, as applied to God and the saints, forms a contrast. Ye regenerate ones have what ye pray for: ch. ii. 2. [Ye have good reason for wishing to fly away from the world to God. *V. G.*]

20. *Is come*—See note on Mark viii. 3. *Hath given*—That is, God hath given; for in the previous clause also God is the implied subject, thus: God hath sent his son: and to this *his*, which presently follows, is to be referred. [But the subject here, as there, is *the Son of God. Hut.*] *Understanding*—Not only knowledge, but power to distinguish. *Him that is true*—Supply, *His Son Jesus Christ*, as in the next clause. Whence we may see in what a majestic sense the Son uses this title: Rev. iii. 7. *This*—He that is true, the Son of God, Jesus Christ, who is fitly named Eternal Life. [But *This* refers to *God the Father*, namely, *him that is true*, in whose Son *we are*. Comp. John xvii. 3. *Lücke, Hut., Alf.*] *Eternal Life*—The conclusion of the Epistle accords with its commencement.

21. *Keep yourselves*—In my absence, lest any man deceive you. A more forcible expression than *be on your guard*. *From idols*—Not only from worshipping them, but from all communion, or semblance of communion with them: Rev. ii. 14, 20. [Omit ἀμην, *Amen. Tisch., Alf.*]

SECOND EPISTLE OF ST. JOHN.

1. *The Elder*—An epithet suitable to a familiar Epistle such as this and the following one. And indeed the familiarity of form in this short Epistle is admirably proportioned to the importance of matter. The Epistle consists of three parts :

- I. THE INSCRIPTION, ver. 1-3.
- II. AN EXHORTATION to perseverance in true love and faith, 4-11.
- III. THE CONCLUSION.

Elect—He calls her elect, from her spiritual condition. That this word is an epithet rather than a proper name appears from its recurrence in verse 13 as applied to her sister, as well as from the form of the Greek word. These persons were either widows, or women surpassing their husbands in holiness. *Lady*—Lit., *Cyria*. This word [equivalent to the Hebrew Martha, *V. G.*] is a proper name. [This seems to be the most probable view, that the letter was addressed to a Christian woman, named *Kyria*. So *Lücke, Alf.* (in *Proleg.*), etc.] This can only be questioned by a person either ignorant or oblivious of the style of the ancients. The appellation *lady*, (lit. *mistress*), except in reference to slaves under her authority, could scarcely in those days have been applied even to a queen without exciting envy. Even in addressing illustrious persons proper names were more generally used than titles. But the Elder very fitly places a word betokening the spiritual kindred whence his Epistle flows, between his own name and that of her to whom he writes. The word *Cyria* recurs in ver. 5. The Syrian version retains the proper name; and Athanasius, in his Synopsis, says “he (John) writes to *Kyria*,” omitting the word *elect*. Titles and

proper names were, however, frequently confounded together. *Whom*—That is, the mother and children. *The truth*—This love is not only true, but it depends on Gospel truth. See latter part of ver. 3. *All*—An instance of the communion of saints.

2. *For the . . . sake*—Construe with *I love*. Those who love in truth, love also *for truth's sake*. *Dwelleth*—Even now; the future, *shall be*, immediately follows. Comp. note on 1 Cor. vii. 37.

3. *Be*—Lit., *shall be*; at once a wish and a declaration. [For *μεθ' ὑμῶν*, with you, read *μεθ' ἡμῶν*, with us. *Tisch., Alf.*] Comp. 3 John, ver. 2. *Grace, mercy, and peace*—*Grace* removes guilt; *mercy*, unhappiness; and *peace* implies continuance in grace and mercy. *Peace*—Even under temptation. *The Lord*—This is the only passage in St. John's Epistles which applies this title to our Saviour. John usually speaks of him as *the Son of God*. [Omit *Κυρίου*, the Lord, *Tisch., Alf.*] *In truth and love*—On the former see ver. 4; on the latter ver. 5. Paul generally says *faith and love*; for *truth* and *faith* are synonymous; the Sept. constantly expressing both by the same word. Comp. 3 John, ver. 3.

4. *I found*—A rare rejoicing, rarely *found* in our days. *Of thy children*—The form of the Greek (plural rather than dual) implies that Kyria had at least four children. Comp. ver. 1 and 4. John had *found* these children in the house of their maternal aunt; see ver. 13. *As*—The rule.

5. *Not as though I wrote a new commandment*—*Love* fills the whole space, as *truth* requires.

6. *His*—The Father's, ver. 4. *Ye should walk*—Just before he had said, *Let us walk*. Now he uses the second person, corresponding with *ye have heard*; that is, from us, the apostles. *In it*—This verse exhibits a very pleasing inversion of terms.

7. *For*—The reason why he commands them to hold fast that which they had heard *from the beginning*. [Rather, that of his exhortation to *love*. Love is the best safeguard against error. *Hut.*] *Many*—See 1 John ii. 18, iv. 1. [For *εἰσῆλθον*, have entered, read *ἐξῆλθον* (*θον*, *Alf.*) have gone out. *Tisch., Alf.*] *Entered*—The world, engrossed with its husks, is averse to God and Christ; but it is the leaven of Satan which makes it oppose them. *Come*—Comp. 3 John, ver. 3; 1 John, iv. 2. [Better, *coming in the flesh*; the great truth

of the Incarnation, without reference to time. *Alf.*] *This is*—A gradation. This very thing stamps the deceiver and antichrist, and none of darker dye than this can be found. *A deceiver*—Opposed to God. *Antichrist*—Opposed to Christ. The warning against (being) Antichrist applies even to women and young men. See ver. 4, 5. Antichrist denies the Father and the Son, and doth not confess that Jesus Christ is come in the flesh.

8. *Yourselves*—In my absence. [For ἀπολέσητε, read ἀπολέσωμεν, and for ἐργασάμεθα, read ἐργάσασθε, and for ἀπολάβωμεν, read ἀπολάβητε. *Tisch.* Render, *Look to yourselves that ye lose not the things which ye wrought.* (but *Alf.* here reads ἐργασάμεθα, *we wrought,*) but receive a full reward]. Bengel considers the apostle to have written *that ye lose not the things which ye have wrought.* The change of persons induces some to read the whole sentence in the first, others in the second person. *But*—There is no medium in the rewarding of the saints; they receive either a full reward or none at all; the sentences before us are directly opposed. We must, however, consider that there are different degrees in glory. *Full*—In full communion with God. See ver. 9.

9. [For παραβαίνων, *transgresseth*, read προάγων, *goeth before* (you). *Tisch., Alf.*] *Transgresseth*—Perfidiously. [Omit τοῦ Χριστοῦ, *of Christ.* *Tisch., Alf.*] *The doctrine of Christ*—Which shows Jesus to be the Christ, the Son of God. *He*—And he only. [*Tisch.* (not *Alf.*) transposes *Son* and *Father.*]

10. *Come*—As a teacher or a brother. *Bring not*—By a true profession. *This doctrine*—That of Christ. *God speed*—Let him be unto you as a heathen man, whom, however, it is safer to salute; see 1 Cor. v. 10. The apostle is speaking here of a familiar, fraternal, Christian salutation. Salutations appear to have formerly been very rare amongst the unacquainted and strangers.

11. *For*—There may be sternness even in love. *Is partaker*—In addressing him as one who can obtain joy and salvation while in his antichristian state. [The relations of purer doctrines are of the subtlest. *V. G.*] *Evil*—While on the other hand, partaking in good deeds is blessed. *Deeds*—Opposed to faith and love.

12. *Many things*—And joyful ones. This was why the apostle only wrote on this occasion what was immediately

necessary and urgent. *I would not*—The very act of writing is not always delightful to a heart filled with holy affection.

With paper and ink—In contrast to *face to face*. The apostle made use of paper rather than parchment for this brief Epistle.

13. *Greet thee*—The apostle kindly gives the greeting in the children's words. [Most delightful fellowship. *V. G.* Omit ἀμήν, *amen. Tisch., Alf.*]

THE
THIRD EPISTLE OF ST. JOHN.

1. *The Elder*—There are three parts to this Epistle also:—

I. AN INSCRIPTION, ver. 1-2.

II. A RECOMMENDATION of strangers to their hospitality; wherein he (a) praises the former good deeds of Gaius, 2-6; and (b) gives utterance to his recommendation, combined with reasons and examples on both sides, 6-12.

III. A CONCLUSION, 13-15.

To Gaius—Caius, the Corinthian, mentioned in Rom. xvi. 23, either identical with Gaius, the friend of John, or much resembling him in hospitality; if the same person, he must either have removed from Achaia to Asia, or John must have sent this Epistle to Corinth.

2. *Beloved*—This word occurs thrice, ver. 2, 5, 11. *Above all things*—[Lit., respecting all things]. In all respects. *Prosper*—In property, etc. *Be in health*—Of body. *As*—Where the soul prospers, all things else can prosper.

3. *For*—A man's spiritual prosperity, which is what is sought for him by the prayers of the saints, is known by his works. *I rejoiced*—This is enlarged upon in ver. 4. *Even as*—A declaratory expression. *Thou*—In contrast to Diotrephes, ver. 9.

4. [Read ἐν τῇ ἀληθείᾳ, in the truth. Tisch., Alf.]

5. *Thou doest faithfully*—Thou doest something which I readily promised myself and the brethren you would do. Thus, the *whats:ever* harmonizes. *Thou doest*—In a labour of love. [For καὶ εἰς τοὺς, read καὶ τοῦτο. Tisch., Alf. Render, and that (although they, the brethren, are) *strangers*.] *And*—And particularly to strangers, which is a main point.

6. *Before the Church*—Such examples are publicly recorded [and in a most familiar manner, *V. G.*] as an encouragement. *Thou shalt do well*—A courteous form of exhortation. Comp. (in present and perfect tenses) Luke xx. 30; Acts x. 33; Mark vii. 37; John iv. 17, xiii. 13; James ii. 8, 19; 2 Pet. i. 19. *Bring forward on their journey*—With provisions for the way. See Titus iii. 13. Continue to bestow benefits to the end. *After a godly sort*—Lit., *In a manner worthy of God*. He honours God who honours such as are described in the following verse.

7. [Read *τοῦ ὀνόματος, the name*—Without *αὐτοῦ, his*. *Tisch., Alf.*] *Name*—Supply *God's*, Lev. xxiv. 11. Comp. James ii. 7. [Rather *Christ's*. *Alf.* *They went forth*—Either as exiles, or to preach the Gospel. *V. G.*] *Nothing*—They waived their rights, and either abandoned the reward of their labour, or submitted to the spoiling of their goods. *From*—Construe with *they went out*. [But it belongs to *taking nothing*, as in Eng. Ver. *Hut.*]

8. *Fellow-helpers*—In hindering obstruction to the truth. [Rather *fellow-helpers* (with them) *for the truth*. *Hut., Alf., etc.*]

9. *Wrote*—[Read *ἔγραψά τι, I wrote somewhat* (to, etc.) *Tisch., Alf.*]—Concerning these things. That epistle is not extant. *Unto the Church*—Of that place whence those referred to in ver. 7 went out. This meets the possible objection of Gaius, “Why do they come unto us?” *Who loveth to have the pre-eminence among them*—If while the apostle was still alive such a one as Demetrius could arise, what must not have been the case afterwards? *Us*—Who recommend, and those who are recommended.

10. *If I come*—See ver. 14. *I will remember*—Lit., *I will remind*; that is, I will take cognisance of and mark his conduct in a way to make him feel. *Malicious words*—Wherewith he attempts to excuse himself. *Them that would*—That would receive us and them. *Casteth out*—A piece of great presumption.

11. *That which is evil*—In Diotrephes. *That which is good*—In Demetrius. *Is of God*—As born of God, who is good. [Omit *δὲ, but*, (in the last clause.) *Tisch. Alf.*]

12. *Demetrius*—He appears to have been a hospitable minister. *We*—I, and those who are with me. *And ye know*—We deceive in no point.

13. [For γράφειν, *to write* (first clause), read γράψαι σοι, *to write to thee*. Tisch., Alf.]

14. *Friends*—Comp. John xv. 15. A title rare in the New Testament, as having been absorbed in the higher one of *brother*. Philosophers are in error who suppose no friendship to spring from faith. *By name*—In the same way as if all their names were written.

THE
EPISTLE OF ST. JUDE.

1. *Jude*—This Epistle consists of three parts:—

I. THE INSCRIPTION, ver. 1, 2.

II. THE DISCUSSION, which exhorts to contending for the faith. 3; and, after describing the destruction and the character of the adversaries, 4-16, admonishes the righteous, 17, 18, confirms them, 19, 20, 21, and instructs them in their duty towards others, 22, 23.

III. THE CONCLUSION, with a Doxology, 24, 25.

This Epistle accords closely with the Second of Peter, which Jude seems to have had in view. Comp. ver. 17, 18, with 2 Pet. iii. Peter wrote his shortly before his death; whence we may infer that Jude lived later than he, and remarked in the Church the downward tendency which Peter foretold. Jude, however, omits some matters, treats others from a different point of view and in different language, and adds others, with evident apostolic wisdom and gradually increasing sternness. Thus Peter quotes and corroborates Paul, while Jude does the same by Peter. *Brother of James*—James was the better known as the Lord's brother; therefore Jude modestly describes himself as *the brother of James*. *To them*—A periphrasis, or circumlocution, with which that in ver. 4 is contrasted. [For ἡγιασμένοις, *sanctified*, read ἡγαπημένοις, *beloved*. Tisch., Alf., etc. So Beng. Render, *to the called, beloved in God the Father, and kept for Jesus Christ*. Alf.] With this introduction the conclusion ver. 21 corresponds. *Preserved*—It is a joy to be preserved uninjured for Christ: John xvii. 2, 11, 15; 2 Cor. xi. 2. The language here implies the source and consummation of salvation; and the passage is calculated to prepare the minds of believers, and prevent their being startled by the mention of such dread evils.

Called—Such calling is entirely the prerogative of God's bounty.

2. *Mercy*, etc.—In what was a time of misery; this is why *mercy* is placed first. See on the *mercy* of Christ, ver. 21; on *peace*, in the Holy Spirit, ver. 20; on the *love* of God, ver. 21. An evidence for the Trinity. [Better, *mercy* from God; *peace*, resulting from it, among men; *love*, the active life of men, proceeding thence. *Hut.*]

3. [*While I was giving all diligence*, etc.: *i. e.*, while engaged in preparing another, more extensive Epistle (whose loss we have to mourn) he was called away to write *this*, for a special purpose. *De W.*, etc.] *To write . . . salvation*—Contrasted with *ordained to . . . condemnation*, ver. 4. *Of*—The purport of this Epistle, see ver. 20, 21. Its commencement and conclusion closely agree. *Common*—Through *like precious faith*, 2 Pet. i. 1. This is the ground of mutual exhortation. *Salvation*—Even severe admonitions are *salutary*. *To write unto you and exhort you*—Jude considered the hortatory form the one best suited to the period when he wrote; he makes his *exhortation* accompany his *writing*, as a matter of course. The actual exhortation is introduced in ver. 17, 18; in the passage before us he states that to be his object in writing. *Contend for*—Our duty is twofold, to fight vigorously for the faith against its foes, and to build ourselves up in the faith. See ver. 20, and comp. Neh. iv. 16, 17. *Faith*—Whereby we attain salvation, ver. 20, 21. *Once*—That is, *once for all*; no other faith shall be given: comp. *afterward*, ver. 5. *Delivered*—By God. *To the saints*—To all who are holy through their most holy faith, ver. 20; construe with *delivered*.

4. *Who were before of old ordained to this condemnation*—Whose coming was predicted (see ver. 17), and the fact of whose having to undergo the punishment we shall presently notice, is clear from the examples long ago recorded of punishment inflicted upon like offenders. The reference here is not to predestination (concerning which, however, an expression similar to the present occurs, Is. iv. 3, *written among the living*), but to the prediction of Scripture. *Of old*—In the time of Enoch, see ver. 14; who, if the speaker, was at least not the writer of these words; and therefore this must be a concise expression for “Who were *long ago* mentioned by Enoch, and afterwards *marked by Scripture*.” Therefore compare *the ungodly* with ver. 15. *To*—In the

sense of *so far as regards*. *This*—An emphatic expression, as if the apostle were already actually witnessing their punishment. The language of Enoch includes all the ungodly of the world before and after the flood. They are all alike as well in character as in punishment. *Grace*—Of the Gospel. [Omit Θεόν, *God*. *Tisch.*, *Alf.* So *Beng.*] *Our*—Not of the ungodly. *Denying*—Compare with this the portents of the early heretics recorded by the fathers. *Lord*—Lit., *Master*. *And Lord*—Jude shows that the wickedness of those of whom he speaks assails both God and Christ; they change the grace of our God into lasciviousness, and deny our only master and Lord Jesus Christ. This point was overlooked by those who inserted the word *God* in the second clause; a passage exactly parallel occurs in 2 Pet. ii. 1, *denying the Lord that bought them*.

5. [Omit ἵμᾶς (after εἰδότες). Also for τοῦτο, *this*, read πάντα, *all things*. *Tisch.*, *Alf.* Render, *But I wish to remind you, knowing as ye do all things*, etc. Eng. Ver. is wrong. *Alf.*] *Ye . . . know*—Lit., *You, knowing as ye do*. The accusative absolute, as in Acts xxvi. 3. His reason for only admonishing them is, that they already know and have learnt it. With this expression that of Peter, *knowing this first*, etc., corresponds. *Once*—Once for all, as in ver. 3. *Having saved*—In contrast to destroyed.

6. *Angels*—See note on 2 Pet. ii. 4. *Which kept not*—Therefore they ought to have kept it. *Estate*—Lit., *State of rule*; the state once for all assigned to them, under the Son of God, Col. i. *Left*—Voluntarily. *Their own habitation*—The glorious one, best suited for them; contrasted with *darkness*, further on. *He hath reserved*—Hath decreed to reserve. *Everlasting*—A terrible epithet here. Comp. *eternal*, ver. 7.

7. *In like manner*—Lit., *In like manner with these*, ungodly ones, who shall suffer a like punishment. [Rather, in like manner with the angels, ver. 6. *Hut.*] *Giving themselves over unto fornication*—The Greek word here used is generally applied to a still more abominable lust. *Going after strange flesh*—Unnatural lusts. [*Are set forth*—(Lit., *lie, are exhibited*, *Ed.*)—Therefore these cities were not situated in, but on the shores of, the Dead Sea. *V. G.*] *For an example . . . vengeance*—These two words are in opposition; the *vengeance* which they undergo is an *example of eternal fire*, as Cassiodorus says; for the actual punishment of

those cities is not eternal. Comp. Ez. xvi. 53, 55; 2 Pet. ii. 6.

8. *Likewise also*—Lit., *Likewise also indeed*. The word *indeed*, not rendered in English version, has a declarative force, instituting a comparison between the impurity of these sinners and that of Sodom; whence the similarity of their punishment is clear, ver. 7. *Filthy dreamers*—Agitated by impure and confused dreams, whence they conjecture the future. The words in ver. 10, *they know not*, are equivalent to this. Comp. Is. lvi. 10, 11. [The one word *ἐνπνιαζόμενοι*, *dreaming*, very graphically describes the character of the mere natural man. A dreamer fancies he hears and sees many things. He is disturbed by desires, by joy, by pain, by fear, etc. But in such a condition he has no power over himself; his own very condition is like the phantom of his dream, sprung from his own imagination. Hence, with the whole force of their reason they are unable to conceive how the children of light, walking in the light, can enjoy true liberty. *V. G.*] *Dominion*—See note on 2 Pet. ii. 10.

9. *Yet Michael*—It matters not whether the apostle mentions this contest as a matter of personal revelation, or of tradition from the elders. It is enough that what he writes is true, and admitted to be so by the brethren. Comp. note on ver. 14. The word *yet* answers to the word *indeed*, in ver. 8. See note. *The archangel*—As the archangel is mentioned only in this passage and in 1 Thess. iv. 16 (on the important subject of the resurrection) we have no means of deciding whether there be but one archangel or many. *When*—At what period, or on what day this dispute arose, is not stated; it must have been after the death of Moses. *With the devil*—Against whom Michael specially should contend; comp. Rev. xii. *Contending . . . disputed*—The force of the Greek implies a judicial contest. *About the body of Moses*—The language plainly signifies the actual dead body of Moses. In a point full of mystery we have no right to strain plain language to our own interpretation. The devil, who hath the power of death, and in virtue of that power, claiming perhaps to obstruct the resurrection of Moses, made some sort of attempt against his body. *Durst not*—Modesty is an angelic virtue. And on this account a greater victory is granted to Michael; see Rev. xii. 7. Schöttgen quotes from the Synopsis of Sohar:

Man must not rail injuriously at the race (i. e. evil spirit) opposed to him. *Railing accusation*—See 2 Pet. ii. 11. *The Lord*—And he alone. The angel assents to his judgment, by anticipation. *Rebuke thee*—The prerogative of God.

10. *Those things which they know not*—Lit., *As many things as they know not*. Spiritual things, concerning God and the saints. *They know*—The word οἶδασι, *they know*, in the former part of the verse, denotes a more subtle kind of knowledge than the word ἐπίστανται, *they know*, here. *Naturally*—Concerning natural things, by their natural senses, obtaining such knowledge in the natural course of natural desires. The word *naturally* is opposed to *having the Spirit*, ver. 19. *They corrupt themselves*—Comp. next verse.

11. *Woe!*—Jude is the only apostle who denounces a *woe*, and that only in this one instance, for which he assigns a threefold reason. Peter, equally forcibly, calls the same class *accursed children!* *Of Cain*—Who slew his brother. *Ran greedily after*—Lit., *Have been poured out*; like an unconfined torrent. *Of Balaam*—The false prophet. *The gainsaying of Core*—Who thrust himself into the priesthood.

12. *Spots*—As in the writings of Peter and Jude, there seems a sort of play upon the words ἀγάπαις, *love-feasts*, *feasts of charity*, and ἀπάταις, *deceptions*; so more or less in their use of the words σπιλάδες here, and σπιλοι, 2 Pet. ii.

13. For the former may be taken to mean *spots*, as the Vulgate renders it; comp. v. 23; but Hesychius, in addition to this sense, interprets it, *rocks, surrounded by the sea*; while σπιλὰς also means *a storm*. The reader may take either sense. This metaphor is followed by four others, taken from the air, the earth, the sea, and the sky. *Feeding . . without fear*—Sacred feasts should be observed *with* fear; [which is opposed to luxury. *V. G.*] The act of feasting is not in itself sinful; it is the feasting without fear which is here blamed. *Themselves*—Not the flock. *Trees whose fruit withereth*—Lit., *Trees in the leafless and fruitless state wherein they appear in late autumn*. We have here a gradation consisting of four parts; the first and the second, which depend on the first, referring to the fruit; the third and the fourth, which depend on the third, referring to the tree itself. *Without fruit*—Producing no fruit fit for eating. *Twice*—[First, by the seeming death

of winter, then, by real, hopeless death. *Alf.*]. Entirely dead; both as regards their original condition, and their condition as Christians. *Plucked up by the roots*—This is the climax of the gradation.

13. *Foaming out*—Swollen by abundance. Is. lvii. 20. *Wandering stars*—Later ages have discovered that *planets* (lit., wandering stars) are bodies dark in themselves, but shining with borrowed light. This fact Jude indicated by the Divine light vouchsafed him; and the subsequent mention of *darkness* shows that it is not merely wandering, but the wandering of stars to which he alludes; comp. 2 Pet. ii. 17. For the same reason we cannot understand him to speak of the *ignis fatuus*. *To whom*—As before, to the mention of clouds, trees, and waves, so now to that of wandering stars, an appropriate statement of their end is added.

14. *Enoch*—Who shall say whether St. Jude derived this statement from some ancient writing, or from tradition, or from direct revelation? *The seventh*—In ver. 4 the antiquity of this prophecy is shown. It appears to have been the first uttered concerning the coming of the Judge. Between Enoch and Adam only five patriarchs intervened. 1 Chron. i. 1. And the translation of Enoch took place before A.M. 1000: and this very title was commonly used among the Hebrews as appropriate to Enoch. There is mystery, too, in the expression, *seventh from Adam*; for in Enoch the sacred number and exemption from death concurred; all things which hold the seventh place are highly thought of. *From Adam*—The first coming of Christ was foretold to Adam; the second, to Enoch. The seventh from Adam prophesied concerning those things which shall come to pass in the seventh age of the world. *Of these*—Bengel reads, *to these*. Not to these only, and not to men only who lived before the flood; for he says *all*, ver. 15. [*Alf.* supports Eng. Ver., as above.] *The Lord*—The name Jehovah was therefore already known in the time of Enoch. *With ten thousands of his saints*—Lit., *With holy myriads*; of angels; see Matt. xxv. 31.

15. *Judgment*—Enoch looked forward beyond the deluge. *Upon all*—A general term; upon all men who have sinned. *To convince*—This conviction, already existing at the time, shall be consummated in the judgment. *All that are ungodly*—A particular term. *Have spoken*—See ver. 8, 10.

Against him—Even though the speakers might not have imagined all their hard speeches [whereby also the Lord's sons and servants are assailed; see Job xlii. 7; Mal. iii. 13. *V. G.*] to be aimed at him. *Ungodly sinners*—To be a sinner is bad; to be a sinner, sinning without fear, is worse.

16. *Murmurers*—Against men. *Complainers*—Against God. *Walking*—As concerns themselves, see ver. 18.

17. *But beloved*—So also, ver. 20. *Remember*—Therefore those to whom Jude wrote must have heard other apostles as well as him. *Of the apostles*—From whose number Jude does not exclude himself; for in the next verse he says *they told you*, not, *they told us*.

19. *These*—Their character proves them to be the persons foretold, ver. 18. *That separate themselves*—[Omit *ἐαυτοῦς*, *themselves*. *Tisch., Alf.*] *They separate* from God, and from lively communion with the church; yet not from its outward communion; see ver. 12. *Comp. Hos. iv. 14, [Prov. xviii. 1; Is. lxvi. 5; Luke vi. 22. V. G.]*. *Sensual*—Pervaded by mere animal life, without the spirit. *Not having the spirit*—Therefore the spirit is not an essential part of man.

20. *But*—*Separating*, and *building up yourselves*, are opposites, as are also *sensual*, and *in the Holy Ghost*. *Most holy*—Than which nothing can be more holy. This superlative in the singular number has a strong hortatory and persuasive force. *Praying in the Holy Ghost*—See *Eph. vi. 18; Zech. xii. 10; John iv. 24*. Jude mentions the Father, the Son, and the Holy Ghost, as well as faith, hope, and love, in this and the next verses. *Praying*—Zeal is required of the righteous, but still more prayer, as a means of obtaining Divine help.

21. *Yourselves*—He only who defends himself can preserve others. See next verses. *Looking for*—Those who fortify themselves can wait with confidence. *Mercy*—A contrast to *fire*, ver. 23. *Unto*—Construe with *looking for*.

22. [This verse should read, *καὶ οὓς μὲν ἐλέγχετε διακρινόμενοι*, and *some indeed convict when contending with you*. *Tisch., Alf.* So *Beng.*, rendering differently.] *And*—He who has provided for his own safety, may take measures for the safety of others.

22, 23. [The true reading is *οὓς δὲ σώζετε ἐκ πυρὸς ἀρπά-*

ζοντες' οὐς δὲ ἐλεεῖτε ἐν φόβῳ, *but save others, snatching them from the fire; and others compassionate with fear.* Tisch., Alf., etc. So Beng.] *Some who are doubting, convince; but save others, pulling them out of the fire; of others, have compassion in fear*—The apostle enumerates three classes of persons whose salvation the saints should seek; the first of these is troubled in intellect; the second in heart, sorely; the third also in heart, but in a less degree. Therefore, 1st, *conviction*, or the demonstration of right and wrong, should be set forth to those who are harassed by doubts and waver in perplexity. 2nd, Those whom the *fire* hath already, as it were, seized upon, must be saved, snatched in any way by rapid effort. 3rd, Those who can be led back into the right way by fear alone, and by a kind pointing out of their danger, are to be treated with compassion and gentleness. *Hating*—This is fitly joined with *compassion*. The wretched, the apostle would say, are to be saved from the fire in a different way than from the mire. The latter it is sufficient to treat with clemency, provided they are made to fear; the former may, from the fact of your only snatching at them, feel your hatred of and disgust at the very appearance of pollution. *Even*—Not merely the flesh itself, which they pollute, ver. 8, but the garment which they wear. *The garment*—That is, the whole outward habit of life, wherein we come in contact with others. The phrase is in some sort proverbial.

24. *To keep you from falling*—[For ὑμᾶς, *you*, read αὐτοὺς, *them.* Tisch., Alf. Beng. also reads αὐτοὺς, but renders it *you*, incorrectly]. In contrast to those wicked ones. *Them*, for *you*, refers to the statements in the foregoing verses, as Matt. xxiii. 57. *Before the presence of his glory*—In his own presence, when he shall be revealed in the utmost glory. *Faultless*—In yourselves. In antithesis to, *keep from falling*.

25. [Omit σοφῶ, *wise*; also after σωτήρι ἡμῶν, *our Saviour*, add διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, *through Jesus Christ our Lord.* Also omit the first καὶ, *and*; and add after ἐξουσία, *power*, πρὸ παντὸς τοῦ αἰῶνος, *before all time (and now and, etc.)* Tisch., Alf.] *Glory and majesty*—Refer this to the *only God.* *Dominion and power*—Refer this to *him that is able.*

THE
REVELATION OF ST. JOHN THE DIVINE.

INTRODUCTORY REMARKS.

THE following interesting account of Bengel's labours on the Apocalypse we take from *Lücke*, 'Versuch einer Vollständ. Einleitung,' etc., p. 517 etc. :—

“That school of interpretation which finds in the Apocalypse the history of the Church, culminated, in learning and spiritual insight, in the labours of Bengel. His system, as set forth in several works, but chiefly in his German *Commentary on the Apocalypse* (the *Gnomon* being devoted to the exposition of the words and a random gleaning of thoughts), is briefly this.

“He assumes that, in spite of the multiplicity of failures hitherto, it is possible to expound the Apocalypse correctly, even before it is entirely fulfilled. Perhaps, he says, the course of time will still make it clearer; and each age does its part by throwing such light on the present and future from this prophecy as its own need requires. Yet each expositor ought to follow up diligently every ray of this light, collect them with care, and watch in humble patience for what God will reveal to him. The main points to be regarded are the facts and the numbers. It cannot be for nothing that twenty definite numbers are determined in this book. Without disregarding the grammatical and historical side of the interpretation, which he treated with skill and elegance in the *Gnomon*, and without neglecting the intimate mutual connection of the visions in this book, which form, if we may so say, the network of its plan, he yet thought the most important task to be the explanation and application of its prophetic sense and the deciphering of its chronology: as well that of the predictions already fulfilled, as that which is yet future. He brought to this task wonderful resources of knowledge and intellect; but how sad it is that a spirit so noble, so richly

endowed in many things, so far in advance of his age, should in this respect be so enslaved by it as to waste such vast scholarship, labour, and genius on what, after all, was only a huge error.

“The main features of his chronology are these. The Apocalypse has seven names for periods of time: *hour, day, month, year, time* (καίρος), *period* (χρόνος), *age or era* (αἰών). The first point is to distinguish where the Apostle speaks of common time, and where of prophetic time; the next, to find a key to the length of prophetic time. The latter he finds in ch. xiii. 18, where he understands 666 years of common time to be named as the explanation of the forty-two months of prophetic time (ver. 5). Dividing 666 by 42, he has fifteen and sixth-seventh years for the value of a prophetic month; *i. e.*, a prophetic day is about half a year. Again, comparing this 666 with the 1000 years of ch. xx., the proportion being nearly 2 : 3, he assumes that it must be exactly this, and so makes the 666 stand for 666 and two-thirds. Dividing this by 666 (or 1000 by 999) the result is one and one nine-hundred and ninety-ninth. From this he deduces the Apocalyptic century (111 of these units) to be 111 and one-ninth. On this basis he reckons the *short time* (ch. xii. 12) as 888 and eight-ninth years; the *no more . . . a time* (*time no longer*, x. 6), as between 999 and nine-ninths and 1111 and one-ninth; and even the *era, αἰών* (*eternity*), as 2222 and two-ninths. This was the key by which he fancied himself able to open not only the previously fulfilled predictions but the Apocalyptic future.

“Among the results of his system were these. The final rage of Antichrist for three and a half years extends from A.D. 1832 to A.D. 1836. The fight with the beast from the abyss, and his overthrow by Christ’s appearing, were to occur on June 18th, 1836. From then to 2836 Satan was to be bound, and then loosed for a season, until 2947. From A.D. 2836 to 3836 would be the millennial reign of Saints in heaven, and the latter year the date of the end of the world and the last judgment. All this was to Bengel no play of fancy, but the solemn pursuit of truth under a sense of duty. It is strange with what mingled modesty and confidence he contemplates this system. But he admits that if the year 1836 should pass without remarkable changes there must be a fundamental error in it.

“It were wrong to ridicule the mistakes of such a noble Christian spirit, to whom Theology and the Church owe so much. We can only regret that his age was unripe, and could not show him that his principles and method were wholly wrong. As it was, his work was the occasion of many others: some opposing him, but rarely on general exegetical grounds, others striving to develop and complete his system. Its influence was not limited to the learned, but was greatly felt among the people, and extended beyond Germany, especially to England, where it seems to have given rise to an extensive literature. But since the middle of the 18th century the tendency of interpretation of the Apocalypse in the Evangelical Church of Germany has been very different. Weary of the fanaticism that grew out of the current interpretations, and carrying out the free Protestant spirit more and more as science and thought advanced, expositors have adopted it as a fundamental principle that every Biblical prophecy is to be interpreted *historically*; that is, according to the views and the perspective of events that were historically conceivable at the time it was written. As this principle and the word of Christ, ‘It is not for you to know the times or seasons, which the Father hath kept in his own power,’ meet and refute the obtrusive and curious chronological exposition, the understanding of the Revelation has become continually simpler and surer.”—Pp. 547-554.

The Editors of the present edition of the Gnomon have, after long consideration, resolved not to reproduce Bengel’s speculations upon the fulfilment of the Apocalypse. Their readers will find in the above passage the chief reasons which have induced them to take this step. At the same time many valuable critical and exegetical remarks, which have no bearing upon the author’s scheme of interpretation but which tend to elucidate very clearly the sense of the sacred writing, have been incorporated into the comment which they here substitute.

Among English writers on the Apocalypse the most recent is Dean Alford (Greek Testament, etc., vol. iv., Part II., London, 1861). Adopting no *system* of interpretation, he endeavours to follow the indications of the text and the analogies of Scripture, gathering all the light he can find, and freely acknowledging obscurities and difficulties wherever they occur. The result has less

apparent completeness than those commentaries which square all things to a pre-conceived plan. While he does not reject the Church-history view so decidedly as *Lücke* (quoted above), *Düsterlieck*, *De Wette*, etc., he is quite free from the enthusiasm that is continually reading contemporary events in the words of St. John. We have freely used Alford's Commentary in our additions to the Gnomon, and, for the convenience of our readers, subjoin the leading *canons of interpretation* (condensed in language) on which he insists in his Introduction. It will be seen that our own opinions are in many cases very different from those of the Dean; but as in every instance we give our reasons for the belief that is in us, the reader will be able to form his own conclusions:—

“There is obviously a close connexion between the Apocalypse and our Lord's prophetic discourse on the Mount of Olives. The more deeply we consider this, the firmer will be our conviction that the two must correspond *in detail*. Thus Matt. xxiv. becomes, as Williams says, ‘*the anchor of Apocalyptic interpretation* :’ and, indeed, the touchstone of Apocalyptic systems. Its guidance *must* be followed in interpreting the seals, and ‘he that goes forth conquering and to conquer’ must be Christ.

“The *sixth seal* cannot belong to another period than the close approach of the great day of the Lord. Hence Mr. Elliott's historical system, which requires it to mean the downfall of Paganism under Constantine, is inapplicable.

“As the seven seals, so the seven trumpets and the seven vials run on to the time close upon the end. This is shown unmistakably at the end of each series. (See ch. x. 7, xi. 18, xvi. 17.)

“In ch. xii., all Scripture analogy, and that of this book itself (comp. ch. xix. 15), requires that the *man-child who was to rule all nations* be understood of our incarnate Lord, and of no other.

“The word *angel* throughout the book always means *angel*: never our Lord, never a mere man. The seer carefully distinguishes the Divine Persons from the ministering angels.”—Pp. 249, 250.

THE TEXT.

Bengel proceeds to speak of his labours in revising the text of this book, a work which has been done by later scholars with far greater advantages. The following summary of the history of the text is abridged from the *Apparatus Criticus*, another work of Bengel:—

“Erasmus, by his own admission, had but one Greek manuscript on the Apocalypse, by John Capnio [Reuchlin], the text being scattered through the commentary of Andrew of Cæsarea. *From that, he says, I had the words of the text written down.* [In not a few places he clearly took the commentary for the text and thus inserted readings found in *no Greek manuscript. Treg.*] And, that being imperfect, he supplied the deficiencies of its text from the unrevised Vulgate, in a hasty manner, and, from the fact of his altogether undervaluing the entire book, did this with anything but *the greatest care.* Stephens the printer, albeit a man of learning, being overwhelmed with occupation, evidently printed the text of Erasmus word for word; especially that of his last edition, which is the one generally followed. But before the time of Erasmus and Stephens, that is, previous to the Reformation, another remarkable text, which must not be disparaged, and which bears the strongest testimony against the papacy, appeared in the Complutensian edition in the very heart of Spain, and was widely distributed through other parts of Europe. Subsequently to this the Oriental languages and codices were more extensively studied; and the original Latin version (whence I obtained the gleanings in my ‘*Apparatus Criticus*’) was restored; the works of many Greek and Roman fathers, containing confident and copious quotations from the book of Revelation, were brought to light and verified; many and various Greek manuscripts on the Revelation, previously little known, were compared; and of two of these which came into my possession one fortunately contained Alexander of Cæsarea’s commentary, by the aid of which I was enabled to see exactly where Erasmus was right and where he was wrong.

“Another most important point is, the Alexandrian Codex

(acknowledged by all true critics to be incomparable for age, genuineness and authority) has been brought into the West. All these later aids provided by God, Erasmus and Stephens, if alive to-day, would welcome with wonder and delight, in a very different spirit from their followers, and both would declare the purest text of the Apocalypse to be, not those editions published by themselves under such disadvantages, and scrupulously reprinted by their followers, but both classes of editions conjointly, supported by the general voice of Christian antiquity and the pith of its writings. It is on such foundations only that my criticism is based. By this means not only many passages, which, though of secondary consequence, are by no means insignificant, but also some of the *utmost importance*, as regards the Divine economy, are restored to the Apocalypse by the ROYAL PROCLAMATION of Jesus Christ to them that love His appearing." [Yet the common Greek text of the Apocalypse, and that to which our Authorised Version corresponds, are essentially the same as that of Erasmus, and contain readings, at least in the last six verses, which have no foundation but *his* rendering into Greek from the Latin Vulgate. *Treg.*, etc.]

THE PLAN OF THE WORK.

It will be observed that the construction and arrangement of the Apocalypse, as we present it, differs considerably from the various editions of that work which have hitherto been published. We have divided it into three parts, the first of which is a new version of the sacred text founded upon the best authorities, and arranged according to subjects. The second contains the evidence, showing in what respects the prophecy has been already fulfilled, or is in the course of fulfilment; while the third part is a grammatical and expository comment upon every passage that seems to need explanation.

We now proceed to say a few words respecting the principle upon which the following translation has been drawn up and arranged:—

1. We have made as few changes as possible in the Authorised Version, only such in point of fact as are absolutely necessary, and we have striven not to be pedantic. The reader will observe that the same Greek word is always, as far as accuracy will allow, rendered by the same English word; for there is in the Revelation this very remarkable feature:—It not only refers to and expands many parts of the older prophets, but it also in many places refers backward to itself, having certain catch words (as a learned commentator has somewhere called them), but having also more than that.

2. The arrangement of chapter and verse has been done away, and the text is printed by subjects. The chapter and verse, however, are given in the margin, and the whole is separated very distinctly by headings and breaks. The plan of the book will thus be found very simple. It will appear clearly to the eye, and so help the mind. Had this arrangement been adopted from the first, many great mistakes in the interpretation would never have been made. A strong example of the vast importance of a correct arrangement may be perceived if we compare ch. ix. 12 with ch. x. 6, 7, and ch. xi. 14.

The following epitome will be found useful to the understanding of this prophecy.

I. General Introduction. Ch. i.

II. Epistles to the Seven Churches. Ch. ii. iii.

III. Introduction to the prophetic portion. Ch. iv. v.

IV. The prophetic portion, consisting of *five* principal divisions or parts:—

a. The First Part containing a continuous stream of prophetic history, from the date of the Revelation, *i. e.*, from the conclusion of the first century to the time of the end, or the triumph of Christ. Ch. vi. vii. viii. ix. x. xi.

β. The Second Part. — Allusion having been made briefly in the First part (xi. 7) to a certain persecuting power called the Beast from the Abyss, who should make war on the saints of Christ, and for a time prevail against them, and also to certain judgments to be executed upon him by Christ on that account (xi. 18), the history of the Beast from the Sea, or the Abyss,* is now more fully given, beginning from the cause which gave rise to him (ch. xii.),

* Proved by Elliott to be the same power.

and brought down to the vintage or treading of the wine-press, the same period as that reached by the First Part. Ch. xii. xiii. xiv.

γ. The Third Part.—Allusion having been made, both in the Second and Third Parts (xi. 15-19, xiv. 9-20) to a time of *Judgment on the Beast from the Abyss*, the history of this judgment is more fully entered on under the emblem of *seven vials* full of the *last* wrath of God, and the prophecy brought down to the same point as before. Ch. xv. xvi. Comp. xi. 18, and xvi. 1; xi. 19, and xv. 5; xi. 19, and xvi. 18; xi. 19, and xvi. 21.

δ. The Fourth Part.—Allusion having been made both in the Second and Third Parts (xiv. 8, xvi. 19) to *Great Babylon* and the *Judgment to be executed on her*, an explanation of what is to be understood by Great Babylon, and a detailed account of the judgments she is to undergo, are given at large to the *apostle by one of the angels of the seven vials of the last wrath of God*; and the prophecy is not only brought down to the treading of the wine-press, the same period as under the former part, but in the twentieth chapter is carried onwards through the millennial reign of Christ to the final judgment of quick and dead. Ch. xvii. xviii. xix. xx.

ε. The Fifth Part.—Allusion having been made in the Fourth Part to *The New Jerusalem*, or the *Bride*, the *Lamb's wife*, an account is given at large of this new and triumphant condition of the Church of Christ to the apostle *by one of the angels of the seven vials of the last wrath of God*, and the whole is wound up with the prayer, "Come, Lord Jesus. Even so, Amen." Ch. xxi. xxii.

PRELIMINARY OBSERVATIONS.

The revelation was shown to the Apostle John within a century after the first coming, rejection, death, resurrection, and ascension of the Lord Jesus Christ to the right hand of God. The great object of it is to lead the thoughts and desires of men to His second coming; to show His government of the Church and of the world in the meanwhile; and to encourage His people patiently to look and wait for His final triumph, and theirs with Him. This is why we find so many allusions in it to that coming, ἔρχεται, ὁ ἐρχόμενος, ἔρχου, *He comes, He who is coming, Come, Lord!*

It was not given to make us prophets (as is remarked, if our memory serve us aright, by Sir I. Newton), nor to show our foreknowledge, but His. None is worthy to unseal the future, nor to unfold the great purposes of God but He. There is nothing more calculated to impress modesty and humility on those who would enter on the study of it than this solemn warning at the threshold. Even the apostle who had lain in the bosom of the Lord was reminded of this when he was called up in the Spirit into heaven, there to see and to record visions for the benefit of the Church. Many have too much forgotten this, and brought the study of the Revelation into discredit with some of their fellow-men. Conflicting systems of interpretation have done the same. But none of these errors, nor all the rashness of hasty judgments, can make of no effect this declaration of the Holy Spirit, — “Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein.” There is a stamp of heaven upon it, and a fund of instruction in it for every Christian heart. The most unlettered have drunk at this fountain and had their eyes opened and their spirits refreshed; while at the same time it abounds in matter for the most cultivated minds, and for those most versed in the great events which concern the Church and the world. There is, however, a danger in these studies of mistaking knowledge, which makes one think oneself wiser than one’s neighbour, for faith which works by love and looks for Christ’s coming. But the book itself contains a corrective for this; there is no part of Scripture wherein all honour, and power, and might, and wisdom, are ascribed so often and so entirely to the Lord. There is always a danger also of giving a disproportionate importance to what relates to our own times. For this also the Revelation contains a corrective; for it unfolds the vast plans of God from the time of the last apostle to the second coming of the Lord. But it contains many lessons of the deepest importance besides these. At its very commencement it shows to the ages of sufferers who were to be, ere Christ should come, the beloved apostle, their companion in suffering, and in the patient waiting for His kingdom. And far more than this, at its commencement also, it brings before the mind the Lord Himself, the greatest of sufferers,

and the most faithful of witnesses, who was dead, as now alive; declaring His knowledge of His people's sufferings, and encouraging them to be faithful unto death, as He had been, that they may reign with Him, as He reigns with the Father. At the very opening, and as a necessary and fit introduction to all that follows, He is brought before us as the Son of Man, the first fruits of the resurrection; as He who loved us, and shed his blood to wash away our sins; as He who is to come in the clouds of heaven, when every eye shall see Him; as He before whom all nations shall bow down; as the first and the last, who was, who is, and who is to come; as having all power and might: as our great and eternal High Priest, with hair as white as snow; as the Searcher of hearts, whose eyes are like a flame of fire; as able easily to tread down and destroy all opposers, having feet as of fine and solid brass, which has been made to glow in the heat of a furnace: His voice like mighty and irresistible waters; His word like a sharp two-edged sword, penetrating what no weapon of earthly temper can reach, the inmost thoughts and intents of the heart: the visible glory and majesty of his person like the sun shining in its greatest intensity, so that none can behold it of themselves. He is shown to us as the careful, watchful ruler of all Churches, walking about among them throughout all ages, and at all times; holding their ministers in His hands, to make of them what He pleases, and to dispose of them as seems good to Him, and having the Spirit of God to pour out on them, that their light may shine to the glory of God; as full of tenderness to His people: in John, as an example, laying His hands on them, and taking away their fears, when they shall see Him in His glory; as knowing all that concerns them, their declensions, their troubles, their sufferings for His sake, their struggles and difficulties; encouraging them to hold fast, to be firm, and to conquer, for He is soon coming to give them their reward, and make them partakers with Him in His kingdom.

A further solemn and fitting introduction is that wherein the beloved disciple, suffering for the truth, is called up in the Spirit into the heavens to behold what is passing there: the throne and Him that sat on it; the rainbow around it, the promise of no further judgments *there*; the twenty-four elders peacefully seated on their thrones of glory

round about it, and crowned as victors; the lightnings and the thunders of God's displeasure, which were afterwards to be seen falling in judgments on the earth, and are here seen to issue from His throne; the Spirit distributed from thence through all time to all churches, as He who has the distribution in His hands shall choose; the four living creatures or companies of the redeemed in heaven, each different from the other, yet all vigilant within themselves, all watching the unfolding of God's purposes, all looking for the final triumph of their Lord, and theirs with Him; always full of thankfulness and of praise; all they, and all the elders blessing Him that sat on the throne, and the Lamb slain for them, giving Him all the praise and the honour, and acknowledging Him as the source of all strength, and the alone cause of their salvation; all falling down with one accord and worshipping before the throne; and then, as the Lamb unfolds the first seals one after the other, repeating the burthen of the whole book, "Come!" till a body of sufferers for the truth on earth cry in their turn, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" and they are told to wait till another body of sufferers should be complete, who should come triumphant out of a yet greater tribulation, bearing witness for Christ unto death as they had done. Such are the thoughts and feelings suggested to us; thoughts which should bear us onward on entering upon the study of this book of the Revelation of Jesus Christ, and which should be carried throughout it, till with its last words all learn to say, "Come! even so, O Lord Jesus."

Some deny that any part of the book of Revelation has a relation to the events of earthly kingdoms; but this is quite against the analogy of the older Scriptures as regards the great empires which were brought into contact with the Church of God; and what is far more, it would take from our view the history of Christ's rule at the right hand of power for these 1800 years; it would make all prophecy begin when He comes, whereas on the contrary, He is shown as King of kings, and Lord of lords, the governor of the world as well as of the Church; ruling all nations, breaking kingdoms to pieces, overthrowing kings and judges of the earth as He thinks fit, if they oppose Him and His will, and persecute His people. He is seated at the right hand of power, to do with all churches also as He deems good;

combining all events in one great and progressive plan, which He is carrying out to His final and complete triumph. Here then is history written by the finger of God, and the light in which the great events of the Church and of the world are looked on by Him.

The book of the Revelation is not only *full of references to the Old Testament prophets*—to Isaiah, to Jeremiah, to Ezekiel, to Daniel, to Zechariah—but it also contains in many cases a fuller expansion of what they were permitted to see and record.

It is *full of references to itself*. Many words and expressions found in one part are repeated in another, like a play of electric light, backwards and forwards, a repetition which, when attended to, makes the whole as well as the parts clearer; or connecting one part with another, like the links of the tabernacle curtains, and so showing where they refer to the same events.

It abounds in pointed allusions to the circumstances and to the prevailing errors of the times of which it speaks, and especially in *allusive contrast*.

It has many *emphatic words and expressions*, by which allusive contrast is signified. These should be carefully sought out by the diligent student, and reverently heeded. They will be printed here in spaced type, *e. g.*, These, Their, x. 3; xiv. 4. The decree of Frederick II. against heretics, *Hi sunt lupi rapaces, Hi sunt angeli pessimi Hi sunt*, &c., may be adduced as a striking instance of what we mean. (p. Rev. xiv. 4.)

It is confessedly *a book of symbols*. The reason for employing such in prophecy is obvious. In interpreting them the simple rules which common sense dictates should be attended to. Their meaning should be sought either in their use in other parts of Scripture; or in the analogies of the older prophets; or in the prevailing thoughts, feelings, and customs of men at the time which they are supposed to describe; or in the common use of such symbols by historians of repute, or by men in general. The same symbols should, as a rule, be always interpreted in the same way.

Into the question of the *genuineness and authenticity* of the Revelation we shall not here enter. The slow reception of the book by some of the early Churches, showed caution as to the canon, and only adds strength to its final acceptance by all. There can be no well founded doubt on these points.

The *date*.—The reader will find an excellent article in Smith's 'Dictionary of the Bible' on the Revelation, which briefly despatches the question of the date and the schools of interpretation. The whole subject is fully discussed in Elliott, with whom Alford agrees. The old opinion of the Domitianic date would never perhaps have been questioned, but for the purpose of helping out a wrong theory of interpretation.

One exception, however, we must take to the article in Smith, and in a few brief words expose the errors advocated towards the conclusion of the part on the schools of interpretation. The writer well and briefly despatches the præterist and futurist schools, and advocates, with reason, the continuous historical sense; but then he would apply Lord Bacon's theory of double and even multitudinous fulfilment to the case of the Revelation. This is obviously erroneous where a *long series of events* is prophesied. There can be no double fulfilment in such a case as that; at least *all probability* is against it. Who ever thought, for instance, of attributing double fulfilment to Dan. ii., Dan. xi.? The theory of double fulfilment in the case of many of the Psalms, &c., may be held safely, and is just, because in these and in other examples we have typical men, *some* of the *leading* events in whose lives foreshadowed Christ. So Babylon's idolatry and destruction *may* be typical of those of Rome; but there is a broad distinction between these cases, and a long detailed prophecy of events, which were plainly to succeed each other. It is then a false application of a sound theory to employ this principle in the interpretation of the Apocalypse.

PART I.—REVISED TRANSLATION.

Passages in square brackets imply that there is some doubt as to the reading : and that the enclosed words appear to us the most correct—ED.

GENERAL INTRODUCTION.—CHAP. I.

- I. THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified *it* by his angel unto his
 2 servant John : Who bare record of the word of God, and of the testimony of Jesus Christ, whatsoever things he saw.
 3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written
 4 therein : for the time *is* at hand. John to the seven churches which are in Asia : Grace *be* unto you, and peace, from him who is, and who was, and who cometh ; and from the seven
 5 Spirits which are before his throne ; And from Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth. Unto him that loveth us,
 6 and washed * us from our sins in his blood, And made us a kingdom—priests unto God and his Father ; to him *be* the
 7 glory and the might for ever and ever. Amen. Behold, he cometh with clouds ; and every eye shall see him, and they which pierced him : and all the kindreds of the earth
 8 shall wail because of him. Even so, Amen. I am Alpha and Omega, saith the Lord God, who is, and who was,
 9 and who cometh, the Almighty. I John, who am your brother, and companion in the tribulation, and kingdom and patience in Jesus, was in the isle that is called Patmos, for the word of God, and the testimony of Jesus.
 10 I was in the Spirit on the Lord's day, and heard behind
 11 me a great voice, as of a trumpet, Saying, What thou seest,

* Others *freed*.—ED.

write in a book, and send *it* unto the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that was speaking with me. And being turned, I saw seven golden candlesticks; And in the midst of the candlesticks *one* like unto a Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and *his* hairs *were* white as white wool, as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they had been rendered fiery in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last And the living one; and I was dead; and, behold, I am alive for ever and ever; and have the keys of death and Hades. Write therefore the things which thou sawest, and the things which are, and the things which are to be after this; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches; and the seven candlesticks are seven churches.

EPISTLES TO THE SEVEN CHURCHES.—CHAPS. II., III.

Unto the angel of the church in Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and trouble, and thy patience, and how thou canst not bear them which are evil: and thou didst try them who call themselves apostles, and are not, and didst find them liars: And hast patience, and didst bear for my name's sake, and hast not been wearied. But I have *this* against thee, that thou hast left thy first love. Remember therefore from whence thou art fallen, and repent,

and do the first works ; or else, I am coming unto thee, and
I will remove thy candlestick out of his place, except thou
6 repent. But this thou hast, that thou hatest the deeds of the
7 Nicolaitanes, which I also hate. He that hath an ear, let
him hear what the Spirit saith unto the churches ; To him
that overcometh will I give to eat of the tree of life, which
is in the paradise of [my] God.

8 And unto the angel of the church in Smyrna write ;
These things saith the first and the last, which was dead,
9 and came to life ; I know thy tribulation, and poverty, (but
thou art rich) and *I know* the blasphemy of them which say
that it is they who are Jews, and they are not, but *are*
10 the synagogue of Satan. Fear none of those things which
thou art to suffer : behold, the devil is to cast *some* of you
- into prison, that ye may be tried ; and ye shall have tribu-
lation ten days : be thou faithful unto death, and I will give
11 thee the crown of life. He that hath an ear, let him hear
what the Spirit saith unto the churches ; He that over-
cometh shall not be hurt of the second death.

12 And unto the angel of the church in Pergamos write ;
These things saith he which hath the sharp sword with two
13 edges ; I know where thou dwellest, *even* where Satan's throne
is : and thou holdest fast my name, and didst not deny my
faith, *even* in the days of Antipas, *who was* my witness, my
faithful one, who was slain among you, where Satan dwelleth.
14 But I have a few things against thee, [that] thou hast there
them that hold the doctrine of Balaam, who taught Balac
to cast a stumblingblock before the children of Israel, to
eat things sacrificed unto idols, and to commit fornication.
15 So hast thou also them that hold the doctrine of the Nico-
16 laitanes in like manner. Repent therefore ; or else, I am
coming unto thee quickly, and I will fight against them with
17 the sword of my mouth. He that hath an ear, let him hear
what the Spirit saith unto the churches ; To him that over-
cometh will I give of the hidden manna, and will give him
a white stone, and on the stone a new name written, which
none knoweth saving he that receiveth *it*.

And unto the angel of the church in Thyatira write ; 18
 These things saith the Son of God, who hath his eyes as it
 were a flame of fire, and his feet *are* like fine brass ; I know 19
 thy works, and love, and faith, and service, and thy patience ;
 and thy last works *to be* more than the first. But I have 20
 against thee, that thou sufferest that woman Jezebel, which
 calleth herself a prophetess, and teacheth and deceiveth my
 servants to commit fornication, and to eat things sacrificed
 unto idols. And I gave her space to repent, and she willeth 21
 not to repent of her fornication. Behold, I do cast her into 22
 a bed, and them that commit adultery with her into great
 tribulation, except they repent of her deeds. And I will kill 23
 her children with pestilence ; and all the churches shall know
 that I am he which searcheth the reins and hearts : and I
 will give unto every one of you according to your works.
 But to you, I say, the rest that are in Thyatira, as many as 24
 have not this doctrine, which have not known the depths of
 Satan, as men say ; I do put upon you none other burden ; 25
 but that which ye have hold fast till I have come. And he 26
 that overcometh, and keepeth my works unto the end, to him
 will I give power over the nations : And he shall rule them 27
 with a rod of iron ; as the vessels of a potters are broken
 to shivers : as I also have received from my Father. And I 28
 will give him the morning star. He that hath an ear, let 29
 him hear what the Spirit saith unto the churches.

And unto the angel of the church in Sardis write ; These III.
 things saith he that hath the seven Spirits of God, and the
 seven stars ; I know thy works, that thou hast a name that
 thou livest, and yet thou art dead. Be watchful, and 2
 strengthen the things which remain, that were about to die :
 for I have not found thy works complete before my God.
 Remember, therefore, how thou didst receive and hear, and 3
 hold fast, and repent. If therefore thou shalt not watch, I
 will come [upon thee] as a thief, and thou shalt not know
 what hour I will come upon thee. But thou hast a few names 4
 in Sardis which defiled not their garments ; and they shall
 walk with me in white : for they are worthy. He that over- 5

cometh, shall thus be clothed in white raiment; and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his
6 angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And unto the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none
8 shall shut; and shutteth, and none openeth; I know thy works: behold, I have set before thee an open door, which none can shut: for thou hast a little strength, and didst keep
9 my word, and didst not deny my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I loved
10 thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, which is to come upon all the world, to try them that dwell upon the
11 earth. I am coming quickly: hold that fast which thou
12 hast, that none take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God: and my
13 new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church in Laodicea write; These things saith the Amen, the faithful and true witness,
15 the first of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
16 Thus because thou art lukewarm, and neither hot nor cold, I am about to spue thee out of my mouth. Because thou sayest, I am rich, and have become enriched, and have need of nothing; and knowest not that if ever any one were wretched, *it is thou*, and miserable, and poor, and blind, and
18 naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be enriched, and white raiment, that thou

mayest be clothed, and *that* the shame of thy nakedness do not appear; and to anoint thine eyes with eye-salve, that thou mayest see. I, as many as I love, I rebuke and chasten: 19
 be zealous therefore, and repent. Behold, I stand at the 20
 door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with 21
 me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let 22
 him hear what the Spirit saith unto the churches.

INTRODUCTION TO THE PROPHETIC PORTION.

CHAPS. IV., V.

AFTER this I saw, and, behold, there was a door opened in IV.
 heaven: and the first voice, which I heard as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee the things which must be hereafter. Immedi- 2
 ately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. And he that sat was in 3
 appearance like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in appearance like unto an emerald. And round about the throne *were* four and twenty 4
 thrones: and upon the thrones *I saw* four and twenty elders sitting, clothed in white raiment; and on their heads crowns of gold. And out of the throne proceed lightnings and voices 5
 and thunderings: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. And 6
 before the throne *there was* as it were a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four living creatures full of eyes before and behind. And the first living creature *was* like a lion, and the 7
 second living creature like a bullock, and the third living creature had a face as it were of a man, and the fourth living creature *was* like a flying eagle. And the four living 8
 creatures had each of them six wings round about *him*; and they are full of eyes within: and they rest not day and

night, saying, Holy, holy, holy, Lord God Almighty, which
9 was, and which is, and which is to come. And whenever the
living creatures shall give glory and honour and thanks to
him that sitteth on the throne, who liveth for ever and ever,
10 The four and twenty elders shall fall down before him that
sitteth on the throne, and worship him that liveth for ever
and ever, and cast their crowns before the throne, saying,
11 Thou art worthy, O our Lord and God, to receive the glory
and the honour and the power : for thou hast created all
things, and because of thy will they were, and they were
created.

V. And I saw on the right hand of him that sat on
the throne a book written within and on the backside,
2 sealed with seven seals. And I saw a mighty angel pro-
claiming with a loud voice, Who is worthy to open the
3 book, and to loose the seals thereof? And none in heaven,
nor in earth, neither under the earth, was able to open the
4 book, neither to look thereon. And, *as for me*, I wept much,
because none was found worthy to open the book, neither to
5 look thereon. And one of the elders saith unto me, Weep
not : behold, the Lion of the tribe of Judah, the Root of
David, prevailed to open the book, and the seven seals
6 thereof. And I beheld in the midst of the throne and of the
four living creatures, and in the midst of the elders, a
Lamb standing as it had been slain, having seven horns
and seven eyes, which are the [seven] Spirits of God sent
7 forth into all the earth. And he came and took *the book*
out of the right hand of him that sat upon the throne.
8 And when he took the book, the four living creatures
and the four *and* twenty elders fell down before the Lamb,
having every one of them a harp, and golden vials full of
9 incense, which are the prayers of the saints. And they
sing a new song, saying, Thou art worthy to take the book,
and to open the seals thereof : for thou wast slain, and didst
redeem [us] to God by thy blood out of every kindred, and
10 tongue, and people, and nation ; And thou didst make them
[unto our God] a kingdom and priests : and they reign on

the earth. And I beheld, and I heard the voice of many 11
 angels round about the throne and the living creatures
 and the elders: and the number of them was myriads of
 myriads, and thousands of thousands; Saying with a loud 12
 voice, Worthy is the Lamb that was slain to receive the
 power, and riches, and wisdom, and strength, and honour,
 and glory, and blessing. And every creature which is in 13
 the heaven, and on the earth, and under the earth, and
 on the sea, and all things in them, I heard saying, Unto
 him that sitteth upon the throne, and unto the Lamb
be the blessing, and the honour, and the glory, and the
 power, for ever and ever. And the four living creatures 14
 said, Amen. And the elders fell down and worshipped.

THE PROPHETIC PORTION.—CHAPS. VI.—XXII.

CONSISTING OF FIVE PRINCIPAL PARTS OR DIVISIONS.

I. *The First Division of the Prophetic Part.*

The First Seal—vi. 1, 2.

* AND I saw when the Lamb opened one of VI.
 the seven seals, and I heard one of the four living
 creatures saying, as it were [with] a voice of thunder,
 Come. And I saw, and behold a white horse: and 2
 he that sat on him had a bow; and a crown was
 given unto him: and he went forth being victorious,
 and to be victorious.

* The reader will observe that the first four seals, the first four trumpets, and the first four vials, are distinguished from the others, by being printed with a wider margin. The object of this arrangement is to call attention to the fact that each of these four is more linked together in the prophecy by certain points of resemblance than are the remaining sets of three. When we come to the interpretation it will be found that they form epochs in history. In the case of the vials it may be thought that the fifth should be classed with the first four, and yet there are grounds for separating it from them. The points of analogy between the first four trumpets and the first four vials respectively, as also between the sixth trumpet and the sixth vial, should be carefully noticed.

The Second Seal—vi. 3, 4.

3 And when he opened the second seal, I heard the
4 second living creature say, Come. And there went
out another horse *that was* red: and it was given
to him that sat on him to take the peace from the
earth, and that they should kill one another: and
there was given unto him a great sword.

The Third Seal—vi. 5, 6.

5 And when he opened the third seal, I heard
the third living creature say, Come. And I beheld,
and lo a black horse; and he that sat on him had a
6 pair of balances in his hand. And I heard [as it
were] a voice in the midst of the four living creatures
say, A measure of wheat for a penny, and three mea-
sures of barley for a penny; and as to the oil and
the wine, *see thou wrong not.*

The Fourth Seal—7, 8.

7 And when he opened the fourth seal, I heard the
8 voice of the fourth living creature say, Come. And
I looked, and behold a pale horse: and his name
that sat on him was Death, and Hades followed with
him. And power was given unto them over the
fourth part of the earth to kill with sword, and
with hunger, and with pestilence and by the
beasts of the earth.

The Fifth Seal—9-12.

9 And when he opened the fifth seal, I saw under the
altar the souls of them that were slain for the word of
10 God, and for the testimony which they held: And they
cried with a loud voice, saying, How long, O Master, the
holy one and the true, dost thou not judge and avenge
11 our blood on them that dwell on the earth? And there
was given to them [each] a white robe; and it was said
unto them, that they should rest yet for a [little] season,

until their fellow-servants also and their brethren, that are to be killed even as they, should be fulfilled.

The Sixth Seal—vi. 12—vii. 17.

And I beheld when he opened the sixth seal, and there 12
 was a great earthquake; and the sun became black as it
 were sackcloth of hair, and the whole moon became as it
 were blood: And the stars of heaven fell unto the earth, 13
 as a fig tree casteth her untimely figs, when she is shaken
 of a mighty wind. And the heaven departed as a scroll 14
 when it is rolled together; and every mountain and island
 were moved out of their places. And the kings of the 15
 earth, and the great men, and the chief captains, and the
 rich men, and the mighty men, and every bondman, and
 free man, hid themselves in the dens and in the rocks of
 the mountains; And they say to the mountains and to 16
 the rocks, Fall on us, and hide us from the face of him
 that sitteth on the throne, and from the wrath of the
 Lamb: For the great day of his wrath is come; and who 17
 is able to stand?

[And] after this I saw four angels standing on the VII.
 four corners of the earth, holding the four winds of the
 earth, that no wind should blow on the earth, nor on the
 sea, nor on any tree. And I saw another angel ascending 2
 from the sun-rising, having the seal of the living God: and
 he cried with a loud voice to the four angels, to whom it
 was given to hurt the earth and the sea, Saying, Hurt 3
 not the earth, neither the sea, nor the trees, till we have
 sealed the servants of our God on their foreheads. And 4
 I heard the number of them which were sealed: *and there*
were sealed an hundred *and* forty *and* four thousand, from
 every tribe of the children of Israel. Of the tribe of Juda 5
were sealed twelve thousand. Of the tribe of Reuben twelve
 thousand. Of the tribe of Gad twelve thousand. Of the 6
 tribe of Aser twelve thousand. Of the tribe of Nephtalim
 twelve thousand. Of the tribe of Manasses twelve thousand.
 Of the tribe of Simeon twelve thousand. Of the tribe of 7

Levi twelve thousand. Of the tribe of Issachar twelve
8 thousand. Of the tribe of Zabulon twelve thousand. Of
the tribe of Joseph twelve thousand. Of the tribe of Ben-
jamin *were* sealed twelve thousand.

9 After this I beheld, and, [lo.] a great multitude, which
no man could number, of every nation, and of all kindreds,
and peoples, and tongues, stood before the throne, and before
the Lamb, clothed with white robes, and palms in their
10 hands; And they cry with a loud voice, saying, The salva-
tion to our God which sitteth upon the throne, and to the
11 Lamb. And all the angels stood round about the throne,
and *about* the elders and the four living creatures, and
fell before the throne on their faces, and worshipped God,
12 Saying, Amen: The blessing, and the glory, and the wisdom,
and the thanks, and the honour, and the power, and the
13 might, *be* unto our God for ever and ever. And one of the
elders answered, saying unto me, What are these which are
14 arrayed in white robes? and whence came they? And I said
unto him, My lord, thou knowest. And he said to me,
These are they which are coming out of the great tribu-
lation, and they washed their robes, and made them white
15 in the blood of the Lamb. Therefore they are before the
throne of God, and serve him day and night in his temple:
and he that sitteth on the throne shall be a covert over
16 them. They shall hunger no more, neither thirst any
more; neither shall the sun strike on them, nor any heat.
17 For the Lamb which is in the midst of the throne shall
feed them, and shall lead them unto fountains of waters
of life: and God shall wipe away every tear from their
eyes.

The Seventh Seal (includes the Seven Trumpets)—viii.—xi.

Introduction—viii. 1-6.

VIII. And when he opened the seventh seal, there was
2 silence in heaven about the space of half an hour. And
I saw the seven angels which stand before God; and to
3 them were given seven trumpets. And another angel came

and stood at the altar, having a golden censer; and there was given unto him much incense, that he should put *it* to the prayers of all the saints upon the golden altar which *is* before the throne. And the smoke of the incense 4 went up with the prayers of the saints out of the angel's hand before God. And the angel took the censer, and 5 filled it with the fire of the altar, and cast *it* upon the earth: and there were thunderings, and lightnings, and voices, and an earthquake. And the seven angels which 6 had the seven trumpets prepared themselves to sound.

The First Trumpet—viii. 7.

And the first sounded, and there followed hail 7 and fire, mingled with blood, and they were cast upon the earth. And the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

The Second Trumpet—viii. 8, 9.

And the second angel sounded, and as it were a 8 great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in 9 the sea, that had life, died; and the third part of the ships were destroyed.

The Third Trumpet—viii. 10, 11.

And the third angel sounded, and there fell a 10 great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of 11 the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

The Fourth Trumpet—viii. 12.

And the fourth angel sounded, and the third 12

part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for the third part of it, and the night likewise.

Introduction to the remaining Trumpets, or the Three Woes—viii. 13.

- 13 And I beheld, and heard an eagle flying in the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are to sound!

The Fifth Trumpet, or First Woe—ix. 1-12.

- IX. And the fifth angel sounded, and I saw a star fallen from heaven unto the earth: and to him was given the key
 2 of the pit of the abyss. And he opened the pit of the abyss; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by
 3 reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given authority, as the scorpions of the earth have authority.
 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but those men which have not the seal of God on
 5 their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as it were the torment of a scorpion,
 6 when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death fleeth from them. And the likenesses of the locusts
 7 were like unto horses prepared for war; and on their heads were as it were crowns like unto gold, and their faces
 8 were as it were the faces of men. And they had hair as it were the hair of women, and their teeth were as it were
 9 the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as it were the sound of chariots of many horses running to battle.

And they have tails like unto scorpions, and stings, and in 10
 their tails *is* their power to hurt men five months; They 11
 have a king over them, *which is* the angel of the abyss,
 whose name in the Hebrew tongue *is* Abaddon, and in the
 Greek tongue he hath *his* name Apollyon.

The one woe is past; behold, there come two woes 12
 more after this.

The Sixth Trumpet, or Second Woe—ix. 13-xi. 14.

And the sixth angel sounded, and I heard a voice from 13
 the [four] horns of the golden altar which *is* before God,
 Saying to the sixth angel; Thou that hast the trumpet, 14
 Loose the four angels which are bound at the great river
 Euphrates. And the four angels were loosed, which had 15
 been prepared for the hour, and day, and month, and year,
 for to slay the third part of men. And the number of the 16
 army of the horsemen *was* two myriads of myriads: I heard
 the number of them. And thus I saw the horses in the 17
 vision, and them that sat on them, having breastplates fiery,
 and jacinth-coloured, and like brimstone: and the heads of
 the horses *were* as it were the heads of lions; and out of
 their mouths issueth fire and smoke and brimstone. By 18
 these three plagues were the third part of men killed, by
 the fire, and the smoke, and the brimstone, which issueth
 out of their mouths. For the power of the horses *is* in 19
 their mouth, and in their tails: for their tails *were* like
 unto serpents, and had heads, and with them they do
 hurt.

And the rest of men which were not killed by these 20
 plagues yet repented not of the works of their hands, that
 they should not worship *their* demons,* and *their* idols of
 gold, and of silver, and of brass, and of stone, and of wood:
 which can neither see, nor hear, nor walk: Neither repented 21
 they of their murders, nor of their sorceries, nor of their
 fornication, nor of their thefts.

* Dead men deified.—ED.

- X. And I saw another mighty angel coming down from heaven, clothed with a cloud: and the rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as it were pillars of fire: And having in his hand a little book *which* had been opened: and he set his right foot upon the sea, and *his* left *foot* upon the earth, And cried with a loud voice, as *when* a lion roareth: and when he cried, seven thunders uttered their voices. And when the seven thunders uttered, I was about to write: and I heard a voice from heaven saying, Seal up those things which the [seven] thunders uttered, and write them not. And the angel which I saw having taken his stand upon the sea and upon the earth lifted up his right hand to heaven, And swore by him that liveth for ever and ever, who created the heaven, and the things that therein are, and the earth, and the things that are therein, [and the sea, and the things that are therein]: There shall be no more time, but in the days of the voice of the seventh angel, when he shall sound; and *then* the mystery of God is finished, as he gave glad tidings to his servants the prophets. And the voice which I heard from heaven, I *heard* speaking unto me again, and saying, Go, take the little book that hath been opened, *that is* in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he saith unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I ate it, my belly was bitter. And they say unto me, Thou must prophesy again to many peoples, and nations, and tongues, and kings.
- XI. And there was given to me a reed like a rod, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple cast out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under

foot forty *and* two months. And I will give unto my two 3
witnesses, and they shall prophesy a thousand two hun-
dred *and* threescore days, clothed in sackcloth. *T h e s e* are 4
the two olive trees, and the two candlesticks standing before
the Lord of the earth. And if any man willet h to hurt 5
them, fire proceedeth out of their mouth, and devoureth
their enemies: and *t h e m* if any man willet h to hurt, he
must in this manner be killed. *T h e s e* have the authority 6
to shut the heaven, that it rain not in the days of their
prophecy: and have authority over the waters to turn
them to blood, and to smite the earth with every plague,
as often as they will. And when they have finished their 7
testimony, the beast that ascendeth out of the bottomless
pit shall make war against them, and overcome them, and
kill them. And their dead body *shall lie* in the broad-way 8
of the great city, which spiritually is called Sodom and
Egypt, where also their Lord was crucified. And *some* of 9
the peoples and kindreds and tongues and nations see their
dead body three days and a half, and they suffer not their
dead bodies to be put in a tomb. And they that dwell 10
upon the earth rejoice over them, and make merry, and
shall send gifts one to another; because these two prophets
tormented them that dwelt on the earth. And after the 11
three days and a half the Spirit of life from God entered
into them, and they stood upon their feet; and great fear
fell upon them which saw them. And they heard a great 12
voice from heaven saying unto them, Come up hither. And
they ascended up to heaven in the cloud; and their enemies
beheld them. And the same hour was there a great earth- 13
quake, and the tenth part of the city fell, and in the
earthquake were killed names of men seven thousand, and
the remnant were affrighted, and they gave glory to the
God of heaven.

The second woe is past; behold, the third woe cometh 14
quickly.

The Seventh Trumpet, or Third Woe—xi. 15-19.

15 And the seventh angel sounded ; and there were great
 voices in heaven, saying, The kingdom of the world is be-
 come *the kingdom* of our Lord, and of his Christ ; and he
 16 shall reign for ever and ever. And the four and twenty
 elders, which sit before God on their thrones, fell upon
 17 their faces, and worshipped God, Saying, We give thee
 thanks, O Lord God Almighty, who art, and who wast ;
 because thou hast taken to thee thy great power, and
 18 reignedst. And the nations were angry, and thy wrath is
 come, and the time of the dead, that they should be judged,
 and that thou shouldest give the reward unto thy servants,
 to the prophets, and to the saints, and to them that fear
 thy name, small and great ; and shouldest destroy them
 19 which destroy the earth. And the temple of God was
 opened [in heaven], and there was seen the ark of his cove-
 nant in his temple : and there were lightnings, and voices,
 and thunderings, and an earthquake, and great hail.

II. *The Second Division of the Prophetic Part, xii.—xiv.*

*The History of the Beast from the Sea, or Abyss ; from the causes in
 which he had his origin to his final overthrow ; or, The History
 of the Persecution of the People of God after the Establishment
 of Christianity.*

XII. AND there was seen a great wonder in heaven ; a woman
 clothed with the sun, and the moon under her feet, and
 2 upon her head a crown of twelve stars : And she being
 with child crieth out, travailing in birth, and pained to
 3 be delivered. And there was seen another wonder in
 heaven ; and behold a great red dragon, having seven
 heads and ten horns, and seven diadems upon his heads.
 4 And his tail draweth the third part of the stars of
 heaven, and did cast them to the earth : and the dragon
 stood before the woman which was about to be delivered,
 for to devour her child as soon as she should have
 5 brought *it* forth. And she brought forth a man child,

who is to rule all nations with a rod of iron: and her child was caught up unto God, and unto his throne. And the woman fled to the wilderness, where she hath [there] a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. And there was war in heaven: Michael and his angels *began* to war against the dragon; and the dragon warred and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was overthrown, the old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast down to the earth, and his angels were cast down with him. And I heard a loud voice saying in heaven, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives unto death. For this rejoice, *ye* heavens, and ye that dwell in them. Woe to the earth and the sea! for the devil is come down unto you, having great wrath, knowing that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. And to the woman were given the two wings of the great eagle, that she might fly to the wilderness, to her place, where she is nourished there for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and departed to make war with the remnant of her seed, them that keep the commandments of God, and have the testimony of Jesus.

And he stood upon the sand of the sea, and I saw a beast rising up out of the sea, having ten horns and seven heads, XIII.

and upon his horns ten diadems, and upon his heads names
2 of blasphemy. And the beast which I saw was like unto a
leopard, and his feet were as it were *the feet* of a bear, and
his mouth as it were the mouth of a lion: and the dragon
gave him his power, and his throne, and great authority,
3 And one of his heads as it were wounded to death; and his
deadly wound was healed: and all the world wondered after
4 the beast. And they worshipped the dragon because he gave
his authority unto the beast: and they worshipped the
beast, saying, Who *is* like unto the beast? and who is able
5 to make war with him? And there was given unto him a
mouth speaking great things and evil; and authority was
6 given *unto him* to work forty *and* two months. And he opened
his mouth in evil-speaking against God, to speak evil of his
name, and of his tabernacle, them that dwell in heaven.
7 And it was given unto him to make war with the saints, and
to overcome them: and authority was given him over every
8 kindred, and people, and tongue, and nation. And all that
dwell upon the earth shall worship him, whose name hath
not been written from the foundation of the world in the
9 book of life of the Lamb slain. If any man have an ear, let
10 him hear. If any *leadeth* into captivity, into captivity he
goeth; if any shall kill with the sword, with the sword must
he be killed. Here is the patience and the faith of the
saints.

11 And I saw another beast coming up out of the earth;
and he had two horns like a lamb, and he spake as a dragon.
12 And he exerciseth all the authority of the first beast before
him, and causeth the earth and them which dwell therein
to worship the first beast, whose deadly wound was healed.
13 And he doeth great wonders, so that he maketh fire come
14 down from heaven on the earth in the sight of men, And
deceiveth them that dwell on the earth because of the won-
ders which it was given him to do in the sight of the beast;
saying to them that dwell on the earth, that they should
make an image to the beast, who had the wound by the
15 sword, and did live. And it was given him to give breath

unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, and rich and poor, and free and bond, to receive a mark on their right hand, or on their forehead: And that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is Six hundred threescore and six.

And I looked, and, lo, the Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his name and the name of his Father written on their foreheads. And I heard a voice from heaven, as it were the voice of many waters, and as it were the voice of a great thunder: and the voice which I heard *was* as it were of harpers harping with their harps: And they sing as it were a new song before the throne, and before the four living creatures, and the elders: and none could learn the song but the hundred and forty and four thousand, the redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, as firstfruits to God and to the Lamb. And in their mouth was found no falsehood: [for] they are without fault.

And I saw another angel flying in the midst of heaven, having everlasting glad tidings to preach unto them that sit on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

And there followed another, a second angel, saying, Babylon the great is fallen, [is fallen,] which hath made all nations drink of the wine of the wrath of her fornication. And another, a third angel, followed them, saying with a

- loud voice, If any man worshippeth the beast and his image,
10 and receiveth *his* mark on his forehead, or on his hand, He
also shall drink of the wine of the wrath of God, which hath
been mixed undiluted in the cup of his indignation; and
he shall be tormented with fire and brimstone in the pre-
sence of *the* [holy] angels, and in the presence of the Lamb:
11 And the smoke of their torment ascendeth up for ever and
ever: and they have no rest day nor night, who worship
the beast and his image, and whosoever receiveth the mark
of his name.
- 12 Here is the patience of the saints, they that keep the
13 commandments of God, and the faith of Jesus. And I
heard a voice from heaven saying, Write, Blessed *are* the
dead which die in the Lord from henceforth: Yea, saith
the Spirit, that they may rest from their troubles; for their
works do follow them.

The Harvest of the Earth.

- 14 And I saw, and behold a white cloud, and upon the
cloud *one* sitting like unto *the* Son of man, having on his head
15 a golden crown, and in his hand a sharp sickle. And another
angel came out of the temple, crying with a loud voice to
him that sat on the cloud, Send thy sickle, and reap: for
the time is come to reap; for the harvest of the earth is
16 ripe. And he that sat on the cloud cast his sickle to the
earth; and the earth was reaped.

The Vintage of the Earth.

- 17 And another angel came out of the temple which is
18 in heaven, he also having a sharp sickle. And another
angel came out from the altar, having authority over the
fire (*of the altar*); and cried with a loud cry to him that
had the sharp sickle, saying, Send thy sharp sickle, and
gather the clusters of the vine of the earth; for her grapes
19 are fully ripe. And the angel cast his sickle to the earth,
and gathered the vine of the earth, and cast *it* into the
20 winepress of the wrath of God, the great *winepress*. And

the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand *and* six hundred furlongs.

III. *The Third Division of the Prophetic Part, xv., xvi.*

The Judgment on the Beast from the Sea or Abyss, or the Seven Vials of the Last Wrath of God.

AND I saw another sign in heaven, great and marvellous, XV
 seven angels having the seven last plagues; for in them
 was finished the wrath of God. And I saw as it were a 2
 sea of glass mingled with fire: and them that are vic-
 torious over the beast, and over his image, *and* over the
 number of his name, stand on the sea of glass, having
 harps of God. And they sing the song of Moses the servant 3
 of God, and the song of the Lamb, saying, Great and mar-
 vellous *are* thy works, Lord God Almighty; just and true
are thy ways, thou King of the Gentiles. Who shall not fear, 4
 O Lord, and glorify thy name? for *thou* only *art* holy: for
 all the Gentiles shall come and worship before thee; for thy
 righteousnesses were made manifest. And after that I 5
 saw, and the temple of the tabernacle of the testimony in
 heaven was opened: And the seven angels came [out of the 6
 temple] that had the seven plagues, clothed in pure white
 linen, and having their breasts girded with golden girdles.
 And one of the four living creatures gave unto the seven 7
 angels seven golden vials full of the wrath of God, who
 liveth for ever and ever. And the temple was filled with 8
 smoke from the glory of God, and from his power; and
 none was able to enter into the temple, till the seven
 plagues of the seven angels shall have been finished.

And I heard a great voice [out of the temple] saying to XVI.
 the seven angels, Go your ways, and pour out the seven
 vials of the wrath of God upon the earth.

The First Vial.

And the first went, and poured out his vial into 2
 the earth; and there was a noisome and grievous

sore upon the men which had the mark of the beast, and upon them which worshipped his image.

The Second Vial.

3 And the second poured out his vial into the sea; and it became blood as of a dead man: and every living soul died as to the things in the sea.

The Third Vial.

4 And the third poured out his vial into the rivers and the fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, who art, and who wast holy, because thou didst judge thus. For they shed the blood of saints and prophets, and thou hast given them blood to drink; they are worthy. And I heard the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The Fourth Vial.

8 And the fourth poured out his vial upon the sun; and it was given unto him to scorch men with fire. And men were scorched with great heat, and spake evil of the name of God, which hath the authority over these plagues: and they repented not to give him glory.

The Fifth Vial.

10 And the fifth poured out his vial upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, And spake evil of the God of heaven because of their pains and their sores, and they repented not of their deeds.

The Sixth Vial.

12 And the sixth poured out his vial upon the great river Euphrates; and the water thereof was dried up, that

the way of the kings from the east might be prepared. And 13
 I saw three unclean spirits as it were frogs, out of the mouth
 of the dragon, and out of the mouth of the beast, and out
 of the mouth of the false prophet. For they are the 14
 spirits of dæmons, working miracles, which go forth unto
 the kings of the whole world, to gather them to the war of
 [that] great day of God Almighty. Behold, I come as a 15
 thief. Blessed *is* he that watcheth, and keepeth his gar-
 ments, lest he walk naked, and they see his shame. And 16
 they gathered them together to the place called in the
 Hebrew tongue Armagedon.

The Seventh Vial.

And the seventh poured out his vial upon the air; 17
 and there came a [great] voice out of the temple [of
 heaven], from the throne, saying, it is done. And there 18
 were lightnings and voices, and thunders, and [there was]
 a great earthquake, such as was not since there was a
 man upon the earth, so mighty an earthquake, *and* so great.
 And the great city was *divided* into three parts, and the 19
 cities of the Gentiles fell: and great Babylon came in
 remembrance before God, to give unto her the cup of the
 wine of the fierceness of his wrath. And every island fled 20
 away, and the mountains were not found. And there 21
 falleth upon men a great hail out of heaven, *every stone* as it
 were the weight of a talent: and men spake evil of God
 because of the plague of the hail; for the plague thereof
 is exceeding great.

IV. *The Fourth Division of the Prophetic Part—xvii.—xx.*

Great Babylon and the Judgment on her.

AND there came one of the seven angels which had the XVII.
 seven vials, and talked with me, saying, Come hither; I will
 shew unto thee the judgment of the great harlot that sitteth
 upon [the] many waters: With whom the kings of the 2
 earth committed fornication, and the inhabitants of the

earth were made drunk with the wine of her fornication.

3 So he carried me away in the Spirit into a wilderness:
and I saw a woman sitting upon a scarlet coloured beast,
full of the names of blasphemy, having seven heads and ten
4 horns. And the woman was clothed in purple and scarlet,
and decked with gold and precious stones and pearls,
having a golden cup in her hand full of abominations and
5 the filthinesses of her fornication: And upon her forehead
was a name written, a mystery, Babylon the Great, the
6 mother of the harlots and abominations of the earth. And
I saw the woman drunken with the blood of the saints,
and with the blood of the witnesses of Jesus: and when I
7 saw her I wondered with great wonder. And the angel
said unto me, Wherefore didst thou marvel? I will tell
thee the mystery of the woman, and of the beast that
carrieth her, which hath the seven heads and the ten
8 horns. The beast that thou sawest was, and is not;
and is to ascend out of the bottomless pit, and go into
perdition: and they that dwell on the earth shall wonder,
whose name is not written in the book of life from
9 the foundation of the world, when they behold the beast
that was, and is not, and shall come. Here *is* the
mind which hath wisdom. The seven heads are seven
10 mountains, on which the woman sitteth; And they are
seven kings: five are fallen, one is, *and* the other is not yet
come; and when he cometh, he must continue a short
11 *space*. And the beast that was, and is not, he is both an
12 eighth, and is of the seven, and goeth into perdition. And
the ten horns which thou sawest are ten kings, which have
not received a kingdom as yet; but receive power as kings
13 at one with the beast. These have one *and the same* pur-
pose, and give their power and authority unto the beast.

14 These shall make war with the Lamb, and the Lamb shall
overcome them (for he is Lord of lords, and King of kings)
and they that are with him *who are* called, and chosen, and
15 faithful. And he saith unto me, The waters which thou
sawest, where the harlot sitteth, are peoples, and multi-

tudes, and nations, and tongues. And the ten horns which 16
 thou sawest, and the beast, these shall hate the harlot, and
 shall make her desolate and naked, and shall eat her flesh,
 and burn her with fire. For God gave to their hearts to 17
 accomplish his purpose, and to accomplish one *and the same*
 purpose, and to give their kingdom unto the beast, until
 the words of God shall be fulfilled. And the woman which 18
 thou sawest is the great city, which hath rule over the
 rulers of the earth.

[And] after these things I saw another angel coming XVIII.
 down from heaven, having great power; and the earth was
 lightened with his glory. And he cried with a mighty
 voice, saying, Babylon the great is fallen, is fallen, and
 is become the habitation of dæmons, and the hold of every
 foul spirit, and the cage of every unclean and hateful bird.
 For [of the wine] of the wrath of her fornication have all 3
 the nations drunk, and the kings of the earth committed
 fornication with her, and the merchants of the earth waxed
 rich through the abundance of her delicacies. And I 4
 heard another voice from heaven, saying, Come out of her,
 my people, that ye be not partakers of her sins, and that
 ye receive not of her plagues. For her sins reached unto 5
 heaven, and God remembered her iniquities. Reward her 6
 even as she rewarded, and double [unto her] double accord-
 ing to her works: in the cup which she mixed, mix to
 her double. How much she glorified herself, and lived 7
 deliciously, so much torment and sorrow give her: for in
 her heart she saith, I sit a queen, and am no widow, and
 shall see no sorrow. Therefore in one day shall her 8
 plagues come, death, and mourning, and famine; and she
 shall be utterly burned with fire: for strong *is* the Lord
 God who did judge her. And the kings of the earth, who 9
 committed fornication and lived deliciously with her, shall
 bewail, and lament for her, when they shall see the smoke
 of her burning, Standing afar off for the fear of her torment, 10
 saying, Alas, alas, the great city Babylon, the mighty city!
 for in one hour did thy judgment come. And the merchants 11

of the earth weep and mourn over her; for no man buyeth
12 their merchandise any more: Merchandise of gold, and of
silver, and of precious stones, and of pearls, and of fine
linen, and of purple, and of silk, and of scarlet, and all
manner of thyine wood, and all manner of vessels of ivory,
and all manner of vessels of most precious wood, and of
13 brass, and of iron, and of marble, And cinnamon, and
amomum, and odours, and ointments, and frankincense, and
wine, and oil, and fine flour, and wheat, and cattle, and
sheep, and *merchandise* of horses, and of chariots, and of
14 bodies and souls of men. And the fruits that thy soul lusted
after departed from thee, and all things which are dainty
and goodly perished from thee, and they shall be found
15 no more at all. The merchants of these things, which were
made rich by her, shall stand afar off for the fear of her
16 torment, weeping and wailing, And saying, Alas, alas, the
great city, that was clothed in fine linen, and purple, and
scarlet, and decked with gold, and precious stones, and
pearls! For in one hour did so great riches come to
17 nought. And every shipmaster, and every one sailing to
the place, and sailors, and as many as trade by sea, stood
18 afar off, And cried when they saw the smoke of her burning,
19 saying, What *city is* like unto the great city! And they
cast dust on their heads, and cried, weeping and wailing,
saying, Alas, alas, the great city, wherein were made rich
all that had the ships in the sea, by reason of her costliness!
20 for in one hour was she made desolate. Rejoice over her, *thou*
heaven, and *ye* saints and apostles, and prophets; for your
21 judgment did God avenge on her. And a mighty angel took
up a stone like a great millstone, and cast *it* into the sea,
saying, Thus with violence shall Babylon the great city be
22 thrown down, and shall be found no more at all. And the
voice of harpers, and musicians, and pipers, and trumpeters,
shall be heard no more at all in thee; and no craftsman, of
whatsoever craft *he be*, shall be found any more in thee; and
the sound of a millstone shall be heard no more at all in thee;
23 And the light of a candle shall shine no more at all in thee.

and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all the nations deceived. And in her was found the blood of 24 prophets, and of saints, and of all that were slain upon the earth.

After these things I heard as it were a great voice of XIX. much people in heaven, saying, Alleluia; the salvation, and the glory, and the power of our God: For true and 2 righteous *are* his judgments: for he judged the great harlot, which corrupted the earth with her fornication, and avenged the blood of his servants at her hand. And a 3; second time they said, Alleluia. And her smoke goeth up for ever and ever. And the four and twenty elders and the four 4 living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Alleluia. And a voice came 5 from the throne, saying, Praise our God, all ye his servants, and ye that fear him, small and great. And I heard as it 6 were a voice of a great multitude, and as it were a voice of many waters, and as it were a voice of mighty thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad and rejoice, and give the glory 7 to him: for the marriage of the Lamb is come, and his wife made herself ready. And to her was granted that she 8 should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he saith 9 unto me, Write, Blessed *are* they which have been called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell 10 before his feet to worship him. And he saith unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And 11 I saw heaven opened, and behold a white horse; and he that sat upon him *who is* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* 12 as it were a flame of fire, and on his head *were* many

crowns; and he had a name written, that none knew,
13 but he himself. And he *was* clothed with a vesture
dipped in blood: and his name is called The Word of
14 God. And the armies *which were* in heaven followed him
upon white horses, clothed in fine linen, white and clean.
15 And out of his mouth goeth a sharp sword, that with it he
should smite the nations: and he himself shall rule them
with a rod of iron: and he himself treadeth the winepress
16 of the fierceness of the wrath of Almighty God. And he
hath on *his* vesture and on his thigh a name written,
17 King of Kings, and Lord of Lords. And I saw an angel
standing in the sun; and he cried with a loud voice, saying
to all the fowls that fly in the midst of heaven, Come and
18 be gathered together unto the great supper of God; That
ye may eat the flesh of kings, and the flesh of captains,
and the flesh of mighty men, and the flesh of horses, and of
them that sit on them, and the flesh of all *men*, both of free
19 and of bond, both of small and of great. And I saw the
beast, and the kings of the earth, and their armies, gathered
together to wage the war against him that sat on the
20 horse, and against his army. And the beast was taken,
and with him the false prophet that wrought the wonders
before him, with which he deceived them that received the
mark of the beast, and them that worship his image. These
both were cast alive into the lake of fire burning with
21 brimstone. And the remnant were slain with the sword
of him that sat upon the horse, which *sword* proceeded out
of his mouth: and all the fowls were filled with their flesh.

XX. And I saw an angel coming down from heaven, having
the key of the bottomless pit and a great chain in his hand.
2 And he laid hold on the dragon, the old serpent, which is
the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut and sealed
it over him, that he should deceive the nations no more, till
the thousand years should be fulfilled: and after that he
4 must be loosed a little season. And I saw thrones, and
they sat upon them, and judgment was given unto them:

and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which worshipped not the beast, neither his image, neither received *his* mark upon [their] foreheads, or on their hands; and they lived and reigned with Christ a thousand years. [And] the rest of the dead lived not again until the thousand 5 years were finished. This *is* the first resurrection. Blessed 6 and holy *is* he that hath part in the first resurrection: over such the second death hath no authority, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are 7 expired, Satan shall be loosed out of his prison, And shall 8 go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the war: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and com- 9 passed the camp of the saints about, and the beloved city: and fire came down [from God] out of heaven, and devoured them. And the devil that deceived them was cast into the 10 lake of fire and brimstone, where also the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat 11 on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I 12 saw the dead, great and small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were 13 in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake 14 of fire. This is the second death, the lake of fire. And 15 whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a new heaven and a new earth: for the first XXI.

heaven and the first earth were passed away; and there
2 is no more sea. And I saw the holy city, new Jerusalem,
coming down out of heaven from God, prepared as a bride
3 which had been adorned for her husband. And I heard a
great voice out of the throne, saying, Behold the tabernacle
of God *is* with men, and he will tabernacle with them, and
they shall be his people, and God himself shall be with them
4 [their God]. And [God] shall wipe away every tear from
their eyes; and there shall no more be death, neither
sorrow, nor crying, neither shall there be pain any more:
5 for the former things are passed away. And he that sat
upon the throne said, Behold, I make all things new. And
6 he said, Write: for these words are faithful and true. And
he said unto me, They are done. I am Alpha and Omega,
the beginning and the end. I will give unto him that is
7 athirst of the fountain of the water of life freely. He that
overcometh shall inherit these things; and I will be his
8 God, and he shall be my son. But the fearful, and un-
believing, and the abominable, and murderers, and whore-
mongers, and sorcerers, and idolaters, and all liars, their
part is in the lake which burneth with fire and brimstone:
which is the second death.

[V.] *The Fifth Division of the Prophetic Part, xxi., xxii.*

The New Jerusalem and Conclusion.

9 AND there came one of the seven angels which had the seven
vials full of the seven last plagues, and talked with me, saying,
Come hither, I will shew thee the bride, the Lamb's wife.
10 And he carried me away in the Spirit to a great and high
mountain, and shewed me the holy city, Jerusalem, descend-
11 ing out of heaven from God, Having the glory of God: her
light *was* like unto a stone most precious, even like a jasper
12 stone, clear as crystal; She having a wall great and high,
having twelve gates, and at the gates twelve angels, and
names written thereon, which are *the names* of the twelve
13 tribes of the children of Israel: On the east three gates;

and on the north three gates ; and on the south three gates ;
 and on the west three gates ; And the wall of the city hav- 14
 ing twelve foundations, and on them the twelve names of the
 twelve apostles of the Lamb. And he that talked with me 15
 had *as* a measure a golden reed, to measure the city, and
 the gates thereof, and the wall thereof. And the city lieth 16
 foursquare, and the length is as large as the breadth : and
 he measured the city with the reed, twelve thousand fur-
 longs. The length and the breadth and the height of it
 are equal. And he measured the wall thereof, an hundred 17
and forty *and* four cubits, *according to* the measure of a man,
 which *is* that of an angel. And the building of the wall 18
 of it was *of* jasper : and the city *was* pure gold, like unto
 clear glass. The foundations of the wall of the city had 19
 been adorned with every manner of precious stone. The first
 foundation *was* a jasper ; the second, a sapphire ; the third, a
 chalcedony ; the fourth, an emerald ; The fifth, a sardonyx ; 20
 the sixth, a sardius ; the seventh, a chrysolite ; the eighth,
 a beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the
 eleventh a jacinth ; the twelfth, an amethyst. And the 21
 twelve gates *were* twelve pearls ; every several gate was of
 one pearl : and the Broadway of the city *was* pure gold, as
 it were transparent glass. And I saw no temple therein : 22
 for the Lord God Almighty and the Lamb are the temple
 of it. And the city had no need of the sun, neither of the 23
 moon, to shine in it : for the glory of God did lighten it,
 and the Lamb *is* the light thereof. And the nations shall 24
 walk by means of the light thereof ; and the kings of the
 earth to bring their glory unto it. And the gates of it 25
 shall not be shut at all by day : for there shall be no night
 there. And they shall bring the glory [and the honour] of 26
 the nations unto it. And there shall in no wise enter into 27
 it any thing that defileth, neither *whosoever* worketh abomi-
 nation, or a lie : but they which have been written in the
 Lamb's book of life.

And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the XXII.

2 Lamb. In the midst of the broadway thereof, and of the
river on this side and on that side, *was* a tree of life, which
beareth twelve *manner of* fruits, *and* yieldeth her fruit every
month: and the leaves of the tree *are* for the healing of the
3 nations. And there shall be no more curse: but the throne
of God and of the Lamb shall be in it; and his servants
4 shall serve him: And they shall see his face; and his
5 name *shall be* on their foreheads. And there shall be no
night there; and they shall not need [the light] of candle,
nor the light of sun; for the Lord God will lighten them:
6 and they shall reign for ever and ever. And he said unto
me, These sayings *are* faithful and true: and the Lord
God of the spirits of the prophets sent his angel to show
unto his servants the things which must shortly be done.
7 And, behold, I come quickly: blessed *is* he that keepeth
8 the sayings of the prophecy of this book. And *it was* I
John, *who was* hearing and seeing these things. And when
I heard, and saw, I fell down to worship before the feet of
9 the angel which shewed me these things. Then said he unto
me, See *thou do it* not: I am thy fellow servant, and of thy
brethren the prophets, and of them which keep the sayings
10 of this book: worship God. And he saith to me, Seal not
the sayings of the prophecy of this book: for the time is at
11 hand. He that is unjust, let him be unjust still: and he
that is filthy, let him be defiled still: and he that is
righteous, let him work righteousness still: and he that is
12 holy, let him be made holy still. Behold, I come quickly;
and my reward *is* with me, to give every man according
13 as his work is. I am Alpha and Omega, the first and
14 the last, beginning and end. Blessed *are* they that
wash their robes, that they may have right to the tree of
life, and may enter in through the gates into the city.
15 Without *are* dogs, and sorcerers, and fornicators, and mur-
derers, and idolaters, and whosoever loveth and maketh a
16 lie. I Jesus sent mine angel to testify unto you these
things in the churches. I am the root and the offspring
17 of David, the bright morning star. And the Spirit

and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. Whosoever will, let him take the water of life freely. I *even I* testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written of in this book. He which testifieth these things saith, Surely I come quickly. Amen. Come, Lord Jesus. The grace of the Lord Jesus Christ be with all the saints. Amen.

PART II.—EXEGETICAL AND CRITICAL COMMENTARY.

CHAPTER I.

1. *The revelation*—Gr. ἀποκάλυψις. The Latin fathers correctly translate this term by *revelatio*: for that which was before covered is now unveiled. *Of Jesus Christ*—The suffix θεολόγον, *divine*, is ancient. It is evident from the addition of this word that in early times there were doubts as to the authorship of the Revelation. St. John wrote the book, but the author is Jesus Christ. *Which God gave him*—Did Jesus not know it before? The man Christ Jesus, even in his glorified state, receives from his Father, by his hypostatic union with him, that revelation which by his Spirit he imparts to his Church. *Alf. To shew*—Comp. ch. xxii. 6. It will be seen that there is a constant reference from one part of the book to another. *Shortly*—Chronology, says Paulus Antonius, and Christianity go hand in hand.

2. *The testimony of Jesus Christ*—Gr. τὴν μαρτυρίαν Ἰησοῦ

CHAPTER I.

Ver. 2. Omit τε, and. Tisch., Alf., Treg.

Χριστοῦ. Comp. ver. 9; vi. 9; xi. 3, 7; xii. 17; xxii. 6; xix. 10; xx. 4.

3. *He that readeth and they that hear*—The public reading of Holy Scripture is praised in many passages of God's Word. Deut. xxxi. 2; Neh. viii. 8; Jer. xxxvi. 6; Luke iv. 16, Acts xv. 21; Col. iv. 16; 1 Thess. v. 27; 1 Tim. iv. 13. *Of this prophecy*—In reference to St. John the Apocalypse is a prophecy; in reference to Christ it is a revelation.

4. *Seven*—The number of perfection; comp. ch. i. 4; iv. 5; v. 6. So the series of God's judgments, each as complete in itself, are sevens; the seals, the trumpets, &c. *Which is, and which was, and which is to come*, lit., *which or who cometh*—Gr. ὁ ἐρχόμενος, not ὁ ἐσόμενος, as the structure of the sentence might lead us to expect. These words are a paraphrase of the Hebrew term Jehovah, and it is perhaps for this reason that the participles are not declined. It resembles the paraphrase in the Hebrew, Exod. iii. 14, *I am that I am*; which the Jerusalem Targum renders, *who was, is, and shall be*. *De W. The seven spirits*—Gr. τῶν ἑπτὰ πνευμάτων; comp. i. 20, ἑπτὰ λυχνίαι, *seven candlesticks*, ἑπτὰ ἐκκλησίαι, *seven churches*, and ch. iv. 5, ἑπτὰ λαμπάδες, *seven lamps*. The connexion and comparison are of the highest importance in the exposition of the prophecy.

5. *The prince*, etc.—Gr. ὁ ἄρχων, κ.τ.λ.; comp. xix. 16; Ps. ii. For the anomalous construction, comp. ii. 20, iii. 12. *To him that loved*, lit., *loveth us*—With a perpetual love. This is right, the present is used to express the certainty that Christ loves his own, continuously, for ever. *Düst.*

6. *And hath made*, lit., *and made*—Comp. ch. v. 9, 10. Christ made the whole body of his servants priests to God the Father, and his faithful soldiers rejoice in their King; comp. Ex. xix. 6; *royal priesthood*, 1 Pet. ii. 9.

7. *Shall wail*—In fear and penitence. The former will be the mourning of the impenitent and careless world, the

Ver. 4. For ἀπὸ τοῦ ὁ, *from he who is*, read ἀπὸ ὁ ὄν, *from him (he) who*.

Ver. 5. For ἀγαπήσαντι, read ἀγαπῶντι.

Ver. 6. For βασιλεῖς καὶ, *kings and*, read βασιλείαν, *a kingdom*. Tisch., Alf., Treg. Omit τῶν αἰώνων, *for ever*. Tisch., Alf., not Treg.

latter of the comforted and rejoicing church; comp. ch. xii. 10. *Alf.*

8. *Which is, and which was, and which is to come*, lit., *which cometh*—Gr. ὁ ὄν, καὶ ὁ ἦν, καὶ ἐρχόμενος. In ch. xi. 17, ὁ ἐρχόμενος, *which cometh*, is omitted in the best manuscripts; this is an important point in the interpretation. *The Almighty*—Gr. ὁ παντοκράτωρ; comp. xix. 6, xv. 3, xi. 17. The Sept. render the Hebrew, *Jehovah Sabaoth, Lord of Hosts*, by παντοκράτωρ; and this title, thus connected with ὁ ἐρχόμενος, is worthy of notice: comp. Zech. xii.

9. *Tribulation*—The Church has ever in times of suffering and sorrow derived consolation from this Divine prophecy.

10. *On the Lord's day*—Gr. ἐν τῇ κυριακῇ ἡμέρᾳ. The reader is referred to Mr. Elliott's valuable note upon this passage; comp. *my sabbath*, that is, the sabbath of Jehovah, as opposed in the Old Testament to the Festival Sabbaths.

11. *Saying*—Gr. λεγούσης, in agreement with *trumpet*, and not with *voice*, an anomalous construction. *Beugel* asserts that it is a Hebraism.

12. *To see the voice*—To see him to whom the voice belonged. *Seven golden candlesticks*—Gr. ἑπτὰ λυχνίαι; comp. ch. i. 4. A church, however pure in constitution and doctrine, though it be of gold, cannot be a useful λυχνία, *candlestick*, unless a λαμπάς, *lamp*, from the throne of God and the Lamb be kindled in it, unless Christ pour the Holy Ghost upon it; comp. ch. iii. 1.

13. *Garment down to the foot .. golden girdle*—Comp. Dan. x. 5, *clothed in linen, whose loins were girded with fine gold of Uphaz. The son*, lit., *a son of man*—The Authorised Version is inaccurate; according to Hebrew ideas *a son of man* signifies *a man*, thus, when Jesus called himself *Son of God*,

Ver. 8. For ὁ κυριος, the Lord, read κύριος ὁ θεός. *Tisch., Alf., Treg.*

Ver. 9. Omit καὶ, also. *Tisch., Alf., Treg.* Omit ἐν τῇ before βασιλείᾳ. *Tisch., Treg.*, read, in the tribulation and kingdom For Ἰησοῦ Χριστοῦ, *Jesus Christ*, read ἐν Ἰησοῦ, in Jesus. *Tisch., Alf., Treg.* Omit the second διὰ, for, and the second Χριστοῦ. *Tisch., Alf., Treg.*

Ver. 10. Transpose and read ἤκουσα φωνῆν ὀπίσω μου. *Tisch., Alf., not Treg.* Translate *voice great as of a trumpet*.

Ver. 11. Omit ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὠμέγα, ὁ πρῶτος καὶ ὁ ἔσχατος καὶ, *I am the Alpha and the Omega, the first and the last and.* *Tisch., Alf., Treg.* Also ταῖς ἐν Ἀσίᾳ, *those in Asia.* *Tisch., Alf., Treg.*

Ver. 13. Omit ἑπτὰ, seven, *Tisch., Treg.* *Alf.* brackets it.

the Jews understood him to mean, *he made himself equal with God*; the sense therefore is, *having the nature of man*, or *having the nature of God*, that is, the Son has the same kind of nature as the Father from whom he derived it. So Dan. vii.; Dan. iii. 25, *like unto the Son of God*, that is, *like a God*.

14. *His eyes were as a flame of fire*—Comp. Dan. x. 6, Septuagint, ὡσεὶ λαμπάδες πυρός, *as lamps of fire*.

15. *Fine brass*—Comp. Ezek. i. 4, 26. Gr. χαλκολίβανος, a species of brass like incense; the word that the prophet employs is probably the same as *Aurichalchum*; comp. Liddell and Scott under the word δρείχαλκος. Bochart interprets, *white brass*. *As if they burned*—Gr. πεπυρωμένοι. If the analogy of verbs in ὦ be adopted in the case of this verb, the translation should be, *which have been made fiery, glowing*; comp. ch. x. 1, οἱ πόδες αὐτοῦ ὡς στύλοι πυρός, *his feet as pillars of fire*; Ezek. i. 7, *they sparkled like the colour of burnished brass*; Dan. x. 6, *his arms and his feet like in colour to polished brass*. *Voice .. sound .. waters*—Comp. Dan. x. 6, *the voice of his words like the voice of a multitude*.

16. *His countenance*—Comp. ch. x. 1, Dan. x. 6, *his face as the appearance of lightning*.

17. *Fell*—Comp. Dan. x. 7-12. *As dead*—His impression is that of terror.

18. *Was dead*, lit., *became dead*—Gr. ἐγενόμην νεκρός, not ἀπέθανον, thus denoting the difference in the times and in the events.

20. *The mystery*—Gr. τὸ μυστήριον; comp. 2 Thess. ii., Rev. xvii.; *a mystery* is something formerly unknown, but now revealed; the predicates should be anarthrous, as in the Greek, that is, we should read *angels*, not *the angels*; *churches*, not *the churches*.

CHAPTER II.

1. *The angel*—Comp. Haggai i. 13, *Then spake Haggai the Lord's messenger in the Lord's message to the people*; Sept.

Ver. 17. Omit μοι, to me. Tisch., Alf., Treg.

Ver. 18. Put a colon after ζῶν. Treg.

Ver. 19. Add οὖν, therefore, after γράψον, write. Tisch., Alf., Treg.

Ἄγγαίος ἄγγελος Κυρίου ἀγγελίας Κυρίου τῷ λαῷ : Mal. ii. 7, *The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts*; Sept. ἄγγελος Κυρίου παντοκράτορός ἐστιν. Note also that in Mal. iii. 1 John the Baptist is also called ἄγγελος Κυρίου παντοκράτορος, and Jesus Christ himself ὁ ἄγγελος τῆς διαθήκης, in all which passages the Hebrew has the same word. Lightfoot from the Talmud says, *On sabbath eve the minister or angel of the synagogue sounded a trumpet from the roof of a high house, that all might have notice of the coming of the sabbath.* A minister of the Gospel of our Lord and Saviour Jesus Christ should always bear in mind that *he* is called to be the Lord's messenger to deliver the Lord's message to the people, the Lord's message and not his own. It will be observed that each address to the angel of a Church ends with a promise given to him that overcometh. *Of Ephesus*—Timothy was Bishop of Ephesus, and died shortly after the publication of the Apocalypse. Polycrates, a subsequent bishop of the Ephesian Church, described his martyrdom in a work which has been, like many other writings of antiquity, grievously interpolated. Yet the main facts are preserved. An Ephesian festival, called the *Catagogia*, was, we are told by Polycrates, celebrated on the 22nd of January, three days after which Timothy was put to death: this happened in the reign of Nerva, who died on the 27th of January, A.D. 98; the Apocalypse therefore was sent to Ephesus but a short time before Timothy's death.

2. *I know*—Comp. ii. 9, 13, 19; iii. 1, 8, 15. Christ knows intimately the condition of every Church at all times, its works, its trials, its sufferings, its declensions, its growth, its wants, its patience, its faith, its love, its lukewarmness. How great and wonderful He who thus searches the heart and the reins, as all the Churches are to know. *Apostles*—Gr. τοὺς ἑαυτοὺς λέγοντας ἀποστόλους, *those who call themselves apostles*, namely, at Ephesus; comp. ch. ii. 9, τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, *who say it is they who are Jews*, namely, at Smyrna; comp. ii. 20, ἣ λέγουσα ἑαυτὴν προφήτην, *who calleth herself a prophetess*, namely,

CHAPTER II.

Ver. 1. for Ἐφεσίῃνης, *of Ephesus*, read ἐν Ἐφέσῳ, *in (at) Ephesus*. Tisch., Alf., Treg.

Ver. 2. Omit σου, *thy*, with κοπον, *labour*. Tisch., Alf., Treg.

at Thyatira; comp. iii. 9, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, *who say that it is they that are Jews*, namely, at Philadelphia.

3. *Hast laboured*, better, *hast not laboured*—Gr. κοπιᾶν, used for κάμνειν, *to be weary*; Matt. xi. 28; 1 Cor. iv. 12; John iv. 6. Labour is taken in a double sense, I know thy labour, and yet thou dost not labour, that is, thou art not wearied by it.

5. *Remember*—Even in the very first steps of declension, whether in churches or in individuals, Christ's loving voice says Remember whence thou art fallen. *Or else*—Gr. εἰ δὲ μὴ, these particles are used without a verb, ver. 16, εἰδὼν μὴ with the verb, ver. 22, ch. iii. 3. *Come*—The coming of the Lord was about to take place at one time, the announcement of his coming was first made at Ephesus, and finally at Laodicea.

7. *An ear*—Faith, says Clemens Alexandrinus, is the ears of the soul. *To him that overcometh*—The seven promises have a different construction; in the last four ὁ νικῶν, *he that overcometh*, is marked with greater emphasis, just as if it had a distinctive accent; in the first three the connexion between the phrase *he that overcometh*, and the following verb, is closer. *In the midst of the paradise*, lit., *in the paradise*—No tree is here mentioned but the tree of life; the introduction of the words, *in the midst*, probably arose from ch. xxii. 2, or Gen. ii. 9.

10. *Shall cast*, lit., *is about to cast*—Gr. μέλλει βαλεῖν, *about to cast*, the object is understood; supply, *some*.

12. *Sword*—Gr. ῥομφαία. comp. ch. vi. 8; in ch. vi. 4; xiii. 14, we read a different word, μάχαιρα.

13. *Antipas*—Supply, *did not deny*. Antipas was put to death in the reign of Domitian; it is said that he was cast

Ver. 3. Read καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομα μου, καὶ οὐ κεκοπίσθης, *and hast patience, and didst bear for my name's sake, and hast not laboured (been weary)*. Tisch., Alf., Treg.

Ver. 5. Omit the word ταχὺ, *quickly*. Tisch., Alf. Treg. brackets it.

Ver. 7. Read, *in the paradise* (omitting μέσῳ, *in the midst of*). Tisch., Alf., Treg. Also add to θεοῦ the word μου. Tisch., Alf. (Treg. in margin). Read, *of my God*.

Ver. 9. Omit τὰ ἔργα καὶ, *works and*. Tisch., Alf., Treg.

Ver. 10. Tisch. adds after ἰδοὺ, *behold*, δὴ, *now* (*for certain*; Alf., who brackets it). Treg. omits it.

Ver. 13. Omit τὰ ἔργα καὶ, *works and*. Tisch., Alf., Treg.

Ver. 13. The reading here is doubtful. Tisch. reads ἐν ταῖς ἡμέραις αἰς... ἡ πίστός μου (Alf. brackets: Treg. omits αἰς and μου), *in the days*

into a heated brazen bull. The tradition, however, is not well authenticated.

17. *Hidden manna*—In later parts of the Apocalypse frequent references occur to the victories of Joshua. Now, when Joshua, and the people led by him, entered Canaan, it is expressly recorded that *the manna* which had fed them in the wilderness *ceased, neither had they any manna any more*. It was *hidden*. In another sense, too, *it was hidden*. It was laid up in the ark in the Most Holy Place, as a memorial for future generations. It was hidden, as a mystery in God's oracle. But it *reappeared* in its spiritual reality in the Divine Joshua, Jesus Christ. *I am the true bread which came down from heaven*, says Christ; and this *true bread*, this *hidden manna*, is promised to all faithful Israelites who follow that heavenly Joshua. And the *white stone*, the *stone of absolution* from original and actual guilt, is also promised to all who are named with the *name* of Christ. Wordsworth, Lect., p. 175. Jesus Christ is the true manna, the food on which his people feed in secret. *A white stone*—The ancients were much accustomed to write on stones, especially employing them in voting at elections. The distribution of food to the inhabitants of Rome was effected by means of white stones. Comp. also Ovid, *Metam.* xv. 41. *Mos erat antiquis niveis atrisque lapillis, His damnare reos, illis absolvere culpâ*. The name of Christ is written in the exculpation. Some interpret the white stone, of the stone of hospitality; but this is inaccurate.

in which Antipas, my witness, my faithful one. But the shorter reading is better. Render, *in the days of Antipas, my witness, my faithful one*. *Alf.*

Ver. 14. *Tisch.* omits *ὅτι, because*. *Treg., Alf.*, bracket it. So, *Tisch., Alf., Treg.* The received text has *τὸν Βαλὰκ*. But the sense is the same, the dative being a Hebraism. *Alf.*, etc.

Ver. 15. For *ὃ μισῶ, which thing I hate*, read *ὁμοίως, in like manner*. *Tisch., Alf., Treg.*

Ver. 16. Read *μετανόησον οὖν, repent therefore*. *Tisch., Alf.* (*Treg.* in brackets).

Ver. 17. Omit *φαγεῖν ἀπὸ, to eat*. *Tisch., Alf., Treg.*

Ver. 19. Transpose and read, *faith and service*. *Tisch., Alf., Treg.*

Ver. 19. Omit *καὶ, and* (before *τὰ ἔσχατα, the last*). *Tisch., Alf., Treg.* Read, *and thy patience, and thy lust works to be more, etc.*

Ver 20. Omit *ὀλίγα, a few things*. *Tisch., Alf., Treg.*

Ver. 20. Also read, *καὶ διδάσκει καὶ πλανᾷ, and teacheth and seduceth* (*my servants to commit, etc.*). *Tisch., Alf., Treg.*

Ver. 20. Read *τὴν γυναῖκα σου, thy wife*, *Alf., Tisch.*, not *Treg.*

20. *To teach, lit., teacheth*—Thou permittest that woman to teach, and she does actually teach; comp. ch. xi. 3. *I will give to my two witnesses that they prophesy, and they shall prophesy*: comp. also ch. xiii. 16.

23. *With death*—Θάνατος here probably means *pestilence*, as in ch. vi. 8, *to kill with sword, and with hunger, and with death (pestilence)*.

24. *Depths*—In Dan. ii. 22 the word *depths* is used in a good sense, *he revealeth depths and secrets*.—Bengel.

25. *Till I come*—Gr. ἄχρις οὗ ἂν ἦξω—Gr. ἦκω, has the force of a perfect, and the future ἦξω, *will come*, ch. iii. 1, implies greater nearness than the present ἐρχομαι, when standing alone; comp. John viii. 42, ii. 4, iv. 47; 1 John v. 20; Luke xv. 27; Mark viii. 3, note. So the Sept. often; Num. xxiii. 1 (or ch. xxii. 36); Deut. xxxiii. 2; Jos. xxiii. 14, 15; Judg. xvi. 2; 1 Sam. xvi. 2, xxix. 6, 10; 2 Sam. iii. 23. Eccles. v. 14 is a remarkable instance.

26. *He that overcometh .. to him*—Gr. ὁ νικῶν .. αὐτῷ. In the Greek this has a very ungrammatical appearance; it is, however, consonant to the Hebrew idiom. See examples, ch. vi. 8, vii. 2, ix. 12 (where the feminine is put for the neuter), xx. 8. Comp. Ps. xi. 4; and so Ps. lvii. 5, ciii. 15.

27. *Rule*—Gr. ποιμανεῖ, *shall tend as a shepherd*; comp. Ps. ii. 9, in the Hebrew, *thou shalt break in pieces*. The variation arose from the omission of a Hebrew letter in the text. St. John does not so much imitate the Sept. translators as he does of his own authority use a word which is very appropriate; elsewhere, in referring to ancient prophecy, the Hebrew text is adhered to, ch. vi. 16, vii. 17, xi. 4. *Of my Father*—While on earth our Lord said, *my Father which is in heaven*; he is now in heaven with the Father, and therefore the latter words are omitted.

Ver. 21. Read ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοήσαι ἐκ τῆς πορνείας αὐτῆς, *to repent, and she willeth not to repent of her fornication*. Tisch., Alf., Treg.

Ver. 22. For αὐτῶν, *their*, read αὐτῆς, *her*. Tisch., Alf., Treg.

Ver. 24. Omit καὶ, *and*, after λέγω, *say*. Tisch., Alf., Treg. Render *to you I say, the rest that are, etc.*

Ver. 24. For βαλῶ, *will put*, read βάλλω, *put*. Tisch., Alf., Treg.

CHAPTER III.

3. *Remember therefore how thou hast received*—Gr. *μνημόνευε πῶς εἴληφας*. Contrast with this the address to the Church of Ephesus, *μνημόνευε ὅθεν πέπτωκας*, *remember from whence thou hast fallen*, ch. ii. 5.

4. *Raiment*—Comp. iv. 4, vi. 11, vii. 9, 13, etc.

7. *Shutteth*, lit., *shall shut*—Gr. *κλείσει*, the emphatic future, not as in Authorised Version, the present tense. Translate no one *shall* shut.

12. *Pillar*—Gr. *στυλον*; comp. Gal. ii. and the comment of Gesenius on Ps. xi. 3, and the corresponding Hebrew word, a metaphorical term.

14. *The beginning*—Gr. *ἡ ἀρχή*. A title of the supreme deity among the heathen, meaning “The beginning, or first origin of.” See also Liddell and Scott, “*the first place, or power over.*”

17. *Because*—Gr. *ὅτι*. This refers, not to what precedes, but to what follows; so ch. xviii. 7. *Wretched*, lit., *the wretched*—The article is emphatic, a circumstance which in this and other passages has not been sufficiently attended to; the meaning is, *if there were ever one wretched, it is thou*. So the Authorised Version, *there shall be weeping and gnashing of teeth*, is weak, because the emphatic article is neglected; so also 1 John ii. 22, the translation should be, *who can be called a liar if one of this kind is not?* Comp. Alford’s note on Matt. viii. 12. See also John v. 35; and in 2 John 7, render, *if ever there be a deceiver and an antichrist, this is one.*

CHAPTER III.

Ver. 2. For *μέλλει*, *are ready (about)*, read *ἔμελλον*, *were about*. Tisch., Alf., Treg.

Ver. 4. Prefix to this verse *ἀλλά*, *but*. Also omit *καί*, *even*. Tisch., Alf., Treg.

Ver. 7. For *οὐδεὶς κλείει*, *οὐδεὶς ἀνοίγει*, *none shutteth*, *none openeth*, read *οὐδεὶς κλείσει...οὐδεὶς ἀνοίξει*, *none shall shut*, *none shall open*. Tisch., Alf., (Treg. only makes the former change).

Ver. 8. For *καί*, *and* (before *οὐδεὶς*, *none*) read *ἣν*, *which*. Tisch., Alf., Treg.

Ver. 11. Omit *ἰδοὺ*, *behold*. Tisch., Alf., Treg.

Ver. 14. For *λαοδικέων*, *of the Laodiceans*, read *ἐν Λαοδικείᾳ*, *in Laodicea*. Tisch., Alf., Treg.

18. *I counsel*—God here ignores his Almighty power. It may be to show his alienation. Comp. English idiom, *I advise you to be careful*. This counsel is all the more remarkable because it comes before the allusion to the marriage supper, ver. 20. Comp. xix. 9, as well as the several points in ver. 21, 22, with those in ch. xx. 4, xxi. 5, xxii. 3, 5. *Eye-salve*—Gr. κολλούριον. Supply ἀγόρασας, *having purchased eye-salve, anoint thine eyes*. The physician Celsus enters deeply into the subject of *eye-salves*, which were abundantly used by the ancients.

19. *Love*—Gr. φιλω̄, the Philadelphian angel, ver. 9, ἠγάπησε, *he loved with esteem*; the Laodicean, *he loves with favour*. The former, with his judgment; the latter, with grace. Comp. John xxi. 15, note. In each passage the former word implies more than the latter. In St. John, the spiritual relationship is worth more than St. Peter's judgment. Here, in the Apocalypse, it is a more blessed thing to be esteemed in the Lord's judgment than to be chastised through simple grace.

CHAPTER IV.

2. *A throne*—Gr. θρόνος: ver. 2, ἐπὶ τοῦ θρόνου; ver. 3, κυκλόθεν τοῦ θρόνου; ver. 4, κυκλόθεν τοῦ θρόνου; ver. 5, ἐκ τοῦ θρόνου and ἐνώπιον τοῦ θρόνου; ver. 6, ἐνώπιον τοῦ θρόνου, ἐν μεσῶ τοῦ θρόνου, κύκλω τοῦ θρόνου. Comp. Ezek. i. with the above passages. Comp. also Ezek. x. 12, 14, 20; xi. 22; and many other verses in these chapters; Joseph. Antiq. xi. 13, 3. *In heaven*—The constant references in the Book of Revelation to the *temple*, the assembly, the throne, the altar, the ark of the covenant, show how deeply they had impressed the mind of St. John. They all had their allotted part in the Jewish tabernacle services, and are here very naturally used as emblematic of events in the Christian Church and of things in heaven. They have

Ver. 18. Read ἐγχρίσαι, *to anoint*, for ἐγχρισον, *anoint*. Tisch., Alf., Treg. Render, *and collyrium* (eye-salve) *to anoint thine eyes*.

Ver. 20. Tisch. (not Treg. Alf. in brackets) adds και, *and* (which is superfluous in the sense, Alf.) before εἰσελεύσομαι, *I will come in*.

CHAPTER IV.

Ver. 2. Omit the first και, *and*. Tisch., Alf., Treg.

been solemnly and many times affirmed in the Old as well as in the New Testament to be types of heavenly realities, and so for all time. For instance, we have in the Rev. (1) the High Priest; (2) the altar of sacrifice (ch. vi.); (3) the altar of incense (ch. viii.); (4) the twelve tribes (ch. vii.) (5) the four companies of God's people round about the throne; (6) this throne is undoubtedly the mercy-throne; (7) the twenty-four elders answering to the courses of the priests and Levites arranged around the throne as priests and Levites around the tabernacle and temple; (8) the Lamb slain; (9) the blood of the Lamb; (10) some saying they were the true Jews and God's people when they were not; (11) souls under the altar as the blood was under the altar, and the life or *anima* in the blood, Lev. xvii. 11; (12) the court without, or court of the Gentiles. ch. xi.

3. *Jasper*.—The sardine stone is fiery, and has a blood like appearance; the jasper is whitish red. *The rainbow* Comp. ch. x.

4. *Four and twenty elders*—Ἡρεσβύτεροι. There is little doubt that these four and twenty elders are taken, as Mr Elliott suggests, from the twenty-four courses of the priests. Comp. as regards the Old Testament Gen. l. the *elders of Joseph's house*; Ex. iii. 16, the *seventy elders of every city*; 1 Kings xxi.; 2 Kings x.; Deut. xix. 12, xxi. 2, 6, 19; Josh. xx.; Ruth iv. 2; Ezra vi. 14. In the New Testament we frequently read of the *scribes and elders of the Jews*; the same word is employed of the elders of the Christian Church; Acts xi. 30, xiv. 23, xv. 4, xx. 17; 1 Tim. v. 17; James v. 14; 1 Pet. v. 1; Heb. xiii. ἡγουμένοι; 1 Thess. v. 12 seems to have the same sense. From Sept. πρεσβύτερος τῆς συναγωγῆς, *elders of the synagogue*, Josh. vii. 6, we learn their representative character for all the people. The way in which these elders are described as employed deserves notice. (1) They are seated, and therefore rest from their labours. (2) They wear white garments, and are therefore invested with a sacerdotal character; they are justified.

Ver. 4. Omit εἶδον, *I saw*. Tisch., Alf., Treg. Omit ἔσχον, *they had*. Tisch., Alf., Treg.

they are triumphant. (3) They are crowned, and are seated on thrones. (4) They are round about the throne. (5) The Lamb is in the midst of them. (6) They lead the worship and the praise of Almighty God. (7) They are represented as falling on their faces before the throne and the Lamb while so doing. (8) They cast their crowns before the throne when the four ζῶα, *living creatures*, give thanks, that is, they acknowledge themselves to be unworthy to lead the worship, etc. (9) They have harps, by which is signified the praise they offer to Almighty God. (10) They have vials, that is, they offer up prayer. (11) They are with, that is, they accompany, the Lord, like the ζῶα of Ezekiel. (12) They are seated round about the mercy throne in the Holy of Holies, because round about the tabernacle were ranged first and nearest the Levites and priests, who were, afterwards at least, divided into twenty-four courses, and then beyond them were the four camps. Comp. 1 Chron. xvi. 4-6, 37, 41, xxiv. 4-18, xxv., and Joseph. Antiq. ix. 133. It is material to remember that the twenty-four courses continued to the time of Josephus (Comp. Luke i.), and were therefore well known to St. John. Comp. Patrick on 1 Chron. xxiv. 7, and Joseph. Antiq. vii. 14, 7, and Life of Josephus, § 1. In Josephus against Apion. 2, § 8, the reading should evidently be *twenty-four* instead of *four*. See Whiston's note. Josephus was contemporary with St. John, and lived to the reign of Domitian. Comp. again Scott's note on Ezek. xi. 1-3. Some writers inform us that Jerusalem was divided into twenty-four districts, over each of which there was a prince or president, and the one that was over them all was the ruler of the city. In Ezra iii. 11 we find that on the restoration of the temple they sang together in course, in praising and giving thanks to the Lord, taking up the song of praise by turns, so that there should be little or no pause probably, as here they rest not day nor night. Continual thankfulness and praise prevail in heaven, and make the joy of those before the throne; for a good and pleasant thing it is to be thankful.

6. *Sea*—Contrast *the sea* mingled with fire, xv. 2, and comp. for the crystal Ex. xxiv. 10, where translate, not *as a paved work of a sapphire stone*, &c. as Authorised

Version, but as it were a work with the transparency of the sapphire, as the very heaven itself in its clearness; Ezek. i. 22, where translate, not as Authorised Version, *the terrible crystal*, but *the admirable crystal*. Also ver. 26, where translate, not as Authorised Version, *above the firmament that (was) over their heads (was) the likeness of a throne, as the appearance of a sapphire stone*, but *above the firmament which had the appearance of a sapphire stone, over their heads (was) the likeness of a throne*, etc. Comp. Ezek. x. 1. *Four beasts*—Gr. ζῶα. That the four ζῶα are the spirits of the redeemed in heaven awaiting and praying for the redemption of the body and the coming and triumph of Christ, may be affirmed from the fact that those whom he shall then bring with him are now with him. Phil. i., 2 Cor. v. The same word is used Ezek. i. Sept., Heb. חַיִּים, where the Authorised Version aptly renders *living creatures*; Ps. lxxviii. 11, *a congregation*; 2 Sam. xxiii. 11, 13, *a band, a troop of men*. In the Hebrew the word is feminine, as *collective nouns* commonly are. From the above passages we clearly gather the meaning of this very important term, which has not been sufficiently noticed. They are four companies of living people: the imagery is doubtless taken from the four camps which surrounded the tabernacle, and therefore the mercy-seat, all which was a pattern of heavenly realities. In the Revelation, as we have seen, the ζῶα are the redeemed; in Ezekiel they are called *cherubim*; in Gen. iii. however, the cherubim correspond to the angels of the Revelation; and in other passages *the redeemed* are called ἱσάγγελοι, Matt. xxii. 30. The cherubim in the Holy of Holies are angels. Comp. 1 Pet. i. The reader will find it very profitable to draw out the comparison of the tabernacle types with those of Ezekiel, *the cloud of the divine presence*, the glory over the mercy-seat accompanying the people, or rather they accompanying the glory of the Divine presence made locally manifest. Comp. the frequent expression, *O thou that dwellest between the cherubim*, and Jehovah's riding on a cherub, Ps. xviii. 10. God is surrounded by his people in heaven, who ever dwell with him, and will come with Jesus when he comes in the clouds of heaven. They here cry ἔρχου, *come*, because they long for that day, though now with the Lord.

7. *Lion*—Comp. 2 Sam. xxiii., *lion-like men; men of might fit for the battle, whose faces are like the faces of lions*; Ps. xxviii. 1, *the righteous is bold as a lion*. A *calf*—Gr. μόσχος, the word by which the Sept. render Ezek. i. 7. Μόσχος is more ambiguous than the Hebrew, which should determine the sense, and which, though used for a calf, means also very frequently a bullock, a steer, or a heifer broken into work, Hos. x. 11; Judg. xiv. 18. When not broken to the yoke this is explained in the context, Hos. x. 11; Jer. xxxi. 18. The Hebrew is a general word for one of the ox tribe, without distinction of age or sex. It is not what we call an ox in contradistinction to a bull. Ταῦρος seems even to be derived from it; comp. the Hebrew word. The ox is the symbol of *patient labour*. Comp. 1 Cor. ix. 9. *Thou shalt not muzzle the ox that treadeth out (the corn). For our sakes no doubt (this) is written; that he that ploweth should plow in hope, and that he, etc.* For the moral qualities signified in the symbols, comp. St. Peter, *add to your faith courage, ἀρετήν; knowledge, γνῶσιν; patience, ὑπομονήν*. 1 Cor. xiv. 20, in understanding be *men*. *Flying eagle*—Not an eagle at rest.

8. *Holy, holy, holy*—Some copyists wrote this nine times, according to the liturgical custom of the Greeks; but St. John, like Isaiah, wrote it but thrice. In St. John the four living creatures cry to him who sits upon the throne, that is, to the Father, from whose right hand the Lamb, Jesus Christ, takes the book sealed with seven seals. The τρισάγιον (*three times holy*), as the Greeks call it, occurs also in Psalm xcix. Mercy, Justice, and Majesty; the first past, the second present, the third future, are loudly celebrated in three addresses to *Holiness*; that offering of praise, like the one in the text, explains its own meaning.

Holy, He who was:

Holy, He who is:

Holy, He who is to come.

He showed himself one to be worshipped as holy in the creation of all things: He shows himself holy in governing all things: He will show himself holy in the consummation of all things. From Him, and through Him, and to Him are all things: to Him be glory for ever.

Ver. 7. For ἄνθρωπος a man, read ἀνθρώπου, of a man. Tisch., Alf., Treg.

In a similar hymn, Isa. vi. 3, the words, *the earth is full of his glory*, are added. But in the Revelation this is deferred until the glory of the Lord fills *the earth*, on the destruction of his enemies. See ch. v. 10, xi. 16, 17, 18, xix. 2. From these texts we gather that the four living creatures are more occupied, while the action is in heaven; the elders, while it is extended to the earth. *Bengel*.

9. *When*—Gr. ὅταν, *whenever .. shall give*; note also the other futures. Each future expresses a simultaneous ascription of glory on the part of the living creatures and of the elders; and it also includes a frequentative sense; *as often as the beasts give glory, immediately the elders fall*.

11. *Glory*, etc., lit., *the glory*, etc.—Gr. τὴν δόξαν καὶ τὴν κ.τ.λ. Comp. Nehem. xi. 17, xii. 8, 23, 31, 46. Joseph. Antiq. ix. 13, 3. *For thy pleasure*, lit., *because of thy will*—Gr. διὰ τὸ θέλημα σου, the Authorised Version is here erroneous. *They are*, lit., *they were*—Gr. ἦσαν. *And were created*—Gr. ἐκτίσθησαν, *they were created*. Similar expressions are, *he shall be blessed*, i. e., *continue blessed*, Gen. xxvii. 33; *I have written*, i. e., *I do not change it*, John xix. 22; *is tamed*, i. e., *permits itself to be tamed*, James iii. 7; *shall be changed*, i. e., *shall undergo a change, and continue changed*. Heb. i. 12. Creation is the basis of all the other works of God, and consequently it is the foundation also of all thanksgiving from his creatures.

CHAPTER V.

1. *In*, lit., *on*—Gr. ἐπὶ. Comp. ch. vi. 5, ἐν τῇ χειρὶ, *in his hand*. The preposition ἐπὶ very frequently has this sense. *A book*—Not seven books, but one book sealed with seven seals. *With seven seals*—The number seven occurs very often in this prophecy, and four of these visions, viz., (1), the seven angels of the Churches; (2), the seven seals of the sealed book; (3), the seven angels with trumpets; (4), the seven angels with vials, are described at great length. The seals represent the universal power given to the Lamb. By the trumpets the kingdom of the world is shaken until it becomes the kingdom of Christ, and by the vials the

adversary is crushed. These sevens are divided into fours and threes.

2. *Strong—Mighty* is a better rendering; comp. Ps. ciii. 20.

3. *No man*, lit., *none*—Gr. οὐδείς. *Open*—In ver. 1 St. John saw the book: in ver. 4 he says that it could not be seen. *Bengel*.

5. *One*—Possibly one of those who rose with Jesus and ascended into heaven: Matt. xxvii. 52. It may be that this elder was the patriarch Jacob, as the name of *lion* is given to Christ. *Lion*—Gen. xlix. 9. *Root*—Is. xi. 10. *In that day there shall be a root of Jesse, which shall stand for an ensign to the people: to it shall the Gentiles seek, and his rest shall be glorious.*

5-6. *The Lion . . . a Lamb*—Represented (1) as standing, (2) as having been slain, (3) as being in the midst of the throne of the four ζῶα, and of the twenty-four elders, (4) as having seven eyes, that is, as seeing the Church throughout all ages, (5) as having seven horns, that is, power through all ages, (6) as the foundation stone of the Church, because of these seven eyes, comp. the corresponding vision of the prophet Zechariah, (7) as receiving worship from all Israel, (8) as opening the seals. The Lion of the tribe of Judah is the root of David. His rest will be glorious; this it is for which the Revelation cries.

6. *Lamb*—Whom the flock will follow: comp. John i. 29, 1 Pet. i. 19. *Seven eyes*—Comp. Zech. iii. 9; iv. 6, 10. *Not by might, but by my spirit, saith the Lord, shall my temple be built.* Note also the seven eyes as in the foundation stone. *Sent forth*—Gr. ἀπεσταλμένοι, because of ὀφθαλμοί, eyes.

8. *Vials*—Contrast with these the φιάλας of the seven angels, vials full of wrath, and the ποτήριον, cup of the woman full of the intoxicating wine of her fornication. *Odours*—Gr. θυμιαμάτων, incense; comp. ch. viii. 3.

CHAPTER V.

Ver. 4. Omit καὶ ἀναγνῶναι, and read. *Tisch., Alf., Treg.*

Ver. 5. For ἀνοίξει, to open, *Tisch.* reads ὁ ἀνοίγων, he that openeth (not *Alf., Treg.*) All editors omit λύσαι, to loose.

Ver. 6. Omit καὶ ἰδοὺ, and lo. *Tisch., Alf., Treg.*

Ver. 7. Omit τὸ βιβλίον, the book. *Tisch., Alf., Treg.* Read, and took it.

Ver. 8. For κιθάρας, harps, read κιθάραν, a harp. *Tisch., Alf., Treg.*

9. *Wast slain, and hast redeemed*, lit., *redeemedst*.—Both these verbs are in the aorist tense. *Out of every kindred*—Comp. the order in ch. vii. 9; xiii. 7; xiv. 6. *Tongue . . . nation*—Comp. ch. xiv. 3, 4, respecting the 144,000.

10. *Kings and priests*—Comp. ch. xx. 6; 1 Pet. ii. 5, 9. They cast their crowns before the throne, but in the sight of the great King they do not call themselves kings, and yet the priestly access is an honour so great that the power of reigning on earth cannot surpass it. In ch. xx. 6, those who have part in the first resurrection are called *priests*, and it is said that they shall reign, though the *name of kings* is not given them.

11. *The angels*—Gr. ἀγγέλων observe (1) they are round about the throne, the elders, and the ζῶα; (2), they are innumerable. Afterwards (3) they restrain the winds and the storms of heaven; (4), they loose them; (5), they blow trumpets of war and judgment; (6), they scatter the fire; (7), they pour out the vials; (8), they gather the vintage; (9), they convey the revelation; (10), they explain it; (11), they refuse worship; (12), they acknowledge themselves to be fellow-servants with us of a common Lord. *Ten thousand times ten thousand*—Gr. *myriads of myriads*. If in the first *myriads* we understand but two, this number equals two hundred millions. The addition of the smaller number shows that the whole must not be taken indefinitely. *Bengel*.

13. *Every creature*—Comp Ps. ciii. 22. *In*, lit., *on the sea*—Gr. ἐπὶ. *Blessing*, etc.—The article *the* should have been inserted before these nouns.

CHAPTER VI.

Those who would have a clear idea of this portion of the prophecy, would do well to compare the *succession* of

Ver. 9. Omit ἡμᾶς, *us*. Tisch., Alf. (not Treg.) The object is not expressed, nor need it be. Comp. Matt. xxv. 8. Alf.

Ver. 10. For ἡμᾶς, *us*, read αὐτοὺς, *them*, and for βασιλεύσομεν, *we shall reign*, read βασιλεύουσιν, *they reign*. Tisch., Alf., Treg. For βασιλεῖς, *Kings*, read βασιλείαν, *a kingdom*. Tisch., Alf., (not Treg.).

Ver. 14. For ἔλεγον, *said*, read λέγοντα, *saying*. Read, and (I heard) *the four living creatures saying*. Also read τὸ Ἄμην, *the Amen*. Tisch., Alf. (not Treg.) Also end the sense with προσεκύνησαν, *worshipped*.

chapters and verses in the Revelation, and of the chapters in Gibbon, as far as Gibbon goes. Of course there is some little deviation, but that is only what we must expect, and an additional confirmation of our views. We subjoin a sketch:—

Revelation.	Gibbon.	Revelation.	Gibbon.	Revelation.	Gibbon.
vi. 1, 2.	i, ii, iii.	viii. 10, 11.	xxxiv, xxxv.	xii. 8, 9.	xxiv.
" 3, 4.	iv, v.	" 12.	xxxvi.	" 10.	xxv.
" 5, 6.	vi, vii.	" 13.	xl.	" 11.	xxiii, xxviii.
" 7, 8.	xi	ix. 1-11.	i, li.	" 12, 13.	xxv.
" 9, 10, 11.	xvi. retrogressive.	" 12.	lii.	" 14.	xxvi, xxvii.
" 12-17.	xiv.	" 13-19.	lvii, lxiv.	" 15.	xxx-xxxvi.
vii. 1-3.	xvii, xix.	—	lxviii.	" 16.	xxxvii.
—	xxvi, xxvii.	" 20.	lxvi.	" 17.	xxxviii.
" 4-8.	xx, xxv.			—	xlv, liv.
" 9-17.	xxiii, xxviii.	Retrogressive,		xiii. 1-3.	xlv, xlvi.
viii. 1-5.	xxiv.	xii. 1.	xx.	—	xlix; cp. xvi
" 6.	xxvi.	" 2, 3.	xxi.	" 4-10.	lxix.
" 7.	xxx, xxi.	" 4, 6.	xxi.		
" 8, 9.	xxxiii, xxxvi.	" 7.	xxiii.		

The reader will find in all these chapters of Gibbon something connected with the history, or some illustration of the chapters and verses of the Revelation bracketed with them. The force of this remark will be best felt if the reader will turn back to this Table after having read the Commentary.

1. *And*—The lion, the ox, the man, and the eagle were respectively looking towards the east, the west, the north and the south—that is, towards the whole world. *Bengel. One of the seals*—During the eighty years previous to Nerva, "Rome," says Gibbon, "groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period." *Come*—Comp. the cry of the Spirit and the bride, ch. xxii. 17. The following passage from Scott on 2 Kings xiii. is not inapposite. "The good which faithful men sow in their life-time may spring up after them, and they may often take encouragement *from the prospect of their prayers being*

CHAPTER VI.

Ver. 1. Read τῶν ἑπτὰ, the seven (seals). Also omit καὶ βλέπε, and see. *Tisch., Alf., Trev*

answered after they are removed: yet their removal is frequently a signal for calamities to break forth, as the recalling of an ambassador precedes a declaration of war." This will explain why the living creatures who are the spirits of the redeemed in heaven cry one after another "Come," as well as the answer in the successive seals—each one being a step toward the coming of Christ. Even the first, the peaceful period, is a step, for it enabled the Gospel to spread, and the spread of the Gospel led to the opposition of the world and to the ensuing judgments, all, one after another, breaking down opposers, till at last the crowning opposition and the crowning destruction come; and this is the reason why 'The Decline and Fall' of Gibbon is so applicable—each step that Gibbon makes in it having been before shown by Christ in the Revelation. The living creatures cry one after another *ἔρχου, come*, and so directly or indirectly call forth the accompanying judgment; comp. Ezek. i. 13, and x. 7. The lightning goes forth from where the living creatures are; it is in the midst of them, but they are unharmed by it.

2. *Conquering and to conquer*—Gr. *νικῶν καὶ ἵνα νικήσῃ*. Much confusion has arisen from the ambiguous use of the verb *conquer*. Some have said that because in the Antonine period there was no *extension of territory* (although Mr. Elliott shews that even this is an erroneous view) there were no conquests. But *νικάω* means simply *to be victorious*, and this may be without any extension of territory. From the time of Augustus his policy and that of his immediate successors had been, it is true, no longer to advance the boundaries of the empire. But a first exception occurred exactly in Domitian's time, by the addition of Britain, and a second in that of Trajan, in whose reign Dacia Trajana was included within the limits of the Imperial government; comp. Gibbon, ch. i. n. 20, 21: "The Senate were informed that the kings of the Bosphorus...Albania, Osrhoene, and even the Parthian monarch himself, had accepted the diadem from the hands of the Emperor (Trajan)." Zosimus, ch. 1, speaking of the good prince Nerva, says, "Neque tantum

ea quæ superiores memoriæ principes amiserant recuperarunt sed etiam non possessa prius quædam adjecerunt.”

4. *Red*—Gr. *πυρρός*, the same word is used by the Sept. Zech. 1.

5. *Black*—The Greek poets called the famine which this horseman would inflict upon men, if he were not restrained, *black hunger, gloomy famine*. The same epithet is found in the Latin poets.

6. *A measure of wheat for a penny*, lit. *a chœnix of wheat for a denarius*—Comp. Gibbon, ch. xvii., the passage between notes 57 and 58, “The frequent and regular distribution of oil and wine, of corn or bread, of money or provisions, had almost exempted the poorest citizens of Rome from the necessity of labour.” All these supplies were drawn from the provinces, and were to them a heavy burden. In the Medicean collection of medals at Florence there is a coin of Nerva, with the inscription Fisci Judaici Calumnia Sublata, with the palm-tree, the emblem of Judea, on the obverse; the date there given is A.U.C. 850, or A.D. 97, in which there is possibly some error. The voice was as it were a Christian voice, and exactly characterises the ineffectual attempts of Alexander Severus to arrest the fiscal oppression of the times. It is well known that this prince was an admirer of Christian morality. *See thou wrong not*—In the Greek the accusative stands before the verb, it is not here, therefore, governed by it; at all events, *ἀδικέω*, *wrong*, almost always, if not always, has the accusative after it; it is called the *accusativus respectus*.

8. *Pale*—Gr. *χλωρός*, which in ch. viii. 17 means *green*, here should be translated *pale*. *With death*—That is, *by pestilence*: comp. Sept. Ex. ix. 3; 2 Sam. xxiv. 13. *Fourth part*.—This can have no reference to the political quadripartition under Diocletian, which did not occur till after the events here foretold. *Kaì*, *and*, is possibly emphatic by repetition.

9. *Under the altar*—The answer to the cry of souls under

Ver. 6. *Tisch.* and *Treg.* insert *ὡς*, *as*, in this verse, before *φωνήν*, *a voice*; they appear to have good manuscript authority, though they print it in brackets.

Ver. 7. *Tisch.* omits *φωνήν*, *the voice of*; (*Alf.* brackets, *Treg.* retains it). All editors omit *καὶ βλέπε*, *and see*.

the altar, "How long dost thou not avenge our blood?" is found partially in x. 6; in xiv. 13, ἀπ' ἄρτι; and in xiv. 1-18. The angel from the θυσιαστηρίου has power over its fire, and under him comes the treading of the wine-press, xiv. 18. See also xvi. 7. *Thou hast given them blood to drink, for they are worthy, and I heard the ALTAR say, Even so, etc.*

10. *How long*—The first edict of toleration was published A.D. 260, by Gallienus, after the persecution of Decius, the severest up to that time. Shortly afterwards began the rise of what are called the restorers of the empire. They were morally a better class of men than their immediate predecessors, yet to the Church were they worse. The cry of the martyrs, *how long, etc.*, is contemporaneous with the period of the restorers. Instead of Christ's coming according to the prayer, ἔρχου, *come*, of the preceding seals, the suffering people of God saw the empire restored, and more fiercely oppressive than ever. All this is marvellously exact. Then comes the Constantinian revolution, and the overthrow of the persecutors, but the Church has been already told that she must yet wait a long time, and not consider Christ's reign as come (as Eusebius and many others unfortunately did after the triumph of Constantine), for another set of martyrs was to suffer. Consult the remarkable table of the comparative tranquillity or turbulence of the empire at different periods from Commodus to Diocletian, and the persecutions, which the reader will find further on: it is very telling and instructive. Comp. also the well-known passage from Eusebius, "Now let us see," said the persecutors, when they threw the ashes of the martyrs of Lyons into the Rhone, "now let us see whether their God will save them." *The souls*—Gr. ψυχαι: comp. Lev. xvii. 11, and the Sept. translation, Ἡ γὰρ ψυχή πάσης σαρκὸς αἷμα αὐτοῦ ἐστι.

11. *White robes*—Add to the passages which Mr. Elliott has cited upon this subject, a very remarkable and illustrative contrast in Gibbon, which has not caught his attention.

Ver. 11. *Tisch.* reads, ἐδόθη αὐτοῖς, (*Alf.* and *Treg.* add ἐκάστω in brackets) στολή λευκή, and there was given to them (each) a white robe. *Alf.* Also omit μικρὸν, little. *Tisch.* (*Alf.* and *Treg.* bracket it.) Gr. πληρωθῶσι. *Treg.* with best authorities. Πληρώσωσι. *Tisch.*, *Alf.*

See Gibbon xvi., notes 175-6, where, speaking of the preparations of Maximus to renew the persecution, he speaks of *white robes* given to the heathen pontiffs. The African writers, says Wolf, inserted *μικρὸν*, *little*, to solace the martyrs; although in cases where the delay is really not short, they who affirm that it is short make no deep impression on their hearers. The best consolation is the truth itself, which, in the mean time, in the veil of speech, softens down the more unfavourable points which are from time to time mingled with the more joyful, as the longer delay in this passage. Prophecy denies that this time is short. Its subject extends from the time of St. John through the remaining ages of the world, not much fewer than those which were past, by a continuous thread to the end of the world: and yet it shuts up many things into periods of time of considerable *length*, which are definitely *expressed* in their places; *other things* are done *ἐν τάχει*, *quickly*. The saint in rapid succession opens the seven seals, under the fifth of which the souls cry out. This cry, this *complaint*, long afterwards, IN THE SAME WORDS, is transposed into a *song*, ch. xix. 2; but only then, when the judgment of the saints and the apostles shall be passed upon Babylon or Rome, ch. xviii. 20. Therefore two classes of martyrs are pointed out: the one under heathen Rome, the other under papal Rome. The former are ordered to rest until the latter are added to them: the age of St. John already had the former; the thirteenth century bore the first fruits of the latter. To the former, therefore, while they were awaiting the latter, there was not *a little time*. *Bengel*. It is remarkable that Gibbon connects the martyrs under Pagan with those under Christian persecutors just as the Revelation does. See ch. xvi.

12. *Sun*—Comp. Biley on Rev. xii. with reference to this symbol. *The moon*—Comp. ch. viii. 12; xii. 1. It has been supposed by some that this is an emblem of the world, but it is much more probable that it typifies subordinate ruling powers, which the Senate at the times of these visions was: comp. Montfaucon, tom.

Ver. 12. Omit ἰδὸν, *lo*. Tisch., Alf., Treg. Read ἡ σελήνη ὅλη, *the whole moon*. Tisch., Alf., Treg.

iii. p. 58. Prudentius, cited by Gibbon, chap. xxviii. n. 21, calls the Senators "*pulcherrima lumina mundi*;" and Gibbon speaks of the "*extinction of the Senate*:" General Index, and ch. xliii. n. 39-41. *As blood*—Lactantius, quoted by Gibbon, accuses Maximian of destroying "*fictis criminationibus lumina Senatus*." As to the moon becoming blood see his Index: "Their power and authority annihilated by Diocletian" [4th seal]; and in his text this work is said to have been completed by Constantine, and then at last, "entire *extinction* of their body and name." Index [answering to the time of the 4th trumpet].

14. *Mountain*—The title "*Your Eminence*" was introduced under Diocletian and Constantine, *at the time of this vision*, Gib. ch. xvii.; and is still given to the Cardinals. *Island*—The Latin *insula*. It is used to this day throughout the large cities of Italy, to signify large blocks of building belonging to some great family. In Rome and Turin, those masses of houses which are separated by streets are so called. *Mored out of their places*—The ruin of the great politicians and landholders is here implied.

15. *Hide themselves*—By a just retribution. For the terror and consternation of that day see a lively picture in Eusebius. Comp. Milman's 'History of Christianity,' vol. ii.: "The Christians again fled into the country, and began to hide themselves in woods and caves."

16. *Fall on us and hide us*—Comp. Gibbon, ch. xx. n. 80-81: "The irresistible power of the Roman Empire was displayed in the important and dangerous change of the national religion. *The terror of a military force silenced the faint and unsupported murmurs of the Pagans.*" So in the case of Alexandria, ch. xxviii., n. 45-46, "when a sentence of destruction against the idols of Alexandria was pronounced, the Christians sent up a shout of joy and exultation; whilst the unfortunate Pagans, whose fury had given way to *consternation*, retired with hasty and silent steps, and eluded by their flight or obscurity the resentment of their enemies."

We have endeavoured elsewhere to show by ex-

Ver. 13. For βάλλει, *casteth*. Tisch., (not Alf., Treg.), reads βαλοῦσα, *casting*.

Ver. 15. Transpose, *chief-captains* and *rich men*. Also omit πᾶς, *every*, before ἐλεύθερος, *free*. Tisch., Alf., Treg.

amples, by internal evidence, and by the use of the same symbols in other passages, that this sixth seal is applicable to the Constantinian revolution, and not to the day of Christ's coming. That the passage must not be taken in a literal sense is evident: all the stars of heaven will not fall upon the earth at the second advent. There is moreover no notice of a new heaven here, and yet on that glorious occasion the elements will melt with fervent heat. Again, ch. vi. 12-17 is but a *part* of the sixth seal; all ch. vii. is included in it. The earth and the sea exist subsequently to it, ch. vii. 1. and are swept by storms, which, whether they be literal or figurative, are equally conclusive against the literal view. After Christ's coming the sea is abolished. The usage of the same symbols in other parts of the prophecy is utterly destructive of the literal theory. Ch. ix., a *fallen star*; ch. viii. 10, a *star falling from heaven*; a third part of the stars darkened, a crown of twelve stars on the woman's head, a third part of the stars drawn by the tail of the dragon. The meaning, therefore, is "persons conspicuous either in an ecclesiastical or civil sense." This, indeed, is a common use of the word by historians and journalists. The word *σεισμός*, *earthquake*, further confirms our view. The reader should bear in mind its frequent use in the sense of *shaking*, or agitation, political or social. Matt. xxi. 10: *all the city was in commotion*, ἐσεισθη; comp. Gibbon, ch. xiv. end; xvi. n. 175-176; xviii. n. 68-69; xx. note 0-1; xxviii. n. 67-68; above all, Eusebius's oration in praise of Constantine, and his 'Life of Constantine.' What Gibbon says (ch. xvii.), moreover, about the titles and dignities and the order of things under Diocletian and Constantine, may be read with interest, as explaining the symbols of this passage.

CHAPTER VII.

1. *Winds*—The restraining of the winds here denotes a mitigation of impending evils. For they are held back that they may not hurt the earth and the sea. The

CHAPTER VII.

Ver. 1. *Treg.* omits *καὶ*, and (not *Tisch.*, *Alf.* brackets it). All read *τοῦτο*, *this*, for *ταῦτα*, *these*.

allegory is very striking; comp. Isa. xxviii. 2; Ezek. xxxviii. 9. It may be noticed that these winds are four in number, that is, they proceed from all sides; comp. Zech. ii. 6.

2. *Earth*—Gr. τὴν γῆν. By this term is probably signified that portion of earth which was then subject to Roman sway; the Roman Empire, in point of fact, as distinguished from the ἡ οἰκουμένη, the *inhabited earth*.

3. *Hurt not*—The following passage, which illustrates the suspension of the storm, may be added to those which Mr. Elliott quotes: “L’Eglise triomphait à ce moment sans doute; mais comme en un jour d’été on voit de noirs nuages s’amasser à l’horizon, et préparer une tempête pour la fin du jour, ainsi l’orage commençait à gronder sur toutes les frontières de l’Empire Romain.” Blunhardt, b. 2, c. 5, end; Bost’s translation, v. i. p. 214. As an illustration of the accompanying earthquake, *ibid.* iv. 16, or p. 450: “Le plus grand *bouleversement* dont l’histoire ait conservé le souvenir.” *Sealed*.—By this sealing the servants of God are preserved as a remnant that should not be destroyed under the calamities of the seven trumpets.

There is a very illustrative passage on this in a small publication which gives an account of the conversion of a Roman Catholic priest in Belgium, the Rev. H. Van Maasyk, now the pastor of a congregation numbering a thousand people in Brussels, the greater part of whom are converts under his ministry. The tract is entitled, ‘The Power of the Word.’ He relates that even after he had come to the knowledge of the truth as regards the main features of the Gospel, and had thrown off the errors of Rome, he was much troubled about the question of the existence of a visible Church, when suddenly, as it were, all his difficulties disappeared, as he one day read the words in 2 Tim. ii. 19. “Yes,” said I to myself, “I have found it. *The Lord knows those that are his.* He will bring them together. If we know him, he will know us. If we acknowledge him as our head, we need not disquiet ourselves as to where the members of his body are. The Lord alone knows where his body is, his Church, and he directs it, he leads it, and he makes all work together for (its) good.”

4. *Israel*—Possibly in the strict sense, though most persons take it in the figurative. The Jews must be

sought in the Apocalypse more than most interpreters have found them. *Bengel.*

5. *Twelve thousand*—Comp. Jer. liii. 30, from which we see that round numbers have frequently an exact value. The twelve tribes are mentioned in six pairs. *Bengel.*

6. *Naphthali .. Manasseh*—*Dan is omitted, because the tribe had now long ago fallen away to the single family of Hussim, as the Hebrews say; and this family itself seems to have perished by wars, before the times of Esdras. For in the Chronicles, where the posterity of the patriarchs is mentioned, Dan is omitted. And perhaps this is predicted in Amos viii. 14. John of Antioch relates that a few of the tribe of Dan survived, and fled into Phœnicia. Grotius.*

It is less correct to say that Dan is omitted, than that his small numbers, included in Manasseh, are joined with Naphthali, whose full brother he was. For, if this is not tacitly implied, *Naphthali* is the only one in the whole series who is not named in connexion with his full brother. As for the others, Levi here occupies his own place again, and Joseph has two portions, one in his own name, the other in that of Manasseh. *Bengel.*

9. *After this I beheld and lo! a great multitude .. stood .. clothed*—In the original there is a singular mixture of cases, not uncommon in this book. A multitude of the blest is here described in a parallelism, together with the *sealing* which precedes, and the *trumpets* which follow. Under these trumpets the plague does not affect those that are sealed. Into this place the ὄχλος, *multitude*, falls, after a happy departure from the world; afterwards more companies of this kind are enumerated, ch. xiv. 1, xv. 3. The degrees of happiness vary, but the lowest is above all need of cleansing. *Of all nations, etc.*—Gr. ἐκ παντὸς ἔθνους καὶ φυλῶν, *of every nation and kindred, etc.* In such an enumeration other passages either have the plural or the singular four times; see notes on ch. v. 9. In this passage alone the singular is put first, and then the plural three times, not without reason. *This multitude* is led forth out of the whole human race. That race is one ἔθνος, *nation*, all along from its origin; Acts xvii. 26. But in progress of time,

Ver. 5. Omit ἐσφραγισμένοι, *were sealed* (with Πουβήν. *Reuben*). *Tisch. Alf. (Treg. brackets it).* So the same word throughout verses 6, 7, 8.

while *Adam* himself was alive, it was multiplied, and separated itself both into *tribes*, and *peoples*, and *languages*. *Bengel*.

12. *Honour*—The number seven is throughout the Revelation, without exception, divided into four and three; the first four acclamations refer to the trumpets of the first, second, third, and fourth angels; the remaining three to the trumpets of the fifth, sixth, and seventh angels. *Bengel*.

14. *They which come*, lit., *those who are coming*—Consequently the number is not yet complete, and cannot therefore be exactly defined, ver. 9. *Great tribulation*—Gk. THE great tribulation, that foretold to the martyrs under the fifth seal, when they were bid to wait for their brethren.

15. *Therefore*—No one is permitted to appear if he be not clothed with a white robe.

CHAPTER VIII.

1. *Silence*—The more frequent the voices are in this book, the more remarkable is this *silence* of expectation preceding the blast of the seven trumpets.

2. *Seven angels*—Who stand before God, a great prerogative; Gabriel is one of them, Luke i. 19. *Seven trumpets*—By these trumpets the kingdom of the world is shaken, until after the most formidable opposition, it is under the trumpet of the seventh angel subjected to the Father and the Son. The trumpets of the first four angels are closely connected, so also of the fifth, sixth, and seventh angels, which it must be clearly borne in mind are *woe trumpets*.

3. *And another angel came .. altar .. censer .. incense . saints .. throne*—When the *Israelites pray*, says an author, quoted by Cartwright, bk. iii. ch. viii., *they do not pray altogether, but each synagogue or congregation pray separately, first one and then another. When all the synagogues have finished their*

Ver. 12. *Tisch.* (not *Alf.*) omits the last ἀμήν, *amen*. *Treg.* brackets it.

Ver 14. For Κύριε, *Lord* (*Auth. Ver.*, *sir*), read Κύριέ μου, *my Lord*. *Tisch.*, *Alf.*, *Treg.*

Ver. 17. *Tisch.* reads ποιμαίνει... ὀδηγεῖ. *feedeth, leadeth*. But *Alf.*, *Treg.*, etc., with the best authorities, retain the future. All read ζωῆς, *of life*, for ζώσας, *living*. Render, *to fountains of waters of life*. *Alf.*

prayers, the presiding angel of prayer bears all the petitions they have offered up in every synagogue, forms them into crowns, and places them on the head of God, as it is said in Ps. lv. 2, *all flesh shall come as thy crown*.* It thus appears that the Jews say, there is an angel who presides over the prayers offered up in their synagogues; the Apocalypse, however, teaches us that it is an angel who offers incense, but it is the saints who pray. The incense of the angel, and the prayers of the Church on earth are acceptable to God through Jesus Christ, not through the angel. We have here the Divine Liturgy and its effect upon the world. *Bengel*. Upon the golden altar—Gr. ἐπὶ τὸ κ.τ.λ. Note the variation in the cases; the angel stood ἐπὶ τοῦ θυσιαστηρίου, *by the side of* [at] the altar, and offered the incense ἐπὶ τὸ θυσιαστήριον, *upon* the altar.

7. *Sounded*—*Bengel* is of opinion that the first trumpet refers to the Jewish wars under Trajan and Hadrian; compare our observations upon this subject in their proper place. *As it were a great mountain*—*Bengel* refers this to the irruption of the Barbarians from the third century upwards.

9. *Were destroyed*—Comp. ch. ix. 18, *the third part of men was killed*.

10. *The third*—*Bullinger* and most of the commentators of the Reformation period who are supported by *Bengel*, maintain that the star is *Arius*, and that the Arian and Vandal calamities are here described. Others interpret the star as Count Bonifacius, who invited the Vandals to invade Africa.

11. *Wormwood*—*Arianism*, which was full of bitterness. Theodoret uses this term of the Arians, who under the influence of George of Cappadocia drove out the bishops. Victor, bk. i. *de Persec. Vandal.*, expresses his pity for St. Augustine, bishop of Hippo, during the siege, *the sweetness of delight is changed into the bitterness of wormwood*. But *Alf.* is half

* But there is an error in this commentator's translation. The rendering of the Authorised Version is correct, *unto thee shall all flesh come*.—Ed.

CHAPTER VIII.

Ver. 5. The true order is, *thunderings and lightnings and voices*. *Tisch.*, *Alf.*, *Treg.*

Ver. 7. Οὐκ ἔστι ἄγγελος, *angel*. *Tisch.*, *Alf.*, *Treg.* Add after εἰς τὴν γῆν. *upon the earth*, καὶ τὸ τρίτον τῆς γῆς κατέκαψεν, *and the third part of the earth was burned up*. *Tisch.*, *Alf.*, *Treg.*

inclined to interpret it of *intemperance*. "It is hardly possible to read of this third plague, and not think of the deadly effect of those strong spirituous drinks, which are, in fact, water turned into poison. The very name *absinthe* is not unknown in their nomenclatures, and there is no effect which could be so aptly described by the falling of fire into water as this, which results in *ardent spirit*, fire-water." But it is scarcely possible that the third part of the waters of the Roman world, of its rivers, &c., and of their sources, can have this reference.

12. *Was smitten*—This was in the fifth century, when Italy and Rome, the seat of empire, were occupied and obscured by foreign nations.

13. *Angel*, lit., *eagle*—*I saw another angel fly in the midst of heaven*; ch. xiv. 6, undoubtedly refers to this passage, but the reading *eagle*, does not destroy this reference. The term *eagle*, not *angel*, in this passage, shows that it is not strictly an *angel* who is meant; and the reference to this in ch. xiv. 6, teaches that by the word *another angel* is denoted, an illustrious herald belonging to the human race, as distinguished interpreters acknowledge. *Woe, woe, woe*—About the end of the fifth century there were presages enough of future calamities. The second woe is more disastrous than the first; the third than the second. *The trumpet*—The singular for the plural distributively, that is, *trumpet for trumpets*. *Bengel*.

CHAPTER IX.

1. *Bottomless pit*—Gr. *pit of the abyss*, that is, the orifice or opening of the abyss.

2. *The sun and the air were darkened*—An instance of *Hen-diadys* [*i.e. the whole sky* was darkened], as ch. i. 14. *His head and his hair*, ch. xix. 16, *his vesture and his thigh*. The air was obscured, as it is illuminated by the sun; the sun, as it transmits its light through the air to men. Hence the singular verb *ἐσκοτίσθη*, *was darkened*, is used in the Greek. Hence we need not enquire separately, what the sun and its darkening means; what the air and its darken-

ing means. The darkness which befell the Jews in Persia is here pointed out. *Bengel*. [Sixth century.]

4. *Who*—Gr. οἷτινες: qualitative and generic, not οἱ nor ἄνθρωποι. The distinction is between the class “men” and the classes “grass,” “green thing,” “tree,” etc., not between some men and others. The article τοὺς is generic, οἱ ἄνθρωποι, *men*; some have suggested that οἷτινες means *qui scilicet, quippe qui, inasmuch as they*, but this can hardly be correct.

5, 10. *Tormented .. hurt*—Gr. βασανισθῶσι .. ἀδικῆσαι. One fact expressed in two ways, both in a passive and in an active sense. The locusts, ἀδικοῦσι, *hurt*; men βασανίζονται *are tormented*. So, *to slay and to be slain*, ver. 15, 18; *to have those who nourish* [feed] and *to be nourished*, ch. xii. 6, 14. *Five months*—The number *five* is repeated ver. 10. This feature of the vision is taken from the popular notion that the locusts show themselves in the *five months* beginning with May. *Düst.*, etc. The men, says *Bengel*, who were tormented were Israelites, without the Divine seal; the locusts, Persians, who harassed them severely.

6. *Shall desire to die*—A terrible contrast to the *desire* of the apostle, Phil. i. 23, springing from holiest hope. *Düst.*

8. *Hair as the hair of women*—That is to say, *long hair*. According to Pliny an Arabian custom. The Persians in ancient times wore long hair.

9. *Running*—To make the construction plain, φωνῆ, *sound*, is repeated with ἄρματα, *chariots*. The running horses draw the chariot; but the chariots themselves in their course are strictly and immediately the cause of the sound. See Joel ii. 5. *Bengel*.

11. *Abaddon .. Apollyon*—Ἀβαδδὼν .. Ἀπολλύων. The Sept. renders *Abaddon* by ἀπώλεια, *destruction*; here it is put in the concrete, Ἀπολλύων, *Apollyon, the destroyer*. The Greek and Hebrew nomenclature of this angel, according to Patrick Forbes and James Durham, indicates the oppression of the Greeks and Hebrews by the locusts. Mr. Elliott, we venture

CHAPTER IX.

Ver. 4. Omit μόνους, *only*, Tisch., Alf., Treg.

Ver. 10. For κέντρα ἦν ἐν, read κέντρα, καὶ ἐν. Tisch., Alf., Treg. Render, *tails like to scorpions, and stings, and in their tails is their power to hurt*, etc. Alf.

Ver. 11. For καὶ ἔχουσιν, *and they have* (Auth. Ver., *had*), Tisch. (not Alf. Treg. omits καὶ, *and*), reads ἔχουσαι, *having*.

to think, is wrong in saying that the angel in the Apocalypse applies only to angelic spiritual agencies, good or bad, as he does part ii. ch. iv. § 3, p. 426, ed. 4. Comp. what we have said on the angels of the Churches. Note also that in ch. i. ii. iii. the angels are called stars, as here Mahomet is called a fallen star and the angel of the abyss, for the key of it was given to him. The angels of the Churches carried a message from God to the Churches. The angel of the abyss brought a message, not from God, but from the abyss, the emblem of hell. Comp. ch. xix. the beast arising from the abyss. The rise of Mahomet and of the Popes was nearly cotemporary, bringing in Satanic doctrines and doctrines of *deceit*, not a message from Jesus to the Churches. The abyss, ch. xx. is closed and sealed, that Satan should not deceive the nations any longer.

12. *The woe*—That is, *the first woe*.

13. *Four horns*—The ancient copies omit *four*. The altar of the incense had horns, but Moses does not mention the number. *Before*—Where the Divine Liturgy is sung.

14. *Bound*—Comp. Gibbon, ch. xxviii. “Under his” (Basil’s) “reign the Roman arms were again formidable to the barbarians, and he appeared in person *on the banks of the Euphrates*, and CURBED the pride of the Saracens.”

15. *An hour*, lit., *the hour*—The definite article shows that it is not *any* hour, day, month, or year that is signified; but a definite period of time. According to *Bengel* this period embraces the time that elapsed from the closing years of Abubeker to the death of Motassem, A.D. 634 to A.D. 840.

16. *Two hundred thousand thousand*—The Apocalypse expresses doubly several periods of times, especially under the first and third woes; but it marks the duration of the second woe once only, by *the hour, and day, and month, and year*; and in turn under that woe, instead of a second indication of time, it indicates the number of the *equestrian armies*, that is, of the horsemen. The second woe is a period of about 207 years of men; therefore for every year (if there arose other or fresh horsemen every year)

Ver. 13. *Alf.* and *Treg.* (not *Tisch.*) bracket τεσσαράων, *four*.

Ver. 16. Gr. *δυσμυριάδες*. *Tisch.*, *Alf.*, *Treg.* The common text has δύο μυριάδες μυριάδων, literally, *two myriads of myriads*. Omit *καί, and*, before *ἤκουσα, I heard*. *Tisch.*, *Alf.*, *Treg.*

the immense body of 2,000,000, or at least if the reading, *δύς, two*, be doubted, 1,000,000 horsemen are collected. When St. John adds that *their number was heard by him*, he hints that the certain number specified, if it is put for an uncertain one, yet has not a wide uncertainty; and that the greatness of the number, however *incredible* it may appear, is still to be credited. *Bengel*. William of Tyre, quoted by Usher in his 'De Christianarum Ecclesiarum successione et Statu,' writes:—"Regnante apud Græcos Romanus qui cognominatus est Diogenes et cum omni prosperitate Constantinopolitanum administranti imperium egressus est de intimis finibus Orientis Persarum et Assyriorum Satrapa potentissimus Belpheth nomine *infinitam incredulorum nationem secum trahens multitudinum quæ numerum diceretur excedere* et universam terræ superficiem opererit. Ascendens ergo in curribus et equis fines ingressus est imperii." His language as a Christian prelate illustrates the religious feeling of the day. "Quid multa? Perit Christianus exercitus, fidelium prosternitur acies; sanguis, Christi *redemptus sanguine*, ab impiis effunditur."

17. *Of fire..brimstone*—Lucretius, bk. 4, combines the same colours. *Lutea russaque vela et ferruginea, saffron and red and dark iron colours*. *Ferruginea* are the same as *hyacinthine, jacinth*. Virgil says *ferrugineos hyacinthos*, that is, according to Servius, *dark-coloured hyacinths*. Therefore in this passage, *the breast-plates of jacinth* and *the smoke* answer to one another; as *the breast-plates of fire* and *the fire*, and *the breast-plates of brimstone*, and *the brimstone*. Literal and figurative things are blended in this and the following verses. *Bengel*.

19. *Their tails..heads..hurt*—Such, according to Pliny, is the *double-headed ἀμφικαρήνος, amphibœna*. *The amphibœna has a double head, that is, one from the tail also, as though it were not enough that poison should be poured from one mouth*. Lib. viii. ch. xxiii. *And the dreadful amphibœna rising upon its double head*. Lucan. *The amphibœna rises upon its two heads, of which the one is in its proper place, the other is in the same part with the tail; hence it happens, that by leaning*

Ver. 18. Read ἀπὸ τῶν τριῶν πληγῶν, of these three plagues. Also omit ἐκ, by (before smoke, and before brimstone). Tisch., Alf., Treg.

Ver. 19. Read ἡ γὰρ ἐξουσία τῶν ἵππων, etc., ἐστίν, for the power of horses is in, etc. Tisch., Alf., Treg.

the head on both sides, it creeps along in circular trails. Whatever be the kind of head the amphispæna has, it illustrates this picture in the Apocalypse.

20, 21. Yet .. not (οὐτε) .. neither (καὶ οὐ)—A predicate of two members in Latin *neque .. neque, neither .. nor*. See similar particles, John iv. 11; 3 John ver. 10; Mark v. 3, 4. *Fornication*—Gr. τῆς πορνείας, the plural is used, 1 Cor. vii. 2. In the text, however, we find the singular number in the midst of several plurals. Men commit other acts of wickedness intermittently, but those who are impure in heart are guilty of one continuous πορνεία, *fornication*.

The parallelism between the seventh trumpet and the seven vials of the *last* wrath clearly shows that the sixth trumpet is the second woe, and that there will be no further delay than that of the seventh trumpet—which will be the *last* woe—that then and in the days of that trumpet the mystery of God will be *finished* according to the glad tidings to his servants the prophets.

The seventh trumpet, it must be remembered, is a *woe*-trumpet. From this alone there is the strongest probability that this trumpet is parallel with, and embraces, the seven vials of the *last* wrath, and this will receive strong corroboration from a comparison of xi. 13 with xvi., time of wrath and judgment on the nations; xi. 19 with xv. 5, ark of covenant opened in heaven; xi. 19 with xvi. 18, lightnings and earthquake; xi. 19 with xvi. 20, great hail; the action of the twenty-four elders in xi. 16-18.

There can be hardly a doubt, first, that the trumpets are intended to denote successive and continuous events. See viii. 13; ix. 12, 20; x. 6, 7; xi. 14, 15. Secondly, that the vials are also intended to denote successive and continuous events. See xvi. 9, 11. By analogy, therefore, it is probable that the seals have the same character. The deepest conviction in this matter, however, is produced by the correspondence of the successions in the series of events with the successions in the prophetic series, when they have been clearly and closely examined.

CHAPTER X.

1. *And*—The passage from ver. 1 to ch. xi. 13, is very remarkable. There is in it an adumbration of the awful trumpet of the seventh angel. For while the dragon is yet in heaven, and the seven-headed beast and the two-headed beast are about to ascend out of the sea and the earth, while there appears to be no end to the calamities of the world, an angel places his right hand upon heaven, his right foot upon the sea, his left foot upon the earth, and declares with an oath that all these enemies, however they may rage, shall eventually be removed. This passage has parallel parts: ch. x. 1-7, and ch. xi. 13. The ascent of the beast out of the bottomless pit, ch. xi. 7, is future; the earthquake by which the great city is divided into three parts, ch. xvi. 19, precedes the earthquake by which a tenth part of the same city falls. This, says *Bengel* is a certain observation. *As pillars of fire*—(Gr. ὡς στύλοι πυρός. The pillar which led the Israelites by night is called στύλος πυρός, *pillar of fire*).

2. *A little book*—Gr. βιβλαρίδιον, a double diminutive. But in ver. 8, 9, 10, βιβλίον. This word suggests that the *book* first appeared to St. John *very small*, compared with the vast stature of the angelic appearance, grasping, as it were, heaven, sea, and earth. Afterwards the voice from heaven called it a *book*, on account of the importance of its contents, and St. John, with teachable mouth and hand, followed this title. *On the sea . . . on the earth*—*Newton* and others interpret *the sea* as Europe, *the land* as Asia: hence *the rivers* denote Africa, and *the sun* belongs to the whole world. Comp. viii. 7, 8, 10, 12: xvi. 2, 3, 4, 8. The sea is Europe; the earth, Asia. *Bengel*.

3. *Roareth*—Gr. μκκᾶται. Ὠρέσθαι expresses the voice of an animal under the influence of hunger or anger: μκκᾶσθαι, its natural voice. They both are used to express the lion's cry. Theocritus ascribes the latter to the lioness.

6. *That there should be time no longer*—There is, indeed,

CHAPTER X.

Ver. 4. Omit τὰς φωνὰς ἑαυτῶν, *their voices*; also μοι. unto me. *Tisch.*, *Alf.*, *Treg.*

Ver. 5. (After αὐτοῦ), add τὴν δεξιάν, *right*. *Tisch.*, *Alf.*, *Treg.* Read, *his right hand*.

great doubt respecting these periods, and many say that nothing can be known before the end. But this assertion abandons the martyrs and witnesses of the truth at the Reformation, and before and after, who relied on the Apocalypse, and especially on ch. xiii. and xvii., and destroys the principal advantage of prophecy, which forewarns and forearms us against threatening evils. The truth is, that for the opening of prophecy, either the whole event is necessary, or a considerable part is sufficient. If the whole event is necessary, the Apocalypse will never be understood before the end of the world; for so far the event extends, nay, even to eternity. If a considerable part is sufficient, why not use that part to measure the future by the past, and not to run upon events without preparation? The *rash* man is he who sleeps in danger, not he who foresees it. We ought not to be so confident in determining the future, as not to leave what the text has not defined, or the interpreter does not yet distinctly see to be determined by the result. But they who avoid all particulars, do not know what to watch for in the event. Spiritual docility and sobriety are in entire harmony. *Bengel.*

7. *When*, etc., lit., *when he is about to sound, and the mystery of God was fulfilled*—*Kai*, and, has a consecutive force, and then, as John iv. 35.

9. *Give*, lit., *to give*—This use of the infinitive makes the style expressive, and gives to it either a sense of *majesty*, especially where God speaks, or *modesty*, as here. For St. John from time to time, in this book, has expressed great and almost excessive reverence for the inhabitants of heaven: ch. vii. 14, xix. 10, xxii. 8. The infinitive, therefore, corresponds with the modesty which he exhibited towards the angel in asking for the little book. After the example of St. John, we ought to unite humility of heart with close searching of the prophets. *Bengel.*

11. *Again*—Like others before thee, ver. 7. *Many . . . kings*—Whose career coincides with the period described in ver. 6. *Prophecy*—John throughout the whole course of the book acts in a vision.

Ver. 9. For *δος*, *give*, read *δοῦναι*, *to give*. *Tisch., Alf., Treg.* But it stands for the imperative as often.

CHAPTER XI.

1. *Was given*—This is not the reed that speaks. Ἐδόθη μοι λέγων may be resolved into *was given me*, he who gave it *saying*. But the speaking is more suitably attributed to the rod itself figuratively, St. John not seeing Him who gave the rod, who is to be known from ver. 3, 8. For thus also John heard *the altar speaking*, ch. xvi. 7.

2. *The court*—In the tabernacle of Moses, in the temple of Solomon, and in the temple of Ezekiel, the Sept. usually has αὐλή, *court*. A court in the *open air* is meant (in which *grass* grows readily): hence it is *without the temple*. Some read *within*, but this court, being the only one, cannot possibly be within the temple, from which it is distinguished. Again, in Ezek. viii. 16, *the inner court*. But here only *the outer court* (in contradistinction to *the temple*) is mentioned: which *in the measuring* must not be reckoned as part of the temple, but as it is an *outer court*, so it ought to be regarded as outside the temple. *Without . . . out*—Gr. ἔξωθεν . . . ἔξω; comp. Isa. xxxii. 19, *the city shall be low, in a low place*. *Tread under foot*—See Luke xxi. 24, note. *Forty-two months*—These and the 1260 days in ver. 3, are common months and days; for in the event they are later than the number of the beast, which being put in part enigmatically, in part literally, fixes the point where the book passes from prophetic times to common times, as I more fully show elsewhere. *Bengel*. *Forty-two months* are 1260 days, *i.e.* three years and a half. Thus *half of seven* is a ruling number in the apocalyptic periods of time. *A time, times, and the dividing of time, was the duration of the oppression of the saints in Dan. vii. 25*. *The shutting up of heaven against rain, in ver. 6, reminds us of Elijah* (comp. James v. 17; Luke iv. 25), *and the turning water into blood, and smiting the earth with plagues, of Moses, whose testimony endured through forty-two stations of Israel's march*; comp. ch. xii. 6; xiii. 5. *Alf*. The reader will do well to compare our remarks on this subject.

CHAPTER XI.

Ver. 1. The true reading is, καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, *and there was given me a reed like a rod, saying*. Tisch., Alf., Treg. λέγων, *saying*, is out of the construction. It is not the reed that speaks. *Alf*.

3. *Will give*—Namely, that *they may prophesy*. Καὶ, *and*, here follows, with the same force as the Hebrew *and*, in Job vi. 9; Gen. xlvii. 6. *To my two witnesses*—Not Moses and Elias, but two illustrious men, resembling at once them, and Joshua, and Zerubbabel. But *Elias the prophet* is certainly to come before the coming of Christ to judgment, just as *John the Baptist* came before the coming of Christ in the flesh: Mal. iii. 23 (iv. 5). The genius and mode of procedure of Elias are related to the last coming, just as the genius and mode of procedure of John the Baptist to the former; comp. Matt. xvii. 12, note. *Bengel*.

4. *The Lord*—In ver. 13, he is called the *God of heaven*, as Isa. liv. 5, *the God of the earth*; Gen. xxiv. 3, *the God of heaven, and the God of the earth*; but in this passage he is called *the Lord of the earth*, as in the parallel passage, Zech. iv. 14.

6. The key to this verse is found in Jas. v. 17, 18; 1 Kings xvii. 1. We may here notice an objection that has been recently raised by Mr. Garratt to Mr. Elliott's interpretation of this chapter. Mr. Garratt says that it is impossible that the witnesses can be represented as clothed with sackcloth after their resurrection and ascension to the political heaven. The answer is that historical facts exactly correspond to this apparent inconsistency. There was what may well be described as a resurrection of the witnesses after their apparently complete death, and their being reduced to silence, namely, at the Reformation. The limits to which this should extend are specified immediately afterwards, ch. xi. 13. And yet, notwithstanding this resurrection and ascension of the witnesses for a time and in part, their sackcloth-witnessing has not yet been put off in the other and larger parts of the old Roman world.

8-9. *Dead bodies*, lit. *dead body*—The word *corpse*, in the singular, is used collectively, 1's. lxxix. 2; Isa. xxvi. 19; Jer. xxxiv. 20: and so here, τὸ πτώμα, *the corpse*, of two. Also, *the head of Oreb and Zeeb* is spoken of for *the heads*, Judg. vii. 25. Presently afterwards, the third time, the

Ver. 4. For τοῦ Θεοῦ, *God*, read τοῦ Κυρίου, *The Lord*. Tisch., Treg., (Alf. has Κύριον, *the Lord*.)

Ver. 8. For τὰ πτώματα, *dead bodies*, read τὸ πτώμα, *dead body* i.e. *wreck*. Alf.) Tisch., Alf., Treg. For ἡμῶν, *our* (Lord), read αὐτῶν, *their*. Tisch., Alf., Treg.

plural, τὰ πτώματα, is used. Although we see no reason for the difference, yet it would be rash to say that there is none. *In the street . . . was crucified*—The place of *crucifixion* was outside the city under Tiberius, perhaps under Adrian also. Eusebius informs us that the scene of *the Lord's martyrdom*, or the place of the cross, was included in the city built by Constantine, and mentions the neighbouring *street*. The shape of the city has been changed in various ways, and will be changed hereafter. Whether the city has the place of the *cross* within the walls at the present day, or not (for travellers differ, those who deny it appear to have the soundest grounds for their opinion), at the time of the witnesses, at least, it will undoubtedly have the place of the cross in the *street*, either within the walls or without: comp. *the street*, a *market-place*, 2 Sam. xxi. 12; Prov. xxvi. 13; Neh. viii. 1; Luke x. 10, (comp. Matt. x. 14); Esth. iv. 6. The beast has been this long time in great trouble for Palestine; after his ascent from the bottomless pit he is in greater trouble. *Beugel*.

9. *Three days and a half*—Not *three* or four. This passage alone would be an irrefragable proof how scrupulously, that is, how exactly, the interpreter, who trembles at the words of THE LORD, ought to take prophetic numbers, without heeding their proverbial roundness.

11. *Spirit of life*—Gr. πνεῦμα ζωῆς. So the Sept. Gen. vi. 17.

13. *Of men seven thousand*—Gr. ὀνόματα ἀνθρώπων, χιλιάδες ἑπτὰ, *the names of men seven thousand*. A frequent apposition: comp. ch. vii. 5, 6; 1 Kings iv. 32; 1 Chron. v. 21. *And the remnant*—Who survived the *decimation*: that is, sixty-three thousand men. Lightfoot, Chron. N. T., on John iii., quoting Baal Turim on Numb. xxiv. 8, *remarks that the letter Tsade (i.e. 70) is gifted with a certain peculiar significance, which shows beforehand that he will root out the seven nations (namely, of the Canaanites), and in time to come the remaining sixty-three nations, that is, all the nations of the world*. This passage of the Apocalypse softens the sadness of the omen.

Ver. 9. For βλέψουσιν, *shall see*, read βλέπουσιν, *see*. Also for ἀφήσουσι, *shall suffer*, read ἀφίουσι, *suffer*. Tisch., Alf., Treg. For μνήματα, *graves*, read μνήμα, *tomb* (grave). Tisch., Alf., Treg.

Ver. 10. For χαροῦσιν, *shall rejoice*, read χαίρουσιν, *rejoice*. Tisch., Alf., Treg.

Ver. 12. For ἤκουσαν, read ἤκουσα, *I heard*. Tisch., Alf. (not Treg.).

Were affrighted—This is more desirable news than that of those *in whose case no change takes place, and who do not at all reverence God*: Ps. lv. 19. Comp. also Rev. xvi. 9. *They gave glory*—A mark of their conversion: Jer. xiii. 16. *To the God of heaven*—He is called *the Lord of the earth*, ver. 4, when he declares his authority on the earth by the two witnesses against the disobedient. He is called *the God of heaven*, when he not only gives rain *from heaven*, after a most disastrous drought, but also shows his majesty *in heaven*, by taking up the two witnesses *into heaven*. Bengel.

15. *The seventh*—The principal trumpet is that of the *seventh* angel. The near approach of the events, which were to follow in it, were often viewed by the apostles separately, and held forth by them to the faithful: but by the length of the interval, scoffers denied the very end itself, in which the events were to issue. The faithful did not fully comprehend the length of the interval. Each class furnished the Apostles with a reason for explaining the mystery more fully: 2 Pet. iii. 2; 2 Thess. ii. *In heaven*—This is strictly parallel with that passage of Dan. ii. 44, *In the days of those kings* (not after they shall be destroyed), *the God of heaven shall set up a kingdom*. He is called *the God of heaven*, showing his majesty *in heaven*. Comp. in general ver. 13, note. Afterwards the actions descend to *the earth*. See presently, on the *kingdom of the world*. *Saying*—Gr. λέγοντες; see also ch. v. 12. Dionysius of Alexandria thus gave his opinion of the writer of the Apocalypse not 200 years after it was written:—“*I notice that his dialect and language are not strictly Greek, but he employs barbarous idioms, and even solecisms.*” “*But,*” says Lightfoot, “*he forms this judgment concerning dialect and phraseology without being skilled in either, and censures as a fault that which chiefly commends this book. For John θεοδιδάκτος (taught of God) everywhere in his Apocalypse assumed the style of the Old Testament; while this man, who was ignorant of the Hebrew language, reckoned as a SOLECISM the whole of that which was THE DIALECT OF GOD, and believed that that which he could not understand was barbarous.*”

Ver. 15. All critical editors have λέγοντες, *saying*, for λέγουσαι, the feminine, agreeing with φωναί, *voices*. Read, ἐγένετο ἡ βασιλεία τοῦ κόσμου, *the kingdom of the world is become our Lord's and his Christ's*. Tisch., Alf., Treg.

Still the readings of the Apocalypse (which present *the appearance* of solecism), as Dionysius shows, are ancient, numerous, and have an analogy to one another; but those which follow the ordinary syntax have been introduced by copyists, many ages after Dionysius. The kingdoms of the world give way to God's kingdom of the world. Thus Obadiah, ver. 21, and the Psalms often. *The fulfilment of this oracle is in vain sought in the time of Constantine; the prophecy will be fulfilled after the destruction of the beast.* Vitringa. *And of his Christ, lit., anointed*—This is the first time *Christ* is named in the prophetic treatise, after the introduction of the book, namely, in the mention of the *kingdom* under the trumpet of the seventh angel. For *Christ* (the anointed) is called *King* by *Antonomasia* (the common name *king* meaning the same as his proper name, *Christ*). Elisha the prophet was *anointed*, 1 Kings xix. 16; *priests* were *anointed*, Exod. xxviii. 41; but *kings* with especial propriety. Whence the title *anointed*, put absolutely, denotes nothing but a *king*. It is usual to say *the Lord's anointed*, not the *anointed king*: but (of a priest), *the anointed priest*, by way of epithet: Lev. iv. 5. Nay, the anointed is even expressly distinguished from the priest, 1 Sam. ii. 35; Ps. cxxxii. 16, 17. In the whole Gospel history the name *Christ* is never set forth under the title of *priest*; very frequently under the name of *King*. And moreover, as often as *Messiah* is mentioned in the Scripture, there is a reference to his *kingdom*. The priestly office and the prophetic also are both contained in the kingly, (which by a metaphor is the meaning of *shepherd* also: ch. xii. 5). See Heb. ii. 17, note. Among the Gentiles also, one man has often borne the kingly office in addition to the priestly, sometimes under the title of priest, sometimes under that of king. Bengel.

17. *Who is, and who was*—Some have added, καὶ ὁ ἐρχόμενος, *and art to come*. The shorter reading here also is the true one. The fuller one is derived from a parallel passage. Such varieties of reading are not to be decided in a cursory manner on general grounds, but by careful investigation, by the proofs which peculiarly belong to each passage. In

Ver. 17. Add καὶ ὁ ἐρχόμενος *and art to come* Tisch., Alf., but these words are wanting in best MSS.

the prophecy of the New Testament, that is, in the Apocalypse, the title $\acute{\omicron}\ \acute{\omega}\nu\ \kappa\alpha\iota\ \acute{\omicron}\ \eta\gamma\ \kappa\alpha\iota\ \acute{\omicron}\ \acute{\epsilon}\rho\chi\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, *which is, and which was, and which is to come*, by which the tetragrammaton, JHVH, *Jehovah*, is usually expressed, is, as it were, set forth anew; and the future itself, *which is to come*, as though reviving in the second coming of Christ, on which see Heb. x. 37, is placed before us, until at the entrance of the most important trumpet of the seventh angel, first the words, $\kappa\alpha\iota\ \acute{\omicron}\ \acute{\epsilon}\rho\chi\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, *and which is to come*, and afterwards also the words $\kappa\alpha\iota\ \acute{\omicron}\ \eta\gamma$, *and which was*, are magnificently absorbed, and pass into the simple $\acute{\omicron}\ \acute{\omega}\nu$, *which is*. Hence it comes to pass, that even great things from this very passage are not said *to come*, as lately they were said *to come*, ver. 14, and ch. ix. 12, but *to have come*, presently in ver. 18, and ch. xiv. 7, 15, xix. 7. Those persons do not sufficiently hold fast the normal force of Scripture which ought to be retained even in addresses, who, even still in prayers and in hymns, from time to time say *Jehovah*, instead of *Lord*, or *Jah*, for under the trumpet of the seventh angel this tetragrammaton ceases to be used, and the digrammaton, YH, (which expresses existence), alone is uttered by the saints with praise, ch. xix. 1 [abridged from *Bengel*].

17-18. *Hast reigned; and the nations were angry*—Gr. $\acute{\epsilon}\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\sigma\alpha\varsigma\ \kappa\alpha\iota\ \tau\grave{\alpha}\ \acute{\epsilon}\theta\nu\eta\ \acute{\omega}\rho\gamma\acute{\iota}\sigma\theta\eta\sigma\alpha\nu$. Comp. Ps. xcix. 1, Sept., $\text{Κύριος ἐβασίλευσεν ὀργιζέσθωσαν λαοὶ}$, *The Lord reigned, let the peoples be angry*.

18. *The time*—Gr. $\acute{\omicron}\ \kappa\alpha\iota\rho\acute{\omicron}\varsigma$, that is, $\acute{\epsilon}\sigma\tau\iota\nu$, *it is time*. But it belongs to $\eta\lambda\theta\epsilon\nu$, *came (is come)*. *Be judged*—Gr. $\kappa\rho\iota\theta\eta\eta\nu\alpha\iota$; this verb, equally with $\delta\omicron\upsilon\nu\alpha\iota$ and $\delta\iota\alpha\phi\theta\acute{\epsilon}\rho\alpha\iota$, *to give and to destroy*, is said of God; comp. Isa. lxvi. 16; Ezek. xxxviii. 22, Heb.; and Ezek. xvii. 20, x. 35, 46; Joel iii. 2, Heb.; and Sept. (not $\kappa\rho\iota\theta\eta\eta\nu\alpha\iota$, but $\delta\iota\alpha\kappa\rho\iota\theta\eta\eta\nu\alpha\iota$); Jer. ii. 35, xxv. 31, Sept. There is an allusion to the wonderful *condescension* of the Supreme Judge, whereby, for the sake of showing the justice of his cause, He blends *discussion* with his unbending judgment; Rom. iii. 4, see note.

CHAPTER XII.

3. *Red*—This colour symbolizes the persecuting spirit of the dragon. Comp. the horse of the second seal.

5. *Brought forth*—The Christian Church brought a *male child*: Christ, considered not personally but in his kingdom. *This is Constantine after he had gained possession of the empire.* Vitringa. An erroneous view. It does not, as others assert, signify the conversion of Israel: for the Israelites do not bring forth in their conversion, but are born: the crown of twelve stars prefigures the conversion of the twelve tribes: comp. Gen. xxxvii. 9. The birth here described has long since taken place: not so the conversion of the Jews. The woman brought forth when in the ninth century more nations than at any previous time were, with their princes, converted to the Christian faith. *Bengel.* A *man child*—Gr. *υἰὸν ἀρρενα*, a male son. Scholars have quoted similar combinations from Aristophanes and Alciphron; *παιδίον*, *child*, is the genus, *υἰὸς* the species. *With a rod of iron*—To punish their protracted obstinacy. *Bengel.*

6. *A thousand two hundred and threescore days*—*I am quite unable, in common with all apocalyptic interpreters, to point out definitely any period in the history of the Church corresponding to the 1260 days of ch. xii. 6, or any in the history of this world's civil power which shall satisfy the forty-two months of ch. xiii. 5. As far as I have seen, every such attempt has failed.* *Alford.* The reader is referred to our view of this important point. Dean Alford speaks as if the 1260 days were ended, whereas, if they are not, it is by no means surprising that the subject is not yet cleared up.

7. *Michael*—An archangel: Dan. x. 13; Jude ver. 9. *War*—A war occasioned by the *πλάνη*, *deceiving*, which led all the world captive. *Against*, lit., *with*—Gr. *μετὰ*, not *κατὰ*. So ver. 17, ii. 16, xi. 7, xiii. 47, xvii. 14, xix. 19.

8. *In heaven*—In which, all along from the triumph of Christ up till then, he had accused the brethren of the dwellers in heaven, ver. 10. Comp. Jer. xii. The earth is included in heaven; not the reverse. *Bengel.*

CHAPTER XII.

Ver. 5. Repeat, *πρὸς*, unto (before *τὸν θρόνον*, his throne). *Tisch., Alf., Treg.*

Ver. 6. Add *ἐκεῖ*, then, after *ἔχει*, hath. *Tisch., Alf. (Treg. in brackets.)*

Ver. 7. For *ἐπολέμησαν*, warred, read *τοῦ πολεμῆσαι*, to war. *Tisch., Alf., Treg.* The construction is peculiar. For *κατὰ*, against, read *μετὰ*, with, with all critical editors.

9. *Devil . . . Satan*—Gr. διάβολος . . . σατανᾶς. The *Devil* and *Satan* are exactly synonymous; for *Satan* and διάβολος, *devil*, mean to interpose for resistance; hence also the Sept. frequently has διάβολος, *Devil*, for *Satan*, which is transferred to the Greek, 1 Kings xi. 14, 23, 25. The only difference lies in the Hebrew and Greek idiom; and the adversary who harasses the Gentiles is pointed out as *the Devil*, he of the Jews as *Satan*; here, indeed, saints of both classes. Grotius refers this double appellation to the Jews and Gentiles. But the observation belongs to the text, in which both the Hebrew and the Greek names are joined together; in other texts, even the appellation of the *devil*, standing alone, may no doubt refer to the Jews. *Which deceiveth*—Seduceth. The devil is a *liar* and a *murderer*, John viii. 44; a *seducer*, as here, and *raging*, ver. 12, where *despair*, for the shortness of the time, influences his rage. But the saints who overcome him, have *faith, love, hope*.

10. *Accuser*—Gr. ὁ κατήγορος. This is not used here as a Greek word, but as a Hebrew word, the purely Greek synonym, ὁ κατηγορῶν, *which accuseth*, following. The two languages are joined together, as in ver. 9, and repeatedly in this book, which has reference to both Israelites and Gentiles. *Bengel*.

11. *Not*—This *negative* contradicts the accusation, the substance of which is indicated by this (*i.e.*, that they *did* love them). *Their own life*, better, *soul*—In like manner Satan had also accused Job, Job ii. 4. Against him who renounces his love of life the calumniator has now no power.

12. *Woe*—This is the last denunciation of the third and most grievous *woe*, which has already been frequently denounced; and under it at length the beast assails. *Woe to the earth and the sea*—The earth is placed before the sea, either because the earth, as opposed to the heaven, is superior (to the sea), and the sea is only part of the earth, which in the following verse is included under the earth: or because the third woe really began in Asia, before through the beast it began in Europe. *Bengel*.

Ver. 10. All critical editors have ὁ κατήγορος, *the accuser*. Common text has κατηγορος, with the same sense.

Ver. 12. Omit τοῖς κατοικοῦσι, *the inhabitants of*. Tisch., Alf., Treg.

14. *Two wings*—The Hebrew dual, *the two wings*, does not always involve the number *two*: but it is used even for *four* or *six* wings, Ezek. i. and Isa. vi. Whence in the Sept. it is never expressed by δύο πτέρυγες, *two wings*. Therefore in this passage the Greek, not without great significance, is αἱ δύο πτέρυγες, *those two wings*. *The great eagle* itself is the Roman Empire: *the two wings*, the power over the East and the West. *Into his place*—This *place* comprises very large regions, *Poland, Russia, Hungary, Transylvania*, etc., by the addition of which to the Church, A.D. 965, thenceforward the Christian power reached, in a continuous tract, from the Eastern to the Western Empire. *Time and times and half a time*—Καὶρὸν καὶ καιροῦς καὶ ἥμισυ καιροῦ. So Dan. vii. 25, xii. 7. Each passage refers to the calamity of the holy people. The plural, καιροῦς, *times*, denotes *two times*. The plural number is to be taken most strictly. By the phrase *after years*, the space of two years is signified, so the law of manumission: “Being bidden to go free after years, he shall be free after the space of two years; and that interpretation both the favour of liberty demands and the words admit.” *According to the usual rule of the ancient Hebrew doctors in expounding the sacred writings, the plural number is to be understood of two, if there is no reason to the contrary. Surenhusius. From the face*—That is, *is fed*. Comp. 2 Kings xvi. 18, and Judg. ix. 21, (where the Hebrew accent plainly renders the expression parallel), and Neh. iv. (9) 3.

17. *The remnant*—The faithful scattered in the lands of the faithful. *Which keep the commandments of God*—This pertains to all those who have the dragon for their adversary. *The testimony of Jesus*—That He is the Son of God and Saviour of the world.

CHAPTER XIII.

1. *I stood*, lit., *he stood*—On the visions at the waters comp. Dan. viii. 2, x. 4; Ez. i. 3; Gen. xli. 1. *Out of the*

Ver. 17. For τοῦ Ἰησοῦ Χριστοῦ, *Jesus Christ*, read Ἰησοῦ, *Jesus*. Tisch., Alf., Treg.

CHAPTER XIII.

Ver. 1. Treg. reads ἐστάθην, *he stood*, for ἐστάθην, *I stood*. But Tisch. and Alf. retain the latter. The former seems to have the best authority

sea—The three woes traverse the world from east to west. The first was in Persia, the second proceeded from the Euphrates, the third, under the dragon, is sustained by the beast in the west. *Bengel*. *A beast*—Gr. *θηρίον*, a diminutive in sound, but not in sense: even elephants are called *θηρία*.

4. *Who . . . able*—That is, *ἐπί, is*. Thus the Sept. Num. xxiii. 1 (xxii. 38). Comp. also Num. xiii. 31; Gen. xxxii. 28; Dan. iii. 17. The worshippers of the beast challenge others: *Who is like the beast? Who is able to make war with him?*

5. *Forty and two months*—Ver. 5 marks one important point, and ver. 7 another, as the calamity grows. Many persons, when they hear anything of this kind for the first time, wonder at it, as news of future events, instead of reverencing it as the word of God: they say, in short, that the matter is worthy of consideration, and yet they do not consider it, so as to lay aside for a little time lighter subjects (and what subjects are not light compared with these, so great?), and examine into the truth; and then, when they have once or twice heard and related it, having lost the taste of novelty, they loathe it; and with the character which they always had, they rush into the Divine judgments, known or unknown, regarding neither things past, present, nor future. Let them take care what they are about. We do not write for them; we will not be silent, out of regard for them. See ch. xxii. 10, 11. *Bengel*.

7. *To make war with the saints*—Dan. vii. 21, Sept., *he made war with the saints*. So *πόλεμον ποιῆν, to make war,*

from MSS. and Versions. The order is, *ten horns and seven heads*. *Tisch., Alf., Treg.*

Ver. 3. Omit *εἶδον, I saw*. *Tisch., Alf., Treg.*

Ver. 4. For *ὅς, which*, read *ὅτι, because* *Tisch., Alf., Treg.* Add *καὶ and*, before (the second) *τίς, who*. *Tisch., Alf., Treg.*

Ver. 5. For *βλασφημίας, blasphemies*, *Tisch.* reads *βλασφημίαν, blasphemy*. *Alf.* and *Treg.* have *βλάσφημα, blasphemous things*. For *πόλεμον ποιῆσαι, to make war* (*A. V.* has *to continue*) all read *ποιῆσαι, to work*.

Ver. 6. For *βλασφημίαν, blasphemy*, read *βλασφημίας, blasphemies*. *Tisch., Alf., Treg.*

Ver. 7. Add *καὶ λαόν, and people* (after *φυλὴν, kindred*). *Tisch., Alf., Treg.*

Rev. xii. 17, xix. 19, and Sept. often. *Every*—Gr. *πάσῳ* (*every kindred*, etc.) “The law of the Roman Pontiffs prevailed over a greater portion of the earth than that of the Emperors.”—Gregory VII.

8. *Shall worship*—The word in ordinary use when the ceremonies about the Pope are treated of, is *adoration* (*worship*), correlative to which is *a kiss*, that is, of his feet, just as *προσκυνεῖν*, *κυνεῖν* is *to kiss*; whence the Hebrew *kissed*: 1 Kings xix. 18. *From*—Gr. *ἀπὸ*, here equivalent to *before*, as Matt. xxv. 34, note, and is plainly construed with *written*: comp. ch. xvii. 8. The Apocalypse often mentions *the Lamb slain*; it never adds, from the *foundation of the world*: nor, indeed, was he slain from the foundation of the world: Heb. ix. 26. They who allege that he was thus slain in the Divine decree, in a like sense may say that he was born, raised from the dead, and ascended into heaven from the foundation of the world.

11. *And another beast*—This is afterwards more frequently called *the false prophet*: and here his very action is described as that of a false prophet: that bewitched power and wisdom, which independent of the Word of God, without a Redeemer and Comforter, is revered by many individually and collectively, which has no dread of Deism, Socinianism, Pelagianism, which abuses the dogma respecting the internal Word, which would without scruple reconcile Christianity with Mahometanism itself, and moreover, the perverse interpretation of the Apocalypse itself, and of the whole of the Sacred Scripture will fit this beast. *Out of the earth*—*The earth*, as opposed to *the sea*, comp. ver. 1, is Asia, which contains Palestine, Persia, etc. *Bengel*.

12. *The earth and them which dwell therein*—A remarkable expression, for in ver. 14, and in other places, it is said, *them*

Ver. 8. For *ὄν...τὰ ὀνόματα*, *whose names*, read *ὄν...τὸ ὄνομα*, that is (*every one*) *whose name*. *Tisch.*, *Alf.* (*Treg.* has *ὄν...ὄνομα*, *whose name*).

Ver. 10. The readings here are confused. The best text runs thus: *εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ἀπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν*, etc. *He that is for captivity, into captivity he goeth: he that will kill with the sword, with the sword must he be killed.* *Tisch.*, *Treg.* Nearly so *Alf.*

Ver. 12. For (the second) *ποιεῖ*, *causeth*, *Tisch.* (not *Alf.*, *Treg.*) has *ἰποιεῖ*, *caused*.

that dwell on the earth. There is no difference of meaning, except that here, in ver. 12, the sudden universality of worship seems to be implied, possibly by some political instrumentality.

13. *So that*—Gr. *iva*, often employed by St. John. In all his books he has used *ωστε*, *so that*, only once, ch. iii. of his Gospel, ver. 16, where *iva*, *that*, follows.

15. *Should be killed*—"Christ did not do this; nor have his prophets nor apostles taught, nor have kings, now become Christian, understood this, that they should kill, and think that the service of Christ is to be advanced by bloodshed. For the true God does not wish compulsory, but willing service. Therefore also in this, nay, especially in this, he will show to those who have understanding, and are strong in reason, that he is in truth Antichrist, that he is in truth not Christ, but that in accordance with his name he is opposed to Christ. He is Christ who shed his own blood. He is Antichrist who shed the blood of others." *Ruperti in Bengel*.

18. *Let him that hath understanding count*—Not, *he that readeth*, *voείτω*, *let him consider, understand*, as Matt. xxiv. 15, but *voūs*, *mind, understanding*, is presupposed; and he who *has understanding* already is aroused also to computing the number of the beast, and to make a calculation. *Noūs*, *the understanding*, is distinguished from *the spirit*, 1 Cor. xiv. 14; but here it is distinguished from *wisdom*. *Bengel* argues at great length that the number here referred to is the number of *years* in a prophetic period. His scheme is wholly groundless; we add, merely as a curiosity, his table of periods:—

A half-time is in ordinary years	..	..	..	111½
A time (<i>καιρος</i>)	..	..	..	222½
The number of the beast	..	..	..	666½
Time, times, and half-times	..	..	..	777½
A short time	..	..	..	888½
A millennium	..	..	..	999½
A chronos (<i>period</i>)	..	..	..	1111½
An age	..	..	..	2222½, etc.

CHAPTER XIV.

1. *Thousand*—They are the same *an hundred forty and four thousands* mentioned ch. vii., but now in a much more glorious condition; hence they are mentioned without the article *αἱ, the*; just as in ch. xvii. 3, *θηρίον, a beast*, without the article, *τὸ, the*, is the same beast as that in ch. xiii. 1, but afterwards very unlike its former self. Some relying on the reading of Erasmus, which does not contain *the name of the Lamb*, have expressed a hope that the name of *the Father*, and not that of *the Lamb*, will hereafter be celebrated. These enemies of the Nicene faith and of Christ's glory are deceived. *The name of the Lamb and the name of his Father* are assuredly written on the foreheads of the one hundred and forty-four thousand. St. John by degrees more definitely describes the voice which he heard; and the article *ἡ, the*, has the force of a relative, conveying the meaning that *the same* voice was heard first as that of *many waters* and of *a great thunder*, then as of *harpers*. Bengel.

4. *To God .. the Lamb*—Hence they sing a hymn before the throne of *the former*, and are accounted willing to offer themselves as followers of *the latter*.

5. *Are blameless*—No one, says Bengel, in Greece, Asia, Syria, or Africa, and I do not hesitate to add Italy and ancient Armenia, in this passage reads the clause, *before the throne of God*. They had not the editions which are in common use now; they had the genuine reading.

6. *An angel*—Under the name of *angels* the preachers of the heavenly doctrine came, ver. 6, 8, 9. They are opposed

CHAPTER XIV.

Ver. 1. Read *τὸ ἀρνίον, the lamb*. Tisch., Alf., Treg. That is, the one mentioned ch. v. 6, etc. Alf. Add, after *ἔχουσαι, having*, *τὸ ὄνομα αὐτοῦ καὶ. his name and*. Tisch., Alf., Treg.

Ver. 2. Read *καὶ ἡ φωνὴ ἣν ἤκουσα ὡς, and the voice which I heard (was) as (of harpers, etc.)*. Tisch., Alf., Treg.

Ver. 3. Tisch. omits (Alf. brackets) *ὡς, as it were*. Treg. retains it.

Ver. 5. For *δόλος, guile*, read *ψεῦδος, falsehood*. Tisch., Alf., Treg. Also omit *ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, before the throne of God*. Tisch., Alf., Treg.

Ver. 6. For *κατοικοῦντας, dwell*, read *καθημένους, literally, sit*. Tisch., Alf., Treg.

to him who published the threefold woe, ch. viii. 13. Those who assert that the aid of angels, or of one angel in particular, was employed here (Rev. xxi. 7) in order to animate the confessors of the Gospel, in the same sense in which an angel is said also to have stood beside Paul (Acts xxvii. 23; comp. Dan. x. throughout), are unquestionably right. *Zeltner*. We think this observation applies better to the three preachers here mentioned. *Bengel*. *Everlasting*—Gr. αἰώνιον, *of the age*, αἰών, *an age*, is attributed to the Gospel, or to the office of publishing it, which the angel here has. *Preach*—Gr. εὐαγγελίσαι. There is a similar construction between ch. iii. 10 and this passage. *Sit*—*To sit on the earth* implies greater innocence than *to dwell on the earth*: the latter is said of citizens, the former of strangers. They whom the three woes strike are spoken of as *dwelling upon the earth*; they to whom the everlasting Gospel is preached, as *sitting on the earth*. The difference between the words plainly appears from Isa. xviii. 3, Heb. *Judgment*—*Lange* refers this preaching to the evil times; however, it ought not to be fixed too late. On Matt. xxiv. 14, which he compares, see ch. vi. 2. *Fountains*—Gr. πηγὰς, without the article; for *fountains* are, as it were, contained in the word *sea*; although, in themselves, they also are of importance in the universe.

8. *Babylon*—*Babylon the great*, put absolutely, has a nobler sound than *Babylon the great city*. All the best manuscripts omit the word *city*, as we have pointed out. *Made .. drink*—Luther (in *Bengel*) says: “I indeed at first, who am not greatly versed or skilled in histories, attacked the Papacy *à priori* as the saying is, that is, from the Sacred Scriptures. Now I greatly rejoice that others do the same *à posteriori*, that is, from history. And I seem to myself to enjoy complete triumph, when, as the light appears, I understand that history agrees with the Scriptures.” And thus the history of the affairs of Rome, which is more and more brought into the light, serves to confirm the preaching of this second angel. But laying aside party zeal, it is right that we should here especially weigh the events which took

Ver. 8. Read ἄλλος δεύτερος ἄγγελος, *another a second angel*. *Tisch.* *Alf.* not *Treg.* Read Βαβυλὼν ἡ μεγάλη, *Babylon the great* (without ἡ πόλις, *the city*), also for ὅτι, *for she*, read ἡ, *who*. *Tisch.*, *Alf.*, *Treg.*

place in the East at the beginning of this century, by missions sent less from the Pontiff than from *Rome*; and, on the other hand, those begun by Gospel missions. The impure draught given to the nations is followed by a purer. *Another*—The preaching of the angel with the everlasting Gospel is good; that of the second and third is also good; yet the second and third angels are different. *If any*—“If any man shall worship the beast and his image, and shall receive his mark in his forehead, or in his hand, he also shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the angels, and before the face of the Lamb. And the smoke of their torment shall ascend for ever and ever; and they have no rest day and night, who have worshipped the beast, and whosoever shall have received the mark of his name.” This threatening is the most fearful of all in the whole of Scripture. The fear of Him, who is able to destroy both soul and body, banishes the fear of those who slay the body, Luke xii. 4, 5, 10. *Wine of wrath* .. *cup of indignation*—As the wine is to the cup, so is *wrath* to *indignation*. A designed difference of words; ch. xvi. 19, xix. 15. *Indignation*, ἡ ὀργή leads *wrath*, τὸν θυμὸν, into action; comp. Rom. ii. 8, note. *Poured without mixture*—The verb κεράννυμι, *mix*, is used generally for *pour*, even of *unmixed wine*. Ἄκρατον is *unmixed*, that with which no grace or hope is blended. Such an *unmixed* portion is already *mingled* and prepared for the worshipper of the beast. There is, says *Bengel*, at hand a salvation, which awaits the saints, and a punishment, which overhangs the wicked; comp. Ps. lxxv. 9.

11. *For ever and ever*—Gr. εἰς αἰῶνας αἰώνων, *unto ages of ages*. Elsewhere εἰς τοὺς αἰῶνας τῶν αἰώνων, *unto the ages of the ages*. Each form of expression is, as it were, squared; as a *myriad of myriads*, the *heaven of heavens*. The article is emphatic, especially where the discourse is on the subject of *the eternity of God*. In these expressions, there is a fitness in the use or the omission of the Greek article.

Ver. 9. Read ἄλλος ἄγγελος τρίτος, *another a third angel*. Tisch., Alf., Treg.

Ver. 10. Omit ἁγίον, *holy*. Tisch., Alf. (not Treg.).

Bengel. Ascendeth—The present, after a future, has the force of a future, but with emphasis.

12. *Here*—These words belong to the proclamation of the third angel, which also contains a species of antithesis to the threefold woe. *That keep*—Either the abstract and the concrete, *patience* and *they that keep* are joined, or rather the nominative is used for the genitive, τῶν ἁγίων οἱ τηροῦντες, of the saints who keep; comp. ch. i. 5, 13. The latter is right: *the endurance of the saints who keep*, etc. *Alf. Henceforth*—That voice which said, *Write, Blessed are the dead which die in the Lord, that they may rest*, etc., was uttered by one of the inhabitants of heaven, with whose person and condition it particularly accords to call Jesus *Lord*. The Spirit himself, as it were by a parenthesis, interprets that voice, and at once approves and amplifies it by the word ἀπάρτι, *from now*; so the words, *Write, Blessed*, xix. 9, are followed by an asseveration. *From now*, that is, they are blessed. *saith the Spirit. From now*, from this very point of time, when their voice speaks in the series of prophecy. A saying of the Spirit occurs also, ch. xxii. 17, ii. 7, etc. Moreover the Spirit speaks in the saints, especially the afflicted ones, 1 Pet. iv. 14; and those seeking their home, 2 Cor. v. 5. *Ἰνα, that*, depends upon the word μακάριοι, *blessed, blessed (in this) that*, etc., as ch. xvi. 15, xxii. 14. *Rest*—Gr. ἀναπαύσονται. The first aor. subj.; comp. ch. xxii. 14. *Their labours*—Their gratuitous reward being also included by implication. *Bengel.*

14. *And*—*The harvest* and *the vintage*, here described, precede the last judgment. Each of them is described also in Joel iii. 18, etc. *Bengel. One sat like*—Gr. καθήμενον ὄμοιον, [so all critical editors]. Some read καθήμενος ὄμοιος, [so common text]. It is not without reason that the best manuscripts in so many places agree in so extraordinary a figure of speech. As, after long consideration, I do not think that I shall easily give up the instances of this construction, so I do not obtrude them upon the notice of any one. The sense remains the same in all respects,

Ver. 12. Omit the second Ἰδε. *here (are)*. Tisch., Alf., Treg.

Ver. 13. Omit μοι, *unto me*. Tisch., Alf., Treg.

Ver. 14. All critical editors read καθήμενον ὄμοιον, *one sat like*, but common text has καθήμενος ὄμοιος.

Bengel. *Is ripe, is dried*—Having ripened in a good sense, for reaping. Matters at the present day very closely approach this point; what remains is scarcely growing further.

15. *Of the earth*—Thus also ver. 18, in the vintage. *The earth* is not here contrasted with *the sea*; yet the extent of this word is restricted in ver. 20, by *the city*.

18. *Fire*—Gr. πῦρ, in the singular number. It appears, however, to be used for the plural. For the Gr. word πῦρ has not this number. Comp. *waters*, τῶν ἰδάτων, ch. xvi. 5. *Clusters .. grapes*—Gr. τοὺς βότρυας .. αἱ σταφυλαί. These words are often synonymous, but they occasionally differ. See Sept., Numb. xiii. 23; Gen. xl. 10. Βότρυς is the *whole* or *cluster*; σταφυλαί, the *parts*, *grapes*. *Of the vine*—Singular number. The wicked are like one vine, they hang together in one mass. *Are fully ripe*—For punishment. *Cast*—By the agency of this angel, the grapes will be brought from the huge vine of the earth into the wine-press. *The great wine-press*—Gr. τὴν ληνὸν τὸν μέγαν. This, says *Bengel*, is a Hebraism; he says that it amplifies the sense, but it is difficult to see how. The passage was formerly expounded, *he cast the great* (the haughty, ancient enemy) *into the wine-press of the wrath of God*.

20. *Blood*—Blood of clusters of grapes, *red wine*, metaphorically the blood of the *wicked*. It refers to the slaughter, not to the eternal punishment of God's foes. Other enemies also fall into the wine-press, ch. xix. 15. *Horse bridles .. a thousand and six hundred furlongs*—These phrases imply a deep and extensive torrent of blood; comp. ch. xi. *By the space of*—Gr. ἀπὸ σταδίων; comp. John xi. 18. Some refer this to the circuit, and some to the length of Palestine. The latter is too small, the former too great. *Bengel* suggests the valley of Kedron, which lies between the city of Jerusalem and the Mount of Olives. This, however, is obviously impossible. The expression *may* be literal; comp. Ezek. xxxii. 6.

Ver. 15. Omit σοι, for thee. *Tisch., Alf., Treg.*

Ver. 18. For αὐτῆς, her, *Tisch.* (not *Alf., Treg.*) reads τῆς γῆς, the earth.

Ver. 19. All critical editors have τὴν ληνὸν τὸν μέγαν, the great wine-press.

CHAPTER XV.

1. *Is filled up*—After the consummation, a better state of things is at hand.

2. *Gotten the victory over*—Gr. νικῶντας ἐκ; an extraordinary phrase. The orator Lycurgus has νίκην λάβου παρά. *The number of his name*—In fact there are not three things spoken of: but *the name of the beast*, OR *the number of his name* (disjunctively) is the mark itself. *The mark* (character or stamp) is the genus; there are two species, *the name of the beast*, and *the number of his name*. Hence it is that *the mark of the beast* is usually spoken of indefinitely, ch. xiv. 9, xvi. 2, xix. 20, xx. 4; but when used definitely, it is either *the mark of his name* separately, as ch. xiv. 11, or *the number of his name* separately, as here. For each of these ideas includes the other; or at one time *the name of the beast*, at another *the number of his name*, is more prominent; comp. ch. xviii. 20. *Bengel. Stand on the sea of glass*—Gr. ἐπὶ, with the accusative, signifies either *above*, ch. vii. 1, xi. 11, xiii. 1, xiv. 1, or *near, at*, ch. iii. 20.

3. *The song of the Lamb*—The Lamb sings this song in honour of the Father. *King of saints*, lit., *of nations*—Comp. ver. 4, Jer. x. 7.

4. *All nations*—After their conversion, which is here implied, as well as the method and time thereof. Comp. Jer. xvi. 19.

7. *Vials*—The φιάλη, says Erasmus, is a vessel like a pitcher, widened at the top; the breadth of these vials contributes to the magnitude of the sudden out-pouring.

8. *Smoke*—The veil of God's majesty. *No man*—Not even the angels, who were provided with the vials. When the plagues are ended, access to the temple is allowed.

CHAPTER XV.

Ver. 2. Omit ἐκ τοῦ χαράγματος αὐτοῦ, *over his mark*. Tisch., Alf. Treg.

Ver. 3. For ἁγίων, *saints*, read ἔθνων, *the nations*. Tisch., Alf., Treg.

Ver. 4. Omit σε (the first) *thee*. Tisch., Alf., Treg.

Ver. 5. Omit ἰδοὺ, *behold*. Tisch., Alf., Treg.

Ver. 6. Tisch. omits (Treg. brackets) ἐκ τοῦ ναοῦ, *out of the temple* (not Alf.). All omit καὶ, and (after καθαρὸν, *pure*).

Ver. 8. Read ἐκ τοῦ καπνοῦ, *with the smoke*. Tisch. (not Treg., Alf.).

CHAPTER XVI.

1. *Vials*—The Epistles to the seven churches are distributed into three and four. The seven seals are divided into four and three, and likewise the seven trumpets, as we have seen: and now also the seven vials. The trumpets have shaken the kingdom of the world in a long circuit: the vials with swift and sharp violence break to pieces in particular the beast, who had clothed himself with the kingdom of the world, and his followers and resources. Therefore the trumpets and the vials advance in the same order. The first set of four touch *the earth, the sea, the rivers, and the sun*: the remaining set of three fall in other quarters, and are much fiercer. *Bengel.*

5. *Which art and which wast*—See on ch. xi. 17. At the commencement and at the close of the Apocalypse the Lord is called ὁ παντοκράτωρ, *the Almighty*; here, at the revelation of judgments, he is called ὁ ὅσιος, *the Holy*. First of all he is praised on account of his *might*, lest in the time of his patience he should appear to have no strength, whereas in the end he will display enough of *might*; afterwards he is praised for his *grace*, when retribution commences. *Might* and *grace* are alike assigned to the Lord in Ps. lxxii. 11, 12. God exhibits *his own grace* in all his works, and he receives the attribution of *grace* from all saints. *Bengel.*

6. *Are worthy*—An abrupt sentence, it has great force. So ch. xiv. 5, *are without fault*. Ps. xcix. 5.

7. *I heard the altar say*—St. John heard *the altar*, where the cry arises and vengeance descends, or those who served at it. St. John did not see them, so that the altar itself appeared to speak. Compare the phraseology, ch. i. 12, ix. 13, xi. 1. So the Sept., Job xxxii. 7.

CHAPTER XVI.

Ver. 1. Read τὰς ἑπτὰ φιάλας, *the seven vials*. Tisch., Alf., Treg.

Ver. 3. Omit ἄγγελος, *angel*. Tisch., Alf., Treg.

Ver. 4. Omit ἄγγελος, *angel*. Tisch., Alf., Treg.

Ver. 5. Omit Κύριε, *O Lord*. Also read ὁ ὢν καὶ ὁ ἦν ὅσιος ὅτι, *which is and was holy, because, etc.* Tisch., Alf., Treg.

Ver. 6. Omit γάρ (the second) *for*. Tisch., Alf., Treg.

Ver. 7. Omit ἄλλου ἐκ, *another out of*. Tisch., Alf., Treg.

9. *Blasphemed*—A dreadful sin, blasphemy: but yet against the will of the wicked it turns out to the honour of God: for the men confess that they are overcome. *Bengel.*

10. *Was full of darkness*—Gr. ἐγένετο ἔσκοτωμένη, *became darkened*, much more emphatic than ἔσκοτώθη, or ἔσκοτίσθη, *was darkened*, ch. ix. 2, comp. ch. viii. 12. There are similar expressions, ch. xvii. 16, ch. i. 18; Ps. xxx. 8, Sept. The Arabic translates *ceased*; but this is too strong. *Pain*—τοῦ πόνου, Sept. πόνος.

12. *Upon*—Gr. ἐπί. We render ἐπί, *upon*, rather than *in*, because on account of the drying up of the waters there is no intermingling, as in the case of *the sea and the rivers*, where the preposition εἰς, *upon* or *in*, was used. *Marck. Thereof*—And so of those rivers which flow into the Euphrates. The Turks at the present day live near that river. If Mahometanism, as some think, will soon be crushed, it may possibly happen that the sixth angel will not pour out his vial until somewhat later. *Bengel.*

13. Comp. Sept., Ex. xxxiv. 4.

15. *Shame*—Gr. τὴν ἀσχημοσύνην, which the Sept. generally so renders.

16. *And he gathered them together*—Gr. συνήγαγεν. We cannot here suppose that a singular verb is used for a plural (as the Syrian version implies), because the neuter noun πνεύματα, *spirit*, precedes by so long an interval, ver. 13, 14, and in ver. 14 we have the plural verb εἰσι, *are*. Who was it then that *gathered together* the kings? The sixth angel. Through all this chapter the noun *angel* is often understood. Without inconvenience this verse is connected by a leap with ver. 12. Comp. *they are the spirits of demons which go forth to gather them, and they*

Ver. 8. Omit ἄγγελος, *angel*. Tisch., Alf., Treg.

Ver. 9. Read ἐβλασφήμησαν οἱ ἄνθρωποι, *men blasphemed*. Tisch. (not Alf., Treg.).

Ver. 10. Omit ἄγγελος, *angel*. Tisch., Alf., Treg.

Ver. 12. Omit ἄγγελος, *angel*. Tisch., Alf., Treg.

Ver. 13. Read ὡς βάτραχοι, *as it were frogs*. Tisch., Alf., Treg.

Ver. 14. Omit τῆς γῆς καὶ, *of the earth and*. Tisch., Alf., Treg.

Ver. 16. Treg. has *Armagedon*; Tisch., Alf., *Harmagedon*.

Ver. 17. Omit ἄγγελος, *angel*. Tisch., Alf., Treg. Also omit ἐκ τοῦ οὐρανοῦ, *of heaven*. Tisch., Alf. (Treg. brackets it).

Ver. 18. The order is *lightnings and voices and thunders*. Also for οἱ ἄνθρωποι ἐγένοντο, *men were*, read ἄνθρωπος ἐγένετο, *there was a man*. Tisch., Alf., Treg.

gathered them. *Armagedon*—That is, either the city *Megiddo* or the mountain *Megiddo*. 2 Chron. xxxv. 22 (*valley of Megiddo*). We do not care to inquire whence *Megiddo* itself is derived; for it is used as a proper name of a place in Palestine, well known, on account of great occurrences in ancient times. It is not mentioned in this allusion on account of the mournful slaughter of Josiah, but on account of the slaughter of the Canaanite kings; Judg. v. 19.

21. *About the weight of a talent*—Of many pounds singly.

CHAPTER XVII.

1. *Judgment*—Gr. τὸ κρίμα. In Hebrew, the *account* [reckoning] ver. 16.

2. *With whom*—Tyre committed fornication with the kingdoms of the earth: Is. xxiii. 17, 18. Comp. Rev. xviii. 23.

3. *A scarlet-coloured beast*—As the dragon was *red*. The Roman ceremonial explains this. The text speaks of the time when the woman sits on the beast.

5. *The great, the mother, etc.*—Benedict XIII. superlatively honoured the haughty name of Rome, in his indiction for a general jubilee, A.D. 1725. “To this *holy* city, illustrious for the memory of so many *holy* martyrs, and especially learned in the doctrine of the blessed apostles, and hallowed with their glorious blood, the princes of the Church flock together with religious eagerness of mind. Hasten to the place which the Lord hath chosen; ascend to this new Jerusalem, whence from the beginning of the infant Church the law of the Lord and the light of Gospel truth has flowed forth to all nations; a city honoured with so many and so great benefits, loaded with so many gifts, that it is most deservedly called the city of priests and kings, built for the pride of ages, the city of the Lord, the

CHAPTER XVII.

Ver. 1. Omit *μοι, unto me*. *Tisch., Alf., Treg.*

Ver. 4. Omit *καί, and* (before *κεχρυσωμένη, decked with gold*), *Tisch.* (*Alf.* brackets it), not *Treg.* Also for *αὐτῆς, her*, read *τῆς γῆς, the earth's*. *Tisch., Alf.* (not *Treg.*).

Sion of the Holy One of Israel. Here, in truth, make confession unto God in the great assembly, praise him among much people. Inasmuch as this very Catholic and Apostolic Roman Church constituted the head of the world by the sacred seat of the blessed Peter, is *the mother* of all believers, the faithful *interpreter* of the Divinity, and *the mistress of all churches*. Here the unsullied deposit of the faith, here the fountain of sacerdotal unity, here the keys of the kingdom of heaven, and the supreme power of binding and loosing; here, finally, that inexhaustible treasure of the sacred indulgences of the Church, of which the Roman Pontiff is the dispenser, is guarded." But St. John, in accordance with truth, *paraphrases*, παραφράζει, and explains this haughty title: *Babylon*, etc.

7. *Of the woman . . . of the beast*—There follows, by *Chiasmus* (cross reference to these clauses), a discussion on *the beast*, ver. 8-14; and, with a repetition of the short preface, and *he saith to me*, a discussion on *the woman*, ver. 15-18. *Out of the bottomless pit*—The beast ascends out of the sea, when he begins to be: at last he will ascend out of the bottomless pit. *That [he] was*—[See below]. The reason why the inhabitants of the earth wonder at the beast: So John ix. 8. *Bengel*.

8. *That beast, that [he] was, and is not, and shall come*—The passage is momentous. The tetragrammaton, *Jehovah*, LORD, has a magnificent periphrasis, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *who is, and who was, and who is to come*. But the dwellers on the earth wonder at the beast, as though a kind of antitetragrammaton; for *he was, and is not, and will be present*. The Lord is described as ὁ ἐρχόμενος, *coming*: the beast, *παρέσται*, *will be present*, when the other king comes, ver. 10; and his *παρουσία*, *presence*, (comp. on the whole 2 Thess. ii.) is by far the most destructive. To the Hebrew word, *go or come*, both ἐρχομαι, *come*, and πάρεμι, *be present*, correspond in the Sept.; and in this place, καὶ παρέσται, *and shall be present*, most appropriately accords with ἦν καὶ οὐκ ἔστι, *was and is not*, and conveys a meaning

Ver. 8. For ὑπάγειν, *go*, read ὑπάγει, *goeth*. Tisch., Alf., not Treg. For καίπερ ἔστιν, *and yet is*, read καὶ παρέσται, *and shall come* (shall be at hand). Tisch., Alf., Treg. Render, *that beast, that he was and is not and shall come again*. Alf.

something less strong than *καὶ ἔρχεται*, and cometh, or *καὶ ἔσται*, and shall be. Bengel.

9. *Mountains . . . kings*—The seven mountains of Rome were formerly defended and adorned with seven citadels. *Pacatus* says: “These things thou didst survey, O Rome, from thy hills; and elevated in a seven-fold CITADEL, thou wast lifted up to a greater height through joy;” “These hills,” says *Fabricius*, “Virgil in his ‘Georgics,’ and *Ausonius* in his ‘Epithalamium,’ on account of the royal dwellings once situated on them, called the seven citadels.” The seven mountains were the *Palatine*, the *Capitoline*, the *Cœlian*, the *Esquiline*, the *Viminal*, the *Quirinal*, and the *Aventine*. But the prophecy refers to the seven mountains according to the time of the beast, in which the *Palatine* is deserted, and the *Vatican* flourishes. The others are the same as of old. The seven heads of the beast have no double signification, the one of the mountains separately, confusedly; the other of the kings, separately, distinctly: but they have but one signification, yet so, that the thing signified is something compound, consisting of a mountain and a king. Some seek for the seven mountains at Jerusalem; but they are in error. See *Is. x. 32*. Suppose that there were formerly seven mountains there, there were never seven kings there, much less were seven mountains joined with seven kings individually. The city itself was destroyed before *St. John* wrote. Jerusalem is never called *Babylon*, even when it is most blamed; and the order of the prophecy places *Babylon* in much later times. All these things point to the city *Rome*. And the first head of the beast is the *Cœlian* mount, and on it the *Lateran*, with *Gregory VII.* and his successors; the second, the *Vatican* mount, with the temple of *St. Peter*, built by *Boniface VIII.*; the third, the *Quirinal* mount, with the temple of *St. Mark*, and with the *Quirinal Palace*, built by *Paul II.*; the fourth, the *Esquiline* mount, with the temple of *S. Maria Maggiore*, built by *Paul V.* Thus far the dwelling and the acts of the Pontiffs were among these mountains; so that to the first head a second is added, the first not falling immediately to decay; to these two a third; to the three a fourth; and afterwards to the four a fifth, until the five kings, and all things that have been established by them on the five mountains, fall. If we turn to the *Bullarium*,

we shall observe periods from Gregory VII., in the first of which almost all the Bulls, given in the city, are dated from the *Lateran*; in the second, at *St. Peter's*; in the third, at *St. Mark's* and from the *Quirinal*; in the fourth, at *S. Maria Maggiore*. No fifth, sixth, or seventh mount has been thus honoured by the Popes: and this very fact tends to prove the truth of this interpretation. The seven mountains will be clearly understood, when the seventh is honoured. *Bengel*.

10. *Five . . . one . . . the other*—Gr. οἱ πάντες . . . ὁ εἷς . . . ὁ ἄλλος. The article has a relative force to the *seven*, who are distributed into *five*, and *one*, and *the other*. *A short space*—This extends as far as the *hour*, in which not the one by himself, but the ten kings reign *with the beast*, ver. 12. Mathematicians, musicians, painters, and all artists, bestow pains upon the smallest subjects, they seek elegance in the smallest matters IN PARTICULAR; why then should we not comply with prophecy showing itself, which is most admirable in the smallest calculations? With respect to this also, the works of the LORD are *exquisite*, [sought out, A. V.], Ps. cxi. 2. But no *μικρολογία*, *hair-splitting*, and curiosity of man can exceed or come up to their minute nicety.

11. *Even he is the eighth*, lit., *he is both the eighth and is of the seven*—Καὶ, καὶ, are equivalent to *both, and*. Ὀγδοος, *eighth*, is part of the predicate, therefore it is without the article: the pronoun αὐτός, *he*, agreeing with it, is also part of the predicate, adding emphasis to *the eighth*, in so far as he *himself* is distinguished from *the seven*. *The eighth* and *the seven* are masculines, so that the noun *king* or *kings* is to be understood. There is here an allusion to the long celebrated and great adversary, whom all antiquity and the whole Church of Rome regard as some *one individual* man. *Bernard*, who is called the last of the Fathers, has hit the matter closely enough. For in his old age, in his sixth discourse on the Psalm, *Qui habitat* [*He that dwelleth*, etc., Ps. xci.], after bitter lamentations on the corrupt state of the Church and its ministers, he says, “It remains that the Man of Sin will be revealed, the Son of Perdition, the daemon, not only of the day, but even of the mid-day,

who is not only transformed into an angel of light, but is also exalted above everything which is called God, or which is worshipped." Of the Reformers, who in other respects had their attention especially fixed upon their own times, and not without reason, *Francis Lambert* acknowledged that one remarkable adversary, the Son of Perdition, was hereafter to come; and he mournfully described that calamity. Among the Propositions of *Jerome Zanchus* was this: "Although the kingdom of Antichrist has long ago been revealed, and he who holds the primacy in it, and reigns, is the true Antichrist, yet it is not in opposition to the sacred writings to say, that just before the end of the world there shall come one of remarkable character, and outstripping all men in iniquity, the true and perfect Antichrist, who may even work miracles." *Argentina*, in a Prelection on the End of the World, argued to the same effect, and for this view he was severely censured. The divines of Heidelberg, A.D. 1561, approved these conclusions, and those of Zurich confirmed them as follows: "Since wickedness becomes greater day by day, and is increased without measure, there is no reason why there should not at last arise some one *κατ' ἐξοχήν*, by pre-eminence, who may very far outstrip in his impiety the other enemies of the Gospel, and who may be altogether destroyed with the breath of the Lord's mouth." And much in the same way, on this subject at least, *Brent* replied in the same year to *Marpach*: "I should be unwilling to dogmatize on the subject of Antichrist; we know that the Papacy is Antichristianity. But it may perhaps happen that among the Popes there may arise one who will surpass all the rest in impiety, craft, deceits, cruelty, and tyranny, and may give occasion to the Son of God to hasten his coming for the complete destruction of the Papacy, and the judgment of the quick and dead. The Lord will take care of this matter: we will perform our own duty, and will wait for the coming of the Lord." *Bailly*: "What if we should concede to the Papists (in this the orthodox ARE NOT OBSTINATE) that in the long series of Roman Antichrists there should at the end of the world arise one more wicked than his brethren, (though they are wicked in the extreme,) by a kind of pre-eminence of wickedness,—one who should closely resemble the days of Antiochus: they will gain nothing by this con-

cession." *Vitringa* says, appropriately, on this passage: "That the beast itself is also the eighth king, according to the order of his predecessors. Thus it can without any difficulty be imagined, that after these kings of mystic Babylon one is still to be expected just before the close of the power of Antichrist, who shall slay the witnesses of Christ, and rage against the Church above all others; and of him the Spirit had especially prophesied under the name of the beast; ch. ii. 7." And all at the present day, says *Bengel*, who understand the prophetic periods, and among these the forty-two months of the beast, in their ordinary signification, agree, namely, in ascribing so short a power to the one king. I am not accustomed to rely on testimonies of human authority: the truth has no need of them; but when there is a possibility of its being supposed that any doctrine is paradoxical, it is expedient to collect the anticipations of the truth which lie hidden in the minds of men. This one last king will differ most widely from all his predecessors, as in malignity, so in the manner of his destruction. They, for the most part, die by a natural death; he shall be given alive to eternal torment: ch. xix. 20; 2 Thess. ii. 8. We have given this long note by *Bengel*, not that we agree with it, for the eighth head is no more an individual than the previous seven, indeed the eighth is of the seven, but because it is just possible that there may arise one more wicked than his brethren at the last who shall rule the papal Roman Empire. If so, however, it is highly probable that his wickedness will be of the gross and sensual character which marked some of the popes of the Middle Ages, but of a far more refined and therefore of a more damaging kind: reformed Romanism, combined with a bitter hostility to the Gospel and to those who keep the commandments of God and have the testimony of Jesus, as Julian's was a reformed Paganism, and so Satan transformed into an angel of light. But we prefer not to speculate on the subject at all, but to wait and watch, giving heed to such warnings concerning the future as can be safely gathered from what we are told beforehand of the great and final struggle between Christ and his followers on the one side, and the Beast, the Dragon, and the False Prophet on the other. See chap. xix. *Of the seven*—*Primasius* admirably says, "Lest we should deem this

one, whom he calls eighth, of another race, he subjoined, He is of the seven.

12. *The ten horns*—The ten horns correspond with the ten toes of the kingly image: Dan. ii. 41, 42, vii. 7, 20, 24; and since each of the feet has five toes, we must wait to see *whether* the ten kings are to be divided by any means into two divisions of five. *They have received no . . . they receive, have, give* [see on ver. 13] . . . *shall make war*—The past, the present, the future. *They have not received*, because they gave their kingdom to the beast: ver. 17. *Objection*: The order of the text is thus changed. *Answer*: Let the *Chiasmus* lately noticed be weighed: in accordance with which, even in ver. 18, present things are put before the future things noticed in ver. 14; and, independently of that verse, even before the future things of ver. 16. The slaughter of the kings is also mentioned immediately before the destruction of the beast, ver. 8, 14. *As kings*—Not having received the kingdom until now. *One hour*—Comp. ver. 10, note. Not *in one hour*, as ch. xviii. 10; but *for one hour*. A similar use of the accusative occurs, ch. xx. 2. *With the beast*—The beast has followers, ten kings; antithetical to (ver. 14) *with Him*, the Lamb, who also has his followers. *Bengel*.

13. *One mind*—Great agreement of opinion is not always characteristic of a good cause. *Give*—For conflict with the Lamb.

14. *Called, and chosen, and faithful*—The companions of the Conqueror are described. They are here called κλητοί, *called*: at ch. xix. 9, κεκλημένοι, *called*. Each word is used once only in this book, as als εκλεκτοί, *chosen*. Comp. 1 Kings i. 41.

16. *Horns*—The mention of *the ten horns* before *the beast* teaches that the prevailing party in this *most hostile laying waste* of the harlot shall be parts of the horns: for αὐτῶν, *of them*, ver. 17, also has reference to the horns rather than to the beast. The sentence, *and the ten horns which thou sawest, and the beast, these shall hate the whore*, is very plain, comprising, as it does, *the horns and the beast* under the

Ver. 13. For διαδιδώσουσιν, *shall give*, read διδάσω, *give*. Tisch., Alf., Treg.

Ver. 16. For ἐπι, *upon*, read καί, *and*. Tisch. Alf., Treg.

word *οὗτοι*, *these*; and it is fully *accommodated* to the weighty *sense*, which it, and it alone, conveys, namely, that not only the ten horns, but also the beast himself (and by this view Protestants are freed from a most invidious suspicion of sounding the trumpet against Rome) will hate the whore. It was arranged by the providence of God, that the Apocalypse should be published at Complutum, in the midst of Spain, before the Reformation, in a very pure form, especially in the portions which appear hostile to Roman pretensions. In this passage the Complutensian edition exhibits the reading *καὶ τὸ θηρίον*, *and the beast*, and marks it with a point, as a sign of approbation. Almost all the copies do the same. The collation of so many manuscripts would be useless, if the true reading of such passages were discussed indefinitely, or left in doubt. *The whore*—A question arises, whether the beast, ascending out of the bottomless pit, first carries on war against the two witnesses, or lays Babylon waste. He, as it seems, first destroys Babylon, when the kingdom has as yet scarcely been given to him by the ten horns; then, having left that station, he pours out all his fury upon the sacred city, and soon afterwards with his followers incurs final destruction. For upon the ascent of the two witnesses into heaven, when the multitude repented after the earthquake, ch. xi. 13, the mystery of God *is fulfilled*; and the ten horns give their kingdom unto the beast, until the words of God *are fulfilled*. *And her herself*—Emphatic, in antithesis to the *flesh* and the possessions of the whore. *Bengel*.

17. *His will*—Namely, that of the beast. The expression *γνώμη θεοῦ*, *will of God*, occurs Ezra vi. 14, Sept.; but here St. John means *the will of the beast*, against the whore. *And to agree*—Gr. *καὶ ποιῆσαι μίαν γνώμην*, *and to fulfil one will*. A twofold point of importance is recorded; first, that the ten horns *fulfil the will of the beast*; and secondly, that they among themselves *fulfil one will*, namely, that of delivering up their kingdom to the beast alone.

18. *Reigneth*—Gr. *ἡ ἔχουσα βασιλείαν*, *having kingdom*. This is to be taken for the present, at the very time in which desolation threatens the whore.

CHAPTER XVIII.

2. *Mightily*—Gr. *ισχυί*. A construction of the dative common in the Sept. See also Acts ii. 30; Eph. iii. 16; Phil. i. 18; John iii. 18. *Is fallen, is fallen*—Some manuscripts and translators, ch. xiv. 8, and here, put *ἔπεσε, is fallen*, once only; and it might seem that one of these passages was moulded to conform with the other. Sometimes *Epizeuxis* [an immediate repetition of the same word] increases the emphasis; but *Babylon is fallen, is fallen*, is said in Is. xxi. 9, long before its fall; nay, even before its flourishing condition: *Babylon is suddenly fallen*, Jer. li. 8, not long before its very overthrow. It is plain that the actual overthrow is not here to be understood, but that it is a prophecy respecting the overthrow which will certainly and quickly follow; for not until ver. 4 are the people of God commanded to go forth. But the people of God are not those whose pastor is the Roman Pontiff, as some have wished to show from the Apocalypse. God says, *my people*, not the people of the Roman Pontiff; as Acts xviii. 10, the Lord is said to have *much people* in the city of Corinth, without any exact reference to Paul or any other pastor there. *Habitation*—This had not yet been added in ch. xiv. 8. *Bengel*.

4. *Come out*—This command, *to come out*, is given immediately before the plagues of Babylon attack her.

5. *Have reached*—Gr. *ἐκολλήθησαν*. This Apocalyptic phrase answers to that passage of Jer. li. (in the Greek xxviii.) 9, *ἤγγισεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, Her (Babylon's) judgment hath come near to heaven*; the Hebrew was in St. John's mind. Whether *αἱ ἀμαρτίαι* here denotes *sins*, or rather *punishments*, the passage in ch. xiv. 13 is different, for *the works follow with those who die in the Lord*, the *sins* do not follow with Babylon, *even to the heaven*. *Bengel*.

6. *Reward*—The saints will reward in a holy, moderate, rather than violent manner.

CHAPTER XVIII.

Ver. 1. Omit (the first) *καὶ, and*. *Tisch., Alf., Treg.* brackets it.

Ver. 2. Read *καὶ ἔκραξεν ἐν ἰσχυρῶ φωνῇ, and he cried with a mighty voice*. *Tisch., Alf., Treg.*

Ver. 6. Omit *ὑμῖν, you*, and *αὐτῇ, unto her*. *Tisch., Alf., Treg.*

7. *I sit . . . am no . . . shall not see*—Gr. κάθημαι . . . οὐκ εἰμι . . . οὐ μὴ ἴδω· κάθημαι, *I sit*, which has the force of a perfect. Therefore Babylon displays the most unconcerned security for the past, the present, and the future. She calls herself *Queen*: and *Bossuet* is in error when he thinks that we seek in Rome a corrupt church only, and not also a royal city. Both are had in view. See ch. xvii. 5, 8.

10. *Babylon the strong city*—“That strong city,” *Illa civitas valida*, says Tertullian (*De Cultu Fœm.* c. 12). Ῥωμῆ, *Rome*, means *strength*. The earlier inhabitants had called it *Valentia*, the Greek settlers *Rome*. We may also refer the *strong*, Is. liii. 12, to the name *Rome*. The place, as expressing a mark, is much stronger in the writings of the prophets than of the philosophers. In like manner, *chariots* and *axes* (πεπελεκισμένων, *beheaded with an axe*), characteristic of the Romans, are specified, ver. 13, ch. xx. 4.

11, etc. *Merchandize*, etc.—The construction in the Greek is easy to πρόβατα, *sheep*, ver. 13, and ψυχὰς, *souls*, is in the same case and construction; but at ἵππων, ῥεδῶν, σωμαίων, *horses, chariots, slaves*, we must understand a fresh γόμον, *merchandize* (of horses), etc.; for *horses, chariots, and slaves*, serve to transport different kinds of merchandize. There is a mixture of cases. If we examine the *Romish ceremonial* we may see that all kinds of these wares repeatedly occur in abundance.

12. *Thyine wood*—Gr. θύινον. Θύα is, according to some, *citria*, an African gourd, but *citria* is in Gr. κινρία, θύα, *thya*. The latter tree is also fragrant; and thus the *citria* is not unlike some kinds of *thya*. See Plin. lxiii. ch. 16, throughout. There is no place here for *ebony*, but shortly afterwards. Ἐκ ξύλου τιμωτάτου, *of most precious wood*. For ξύλου, some African copies read λίθου, from alliteration with the preceding words. Vessels are not made out of most precious stone, but out of precious stone, or out of most precious wood. Such especially is *ebony*, which is often mentioned together with ivory. The one excels in whiteness, the other in blackness; each is remarkably smooth.

Ver. 8. For κρίνων, *judgeth*, read κρίνας, *hath judged*. Tisch., Alf., Treg.

13. *Amomum*—A kind of shrub, the wood of which affords a sweet odour. This reading must not be omitted. The people of Italy are fond of *Amomum*. *And beasts* [i.e., of burden] *and sheep*—These genera differ. Comp. Sept. Jer. xxxi. (in the Greek xxxviii.) 12. One of the *Seventy*, or, as the Talmudical treatise on the scribes teaches, after the number of the books of Moses, one of the *five* translators has used this distinction to express clearly the passage, Gen. xlvi. 34. *Chariots*—Gr. ῥεδῶν. Vulg. *rhedarum*. The word is found in no Greek writer before St. John. “Many Gallic words prevailed, as *rheda*, which Cicero uses,” says Quintil. l. i. c. 5; Isidore says that the *rheda* is a kind of four-wheeled carriage: l. xx. 12. The Arabian translator, who was better acquainted with Greek than with Latin, substituted, of mules and camels. The word thus introduced into Latin, and become Latin, is not without design used in this passage. There is a reference to Rome, and the luxury peculiar to Rome. Jerome on Is. lxvi. says: *with Gallic wagon, and war-chariots, and horses of Cappadocia and Spain; and carriages of Italy* [REDIS ITALIE], etc. *Slaves*—Gr. σωματων, *bodies*. The Greeks often use *σώματα*, *bodies*, instead of *slaves*: Tob. x. 10, and Sept. Gen. xxxvi. 6, Ezek. xxvii. 13. Ψυχαὶ ἀνθρώπων, *souls of men*, stands for *carcasses, the dead*, Num. ix. 6, xix. 11, but also for the *living*, Lev. xxiv. 17, especially captives or *slaves*, Num. xxxi. 35, 40, 46. Here, where merchants are introduced complaining, the *bodies* are slaves, used for carrying merchandize or their masters: *the souls of men* are slaves, so far as they are themselves accounted merchandize.

14. *And the fruits, etc.*—Gr. ἡ ὀπώρα. So Sept. Jer. xviii. 32. From the things which were imported into the city by merchants, a transition is now made to those domestic delights, of which this one species only, ἡ ὀπώρα, there held in the highest esteem, is expressly mentioned. But afterwards two kinds follow; τὰ λιπαρὰ, *the dainty things*, are the rest of the delicacies, which delight her with herself: τὰ λαμπρὰ, *the goodly*, consist in dress and clothing, things

Ver. 13. Read καὶ κιννάμωμον καὶ ἄμωμον, *and cinnamon and amomum*. Tisch., Alf., Treg.

Ver. 14. For ἀπῆλθεν, *departed* (the second time), read ἀπόλετο, *zerished*. Tisch., Alf., Treg.

which are splendid in appearance towards others. These words, therefore, find a suitable place here, though some suspect that they ought to be placed after ver. 23. But as the second person is employed in ver. 10, and also follows the third person in ver. 22, so it is here also.

17. *Trade by sea*—Gr. τὴν θάλασσαν ἐργάζονται. This verb ἐργάζεσθαι is not only to effect anything by labour, but also, which is the meaning here, to be engaged upon, to have to do with. So the Sept. often.

18. *What city is like*—One city above all others in the world was deemed incomparable, viz., Rome. Martial calls Rome the goddess of the lands and nations, to which NOTHING is EQUAL, and nothing second: and Athenæus calls her, the epitome of the world.

20. *Holy apostles*, lit., saints and apostles—Saints are placed before apostles and prophets, either as a genus before the species, or as those, some of whom were slain before the apostles and prophets.

21. *Thus*—This word is a proof that this prophecy is not yet fulfilled.

22. *Musicians*, that is, singers: for these are the chief. Comp. Sept. Gen. xxxi. 27, Ezek. xxvi. 13. *Craftsman*—The arts of painting, sculpture, and music flourish abundantly at Rome.

24. *In her*—The angel speaks this also; yet he does not say, in thee, but in her, (comp. Matt. xxiii. 37), namely, in the deceiver of the nations, who is now so overthrown as not to hear the last part of this address. *Of all that were slain*—Lipsius and others show that all the theatres of the Roman empire were marked by the slaughter of Christians; and he says, “that Rome alone became as it were the GENERAL SHAMBLES for slaying the sheep of Christ.” Pagan Rome shed much blood, papal Rome not less. *Bengel.*

Ver. 17. For πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος, all the company in ships, read πᾶς ὁ ἐπὶ τόπον πλέων, every passenger (lit. every one who saileth any whither). Tisch., Alf., Treg.

Ver. 20. Read οἱ ἅγιοι καὶ οἱ ἀπόστολοι, saints and apostles. Tisch. Alf., Treg.

CHAPTER XIX.

1. *A voice*—Widely differing from the complaints described in ch. xviii. *Hallelujah*—Gr. ἀλληλοῦῖα. This is a most important cry, on which we consider it necessary to make a few remarks. It is a Hebrew word compounded of *hallelu*, and *yah* or *jah*. The name *Jah* occurs in hymns of the Old Testament; Ex. xv. 2, Is. xxxviii. 11, Ps. cxviii. 5, 14, 17, 18, 19, and elsewhere repeatedly, especially in *Hallelujah*, which in the New Testament is found in the Revelation only, and in this one chapter alone repeatedly. It is not an abbreviated form of *Jehovah*, for the latter is more frequent, and both are sometimes employed together: *Jah Jehovah*. It must be derived from the Hebrew root *to be*; in the sense ὁ ὢν, *he that is*. Even if we derive it from the future, it must retain this meaning, *He that is*. Thus God is called *Jah* because *He is*: He is called *Jehovah*, because *He will be, and is, and was*: He is called *Jah Jehovah*, because, as in the song of Isaiah, He is celebrated, as He has shown himself a *present* God in the very act itself, and at the same time it is with all confidence declared that *He will show himself for the future*. The name *Jehovah* was frequently used at times when promises drew towards accomplishment: *Jah* is adapted to all times which are gladdened with present aid, and therefore especially to the last times. Thus the consideration of the future, and also of the past (Jer. xxiii. 7) coalesces with the present: and he who was before called *He which is, and which was, and which is to come*, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, is at length called *which is and which was, ὁ ὢν καὶ ὁ ἦν*, and *which is, ὁ ὢν*. *Hallelujah* therefore is again and again suitable to this song, Rev. xix., and in it the name *Jah, ὁ ὢν, which is*. The observation of Kimchi is often quoted, that *Hallelujah* resounds, where it first occurs in the P'salms, upon the destruction of *sinners and the ungodly*: Ps. civ. 35. More instances from the Rabbis to the same purport, comp. Prov. xi. 10, have been collected by *Cartwright*. *Bengel*.

CHAPTER XIX.

Ver. 1. Omit καὶ, and (at the beginning). Also add ὡς, *as it were*, after ἤκουσα, *heard*. Also omit ἡ τιμὴ, *honour*. Also for κυρίῳ τῷ Θεῷ ἡμῶν, *unto the Lord our God*, read τοῦ Θεοῦ ἡμῶν (are) *of our God*. *Tisch.*, *Alfi.*, *Treg.*

2. *True*—The words which in ch. vi. 10 are related in a form of prayer are now expressly repeated, and transposed into a doxology.

5. *Praise our God*—Gr. αἰνεῖτε τῷ Θεῷ ἡμῶν. So the Sept., 1 Chron. xvi. 36; ch. xxiii. 5: also 2 Chron. v. 13, xx. 19. The solemn praise which used to be offered to the Lord by the Levites is described in these places. Add the passage, Ezra iii. 11, respecting all the people, in the same phrase in Hebrew and Greek. How much greater solemnity is there in the Apocalypse! 'All his servants, and they that fear him, small and great, are stirred up to a solemn proclaiming of his praise. They perform this in ver. 6. Comp. Ps. cxv. 13.

6. *And*—The stirring call set forth in ver. 5, *Hallelujah*, is now fully responded to.

7. *Hath made herself ready*—That is, hath begun to do so, as *περίστευκα*, *I have obtained faith*, etc. On the marriage itself, see ch. xxi. 2, 9, etc.

8. *For*—A particle of explanation, as ver. 10.

9. *True*—A remarkable epithet. It is used by itself in this passage only of the Apocalypse, as *πιστὸς*, *faithful*, of the witness, ch. i. 5. Elsewhere both are joined. *The faithful and true witness*, ch. iii. 14. *Faithful and true* put absolutely, ch. xix. 11. Then, *faithful and true words*, ch. xxi. 5, xxii. 6. In other places a different epithet is added. Jesus, *holy and true*, ch. iii. 7. God, *the Lord, holy and true*, ch. vi. 10. *Just and true are the ways* of God: *true and just* are his *judgments*, ch. xv. 3, xvi. 7, xix. 2. Where the epithets are used conjointly, God is called *holy*, with reference to himself; *faithful and just*, with reference to his people, and in the word given to them: *true*, in his work, the issue of which, especially in this place, answers to the word which preceded. Where one epithet only is used, as *faithful* at the beginning of the book, and *true* here, near the end, the force of the other is to be understood. And as He himself is, so are his words, and ways, and judgments.

10. *And I fell*—St. John seems to have looked upon the

Ver. 5. For ἐκ, *out of*, read ἀπὸ, *from*. Tisch., Alf., Treg. Omit καὶ. both. Tisch., Alf., Treg.

Ver. 6. Add (after Θεὸς) ἡμῶν, *our*. Tisch. Treg. in brackets: not Alf. Read *the Lord our God the Almighty*, etc.

things in ver. 9 as the conclusion of the vision: yet there remained things more excellent than those which preceded.

11. *A white horse*—Antithesis to ὄνον, *ass*, Matt. xxi. *Judge*—Comp. with this chapter many passages of the New Testament on the coming of Christ in glory, the resurrection of the dead, and the judgment. There is in truth but one coming of Christ in glory, at the last day; of which, however, the destruction of *the beast* is an illustrious and remarkable prelude. Comp. 2 Thess. ii. The sum of the testimony on the resurrection and the judgment has reference to the same last day.

14. *The armies*—*Called, and chosen, and faithful*, ch. xvii.

14. *White*—This is not a superfluous epithet, for some linen is yellow.

15. *Sword*—For slaughter. *Rod*—For subduing.

17. *Come hither*—Victory cannot but follow. The flesh of the enemy is given beforehand to be torn in pieces by birds.

19. *With*—The enemies will undoubtedly attempt to attack the saints on the earth. But Christ the Lord, with his heavenly band, will engage them.

20. *The beast was taken*—But the angel ἐκράτησε, *laid hold of* the dragon, ch. xx. 2. The beast and the false prophet even then shall be reduced to extremities; the dragon shall have strength, but shall be restrained. *Alive*—This destruction is much more dreadful than the death itself of the body. Comp. on the Son of Perdition, 2 Thess. ii. 8; also Dan. vii. 11, 26, and Is. xi. 4, where for the Heb., Sept., ἀσεβῆς, *impious*, the Chaldee paraphrase has, *the impious Roman*. *The lake of fire*—The word *gehenna* does not occur in the Apocalypse.

21. *The remnant*—Even the kings, ver. 18, 19. They are mingled with the crowd, as *Pharaoh* and others.

Ver. 12. Omit *ὡς, as*; also add after ἔχων, *had, ὀνόματα γεγραμμένα καὶ, names written and* (a name, etc.) *Tisch.* (*Alf.* in brackets; not *Treg.*).

Ver. 15. Omit *καὶ, and*, so as to read, *the fierceness of the wrath*, etc. *Tisch., Alf., Treg.*

Ver. 17. For *καὶ συνάγεσθε, and gather*, read *συνάχθητε, be gathered*. Also for τοῦ μεγάλου, read τὸ μέγα: *render, to the great feast (or supper) of God.* *Tisch., Alf., Treg.*

CHAPTER XX.

1. *An angel*—Cluver says a created angel. *Primasius*, *Ticonias*, and *Andreas of Cæsareia* connect the 19th and 20th chapters most intimately. *Schmidt* acknowledges that the destruction of Antichrist (what he understands by Antichrist does not matter here) is prior to the millennium. *Bengel*.

2. *A thousand years*—A.D. 1716, *Zeltner* published a dissertation on the *Chiliasm* (he might have said more properly, on the millennium) now present, in the beginning of which he expresses his surprise “that any one can shrink from the title of Chiliast;” because it is plain that he who embraces the Divine authority of the Apocalypse, must also of necessity admit the thousand years in some sense. Very well said. In a short time, they who believe that the millennium is coming will be found to be correct expositors, rather than those who contend that the millennium has passed; those who speak against the course of the sun do not delay it. In the mean time let every one consider in what things he himself seeks a happy life. There is no error, much less danger, in saying that the thousand years are future, but rather in interpreting these years, whether future or past, in a carnal sense. The doctrine of the *Son of God* is a mystery, his *cross* is a mystery, and lastly, his *glory* also. He himself is a *sign*, which is spoken against in one point after another. There is abundant ground to believe and confess him. *Bengel*.

3. *Shut*—*Κλείειν*, to shut, is said not only of a prison, but also of a captive; but here it means shut upon him, so that the words upon him belong to both shut and sealed. Comp. Sept. Gen. vii. 16; Job xii. 14. *That no more*—Only one benefit is here expressed, but that of itself by far the greatest, and with many great blessings joined with it. For when the chief enemy is removed, the kingdom of God gains vigour without impediment among the nations,

CHAPTER XX.

Ver. 3. Omit *καί*, and, before *μετὰ*, after. *Tisch.*, *Alf.*, *Treg.* Omit *αὐτὸν*, him. *Tisch.*, *Alf.*, *Treg.* Render, and shut and sealed over him. *Alf.*

and the great mystery of God, announced by the prophets, is finished. Rev. x. 7.

4. *Thrones*—Judgment-seats. *Beheaded*—Gr. τῶν πεπελεκισμένων. Πέλεκυς, an axe, especially used by the Romans in punishment. *Raphaelius* compares *Polybius*. *After having flogged them, they beheaded them with an axe, after their* (the Roman) *custom*. *Lived*—Returned to life, in the sense in which the rest of the dead lived not before the general resurrection. So the same word with the same force, ver. 5, and ch. ii. 8. John saw them not only when alive again, but when reviving (comp. Ezek. xxxvii. 7); as before he had seen the dragon being bound, and not only when bound. *With*—They shall be with Christ (ver. 6) and with God (ver. 6), not Christ and God with them. Therefore that kingdom will be in heaven. Comp. ch. xxi. 3, μετὰ, *with*. *A thousand years*—Two millennial periods are mentioned in this whole passage, each three times: the former is the millennium in which *Satan is bound*, ver. 2, 3, 7; the other, that of *the reign of the saints*, ver. 4, 5, 6. “There is,” says Lange, “no foundation for two periods of a thousand years, either in the text, or in fact, in the connection of the parts of the Apocalypse.” But the second millennium extends even to the resurrection of all the dead, ver. 5; the former comes to a close before the end of the world, ver. 7, etc. Therefore the beginning and end of the former is before the beginning and end of the second.

5. *First*—Many, even of the ancients, admitted the first resurrection. *Within an age of a thousand years is concluded the resurrection of the saints, who rise again at an earlier or a later period, according to their merits*. Tertullian. *Ambrose*, on Luke xvii. 4, speaks to the same purport, but not so in another place: hence I do not quote his words. The remarks of *Augustine* (*De Civitate Dei*, lxx. c. 7) do not at all touch upon the first resurrection of bodies, but on the errors with which some had corrupted it. In later times great numbers have again defended this resurrection. *Bengel*. But see Elliott’s valuable disquisition on the subject.

6. *In the first resurrection*—The Æthiopian version has, *on that day which precedes his coming*.

7. *The thousand*—*Those* thousand years only, during which Satan was bound; for now again Satan is treated of. The article is used demonstratively, to point out the former

of the two subjects or periods of a *thousand* years. So the article τὸ, *the* beast, ch. xiii. 15, refers not to verse 11, but to verse 1. Comp. Sept., 2 Sam. xxiii. 19, 23. *Loosed out of his prison*—A concise expression: that is, shall be *loosed* from his chain, and sent forth *from his prison*.

8. *Gog and Magog*—*Magog*, the son of Japhet, was the father of the northern nations towards the east. The prince of those nations is called *Gog* in Ezekiel xxxviii. 2, and here. A prince and a people most hostile, perhaps worse than others, though themselves less wicked than after the new πλάνη, *deceiving*. The article τὸν, with *Gog*, of itself shows the intimate connection between the prince and the people, as does the *Paronomasia* [similarity in sound] *Gog* and *Magog*. Both words signify *lofty, elevated*. Comp. Miller's *Onomasticon*. Therefore *Magog* is used as a proper name: but *Gog*, the chief syllable, being left to it by *Apharesis* [removal of the first syllable], seems by *Autonomasia* [substitution] to take the place of a proper name, until that fierce leader of so many nations under Satan appears at length in his own name. Jerome, on Ezek. xxxviii., would not have refused to take *Ros* as a proper name, if the name of such a nation (the Russians) had been known to him. *To gather together*—Not *to deceive and gather together*, but *to deceive for the purpose of gathering together*. The *gathering* is the end of *deceiving*. *Them*—In other places the Apocalypse regards the leader in preference to the forces, ch. xii. 7; but of *Gog*, the prince, it recounts nothing apart from *Magog*, which is his forces, partly because enough had been said of him by Ezekiel, and partly because *Gog* makes an unsuccessful attempt, and in his overthrow is mingled with the crowd itself, as the kings in ch. xix. 21. See note. *Bengel*.

9. *The beloved city*—So Jerusalem is called, Eccles. xxiv. 11. But here it comes under the name both of *camp* and *city*. *Hendiadys* [one sense in two words]. *Hateful*—Μεμισσημένος, ch. xviii. 2, and *beloved*, ἡγαπημένος, are opposed to one another; and yet in this place there seems to be pointed out a security on the part of the city, which is not altogether harmless, as Deut. xxxii. 15.

10. *Devil*—The punishment of Satan commences now.

Ver. 9. Omit ἀπὸ τοῦ Θεοῦ, *from God*. Tisch., Alf. (Treg. brackets.)

Ver. 10. Add καὶ, *also*, after ὅπου, *where*. Tisch., Alf., Treg.

Up to this period he continues to sin without restraint, if we except his imprisonment during the thousand years, in which his worst deeds are interrupted.

11. *And*—Up to this the events to be accomplished between the day of St. John's vision and the last day have been described. *Fled*—This is the *day*, that day, the great day, Heb. x. 25, *in which the earth and heaven flee away*; and thus the *last day*, that of the resurrection and judgment, ver. 12, etc.; John vi. 39, xii. 48. All judgment is given to the Son: John v.; Acts xvii.

12. *Stand*—*The standing of infants*, by far the greatest part of mankind, is surprising. *According to their works*—There is nothing which will not then be brought to light. Let your works be good and not evil. *Bengel.*

CHAPTER XXI.

1. *A new heaven, etc.*—*The new heaven* and the *new earth* take the name of *heaven and earth* rather than the former ones: therefore the substantives [in the Greek] precede in the former clause only; and the order, *for the first heaven and the first earth, etc.*, follows. It is not a flourishing state of the Church in the last time which St. John here describes, but he speaks of all things entirely new and perfect for ever. *Augustine.* *There are many obscure things in this book; but in these words, where he says, God shall wipe away every tear from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, that which is spoken concerning the future world and immortality, and the eternity of the saints (for it is only then and there that these things will cease to be) is spoken with such light, that we ought neither to seek nor to read anything plain in the sacred writings, if we shall think these things obscure: De Civitate Dei, book xx. Passed away—Παρηλθε, passed by. But in ver. 4, ἀπῆλθον, as ch. ix. 12. To pass away is something more*

Ver. 12. Transpose *great and small.* *Tisch., Alf., Treg.* For Θεοῦ. *God,* read θρόνου, *the throne.* *Tisch., Alf., Treg.*

Ver. 14. Add at the end ἡ λίμνη τοῦ πυρός, *the lake of fire.* *Tisch., Alf., Treg.*

CHAPTER XXI.

Ver. 1. For παρηλθε, *passed by,* read ἀπῆλθον (or —θον) *passed away.* *Tisch., Alf., Treg.*

in sound than to *pass by*. Death, sorrow, crying, and pain, altogether *pass away*; the former heaven and the former earth *pass by*, giving way to a new heaven and a new earth. *Bengel*.

2. *Jerusalem*—Gr. Ἱεροσολῆμ, St. John in his Gospel always writes, and with good reason, *Hierosolyima*, Ἱεροσόλυμα, of the old city; in the Revelation always *Jerusalem*, Ἱεροσολῆμ, of the heavenly city. The latter is a Hebrew name, the original and the holier one: the former, afterwards in ordinary use, is a Greek name, employed in a political sense. Paul observes the same difference, when refuting Judaism, Gal. iv. 26 (comp. the same Epistle, i. 17, 18, ii. 1); Heb. xii. 22; although at other times he uses them indiscriminately, and says to the Romans and Corinthians, for the sake of σεμνότης, [*solemnity*], and to gain their favour, *Jerusalem*, Ἱεροσολῆμ. *I saw*—The text [(*I*) *John* being omitted; see above] connects the new heaven, the new earth, and the new Jerusalem together. The new city does not belong to the millennium, but to the state of perfect renovation, and of eternity. This is clear from the series of visions, the magnificence of the description, and the contrast with the second death: ch. xx. 11, 12, xxi. 1, 2, 5, 8, 9, xxii. 5. *Coming down*—This may be understood in *vision*, of the act of descending: in the reality signified, without reference to that act, it may be understood of the Divine *condescension* to men. Words which originally imply motion, often signify a *condition*, and among them this very verb *descend*; Ps. civ. 8; Jos. xv. 3, 10, etc. The whole city is inclusive and included, in so far as it includes the inhabitants, *it descends*.

3. *Behold*—It is unnecessary to understand the verb ἐστὶ, *is* [as A. V.] *Behold the tabernacle of God is with men*; for ἰδοὺ, *behold*, of itself points out the fact, as in ch. xix. 11, and frequently. *With them*—*Vigilius of Thapsus* (under the name of *Idacius Clarus*), has, *with them on the earth*. St. John saw the city coming down out of heaven from God, but does not add, *to the earth*. *His people . . . with them . . . their God*—A most blessed close.

Ver. 2. Omit ἐγὼ Ἰωάννης, *I John*. Tisch., Alf., Treg.

Ver. 3. For οὐρανοῦ, *heaven*, read θρόνου, *the throne*. Tisch., Alf. ἴσως Treg.,.

5. *I make all things new*—Gr. *καινὰ πάντα ποιῶ*. A more ancient reading is, *καινὰ ποιῶ πάντα*, *I make new all things*; where *καινὰ ποιῶ*, *make new*, answers to the one Hebrew word, and ought not to be separated. This is a word of publication, not command.

6. *Alpha*, etc.—A glorious title of God. The former clause is explained by the latter.

6-7. *That thirsteth . . . he that overcometh*—Two classes of men; two of gifts. *Of life*—No death now remains, ver. 8.

8. *But*—See the same antithesis, ver. 27, ch. xxii. 15. *V.G. Sorcerers*—Gr. *φαρμακοῖς*, derived from *φάρμακον*, *drug*, which may be employed in either a good or bad sense; it is often used, as well as its derivatives, to signify noxious medicine, witchcraft, which is often prescribed as salutary to men and beasts, but is most pestilential, whether taken by itself, or when joined with an express compact or secret intercourse with devils. Hence it is joined with *idolatry*, Gal. v. 20. See Elliott, under ch. ix. 21.

11. *Light*—Gr. *ὁ φωστῆρ*, which in the singular (comp. Gen. vi. 16) means a part in a building which is open to the air, or admits the light of the sun, such as windows do, or spaces between the battlements of walls; or a light, ver. 23.

12. *Wall . . . gates*—An inverted *Chiasmus* [cross reference]; after treating of *the gates*, *the wall* is resumed, ver. 14; comp. ver. 12 and 13 with ver. 14.

14. *Foundations*—One placed on another. *Apostles*—The fishermen of Lake Gennesareth.

16. *Twelve thousand furlongs*—*Stadia*. Stupendous magni-

Ver. 5. Omit *μοι*, *unto me*: also transpose *faithful and true*. *Tisch., Alf., Treg.*

Ver. 7. For *πάντα*, *all things*, read *ταῦτα*, *these things*. *Tisch., Alf., Treg.*

Ver. 9. Omit *πρός με*, *unto me*. *Tisch., Alf., Treg.*

Ver. 10. Omit *τὴν μεγάλην*, *great*. *Tisch., Alf., Treg.* Read *the holy city, Jerusalem*.

Ver. 11. Omit *καὶ*, *and*. *Tisch., Alf., Treg.*

Ver. 12. For *ἔχουσιν τε*, *and had*, read *ἔχουσα*, *having*. *Tisch., Alf., Treg.* Read ἅ ἐστιν (*τά, Alf., Treg.*) *ὀνόματα*, *which are the names*. *Tisch., etc.*

Ver. 13. Connect all these clauses with *καὶ*, *and*. *Tisch., Alf., Treg.*

Ver. 14. For *ἐν αὐτοῖς*, *in them*, read *ἐπ' αὐτῶν*, *on them*. Also read *δώδεκα ὀνόματα*, *the twelve names*. *Tisch., Alf., Treg.*

Ver. 15. After *εἶχεν*, *had*, read *μέτρον*, *as a measure*. *Tisch., Alf., Treg.*

tude! Alexandria is said by Josephus to have had a length of 30 stadia, a breadth of not less than 10 stadia. According to the same, the circuit of Jerusalem is 33 stadia; that of Thebes, according to Dicæarchus, 43; that of Nineveh, according to Diodorus Siculus, 400. Herodotus, in his first book, says that Babylon had 120 stadia in each side, and 480 in circuit, and that its wall was 50 cubits thick and 200 cubits high. All the cities in the world are mere villages compared with the New Jerusalem. [The construction here with ἐπι, literally, *over twelve thousand stadia*, is distributive, (though not in the following verse); it signifies that twelve thousand stadia is the extent of each side of the city, not of the whole circuit.]

18. *The building*—Gr. ἡ ἐνδόμησις. Therefore the structure itself of the wall is here jasper, as it is commonly of stone.

19. *Garnished*—That is, built and adorned; for the very foundations are jewels; as the very gates are *pearls*. Herodotus, lib. i., says of Babylon, ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα, and it was adorned as was no other city, where the *adorment* is the ditch, the wall, and the gates.

24. *And*—Erasmus added τῶν σωζομένων, of them which are being saved, and so did innumerable editors, following his authority without further examination. If Erasmus were alive now, he would no doubt immediately expunge the commentary of Andreas, which he introduced into his text. He also, and others, who first revised the New Testament in Greek, if they could compare the copious materials collected in these two centuries, with the scantiness with which they themselves formerly had to contend, would gladly yield to the truth, and exhort the most eager defenders of the reading established by them, in some instances so feebly, either to follow or lead them to better things. *Bring*—Gr. φέρουσι. The present, after the future shall walk, περιπατήσουσι, has the force of a future: com. ver. 26.

27. *Shall in no wise enter*—From this any one may judge whether he shall enter or not.

Ver. 19. Omit καί, and. Tisch., Alf., Treg.

Ver. 24. Read καί περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, and the nations shall walk by means of her light. Tisch., Alf., Treg. Omit καί τὴν τιμὴν, and honour. Tisch., Alf., Treg.

CHAPTER XXII.

2. *Healing*—Gr. *θεραπεία*, which has an inceptive signification (a *beginning* of health); yet there will be nothing like disease. Comp. Ezek. xlvi. 9. Hence the difficulty of the question of the salvation of the nations may be explained.

3. *In it*—This must refer to *the street*; comp. Job xxix. 7, Sept. But it refers to the city itself, as ver. 2, *αὐτῆς*, of it; although in truth the throne will be in the most conspicuous place of the city. *Him*—Where both *God* and *the Lamb* are mentioned; the following demonstrative, *αὐτὸν*, *him*, has reference either to *the Lamb*, ch. vi. 17, also ch. i. 1, xx. 6, because in these places *wrath*, *revelation*, *the kingdom*, are ascribed to *the Lamb*; or it has reference to *God*, as here, because the throne is more frequently ascribed to *God*; wherefore also, ch. xi. 15, *βασιλεύσει*, *shall reign*, refers to *the Lord*. It is not *they shall reign* there; nor has any passage *αὐτῶν*, of them, in the plural, on account of their intimate unity. In mentioning *the Lamb*, he implies also *God*; in mentioning *God*, he implies also *the Lamb*.

6. *And*—There is a strange disagreement between interpreters respecting the distribution of speeches in this conclusion. But if Bengel's interpretation is right, the speakers are the angel, ver. 6; Jesus, ver. 7; St. John, on his own action and his correction by the angel, ver. 8, 9. Again, in the same order, The angel, ver. 10, 11; Jesus, ver. 12-17; St. John, ver. 18 and 19; St. John and Jesus, and again St. John, ver. 20, 21. *Faithful and true*—To be received with firm faith, and with a worthy interpretation. The truth of these words was confirmed; in particular, on the marriage of the Lamb, ch. xix. 9, and on the renewing of the universe, ch. xxi. 5; now generally, as in an epilogue,

CHAPTER XXII.

Ver. 1. Omit *καθαρὸν*, *pure*. Tisch., Alf., Treg.

Ver. 5. Tisch., etc., omit *ἐκεῖ*, *there*. Alf. (Treg. in brackets) reads *ἔτι*. *more* (longer). Tisch. omits *ἡλίου*, of the sun (not Treg. Alf. brackets it). Also for *φωτίζει*, *giveth light*, read *φωτίσει* (Alf., Treg.) or *φωτισεῖ* (Tisch.) *shall shine upon*.

Ver. 6. Read *Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν*, *the Lord God of the spirits of the prophets*. Tisch., Alf., Treg.

the truth of the words of the whole book is confirmed: and that is consistent with itself, even where many refuse to believe. But woe to them who love falsehood rather than this truth, and who defame the truth as falsehood, and especially that very truth which lies between these confirmations, ch. xx. 1, etc. *The Lord God*, etc.—There is one Spirit, by whose inspiration the prophets spake: 1 Pet. i. 11; 2 Pet. i. 21: but individuals, according to the measure given to them, had their own spirits. The God of these spirits is the LORD; for instance, the God of David, the God of Daniel. And He sent his angel, that the very near accomplishment of those things which had been foretold by those ancient prophets might now be shown to St. John. *Bengel. Sent*—The conclusion accords exactly with the introduction of the book.

8. *And I*—Dionysius of Alexandria took this with μακάριος, *blessed*, ver. 7; εἰμὶ, *I am*, is rather to be understood. *Before the feet*—St. John had first wished to worship the angel, ch. xix. 10; now only *at his feet* he prepares to worship God. But the angel does not permit this.

9. [*For*]—More recent Latin editions and Erasmus inserted γὰρ, *for*. But “the whole of this speech of the angel is concise and elliptical, as the speech of those who greatly loathe anything usually is.” There is a very similar example of the omission of γὰρ, *for*, Acts xiv. 15.

10. *And he saith unto me*—It is the same angel who speaks in ver. 9 and 10; yet the formula, *and he says to me*, is placed between, because the angel (ver. 10) is following up *afresh* the discourse mentioned in ver. 6, after the interruptions of ver. 7, 8, 9. Comp., *and he says to me*, ch. xvii. 15, xix. 9. *Seal not*—They are like those sealing, whose purpose it appears to be, under specious prettexts, to restrain the fuller handling of this prophecy.

11. *Let him do righteousness*—Thus, ὁ ποιῶν τὴν δικαιοσύνην,

Ver. 7. Read καὶ ἴδου, *and behold*. Tisch., Alf., Treg.

Ver. 8. Transpose *heard* and *saw*. Tisch., Alf., Treg. For καὶ εἶδον, *and seen*, read καὶ ὅτι ἴδον, *and when I saw*. Tisch., Alf. (but with εἶδον. not Treg.).

Ver. 9. Omit γὰρ, *for*. Tisch., Alf., Treg.

Ver. 10. Tisch. (not Treg.) omits (Alf. brackets) ὅτι, *for*.

Ver. 11. For ῥυπαρώσω, *be filthy*, read ῥυπαρευθήτω, *be defiled* (i. e. *defile himself*). Tisch., Alf., Treg. Render, *let him that is unjust commit injustice still; and let the filthy pollute himself still; and let the righteous do righteousness still, and let the holy sanctify himself still*. Alf.

who doeth righteousness, 1 John ii. 29, iii. 7. [The] holy—And pure, avoiding all things filthy and profane, contrary to the practice of dogs and swine.

13. *I am Alpha*, etc.—The Lord Jesus plainly speaks here. There are three clauses; the first we examined, ch. i. 8, where the Father speaks of himself; the second, ch. i. 17, where the Lord Jesus speaks of himself; the third, with the first, we touched upon at ch. xxi. 6, where again the Father speaks. Now, in this passage the three clauses are accumulated for a manifest proof of the glory of the Lord Jesus, who testifies of himself both what the Father had spoken of himself, ch. xxi. 6, and what He himself had spoken of himself, ch. i. 17. Is it then one and the same sentiment which is expressed in a threefold form? Nay, something more is contained in it. The clause *Alpha and Omega* is, as it were, the basis of those titles, which we just noticed, of God and Christ; and has a kind of general, and, as it were, hieroglyphic force, to be determined by the other titles which follow. This is first spoken by the Father, ch. i. 8; and the second answers to it, in which Christ calls himself *the First and the Last*, ch. i. 17. Crell, who is well refuted by Wolf, translates it, *most excellent and most abject*. He himself, by Isaiah, explains it as *Him, before whom and after whom there is no other God*, the Author of salvation. This at the beginning of the book. At the close, He who sits upon the throne says, *I am Alpha and Omega*, and He himself explains it, *the Beginning and the End*, ch. xxi. 6. Then the Lord Jesus says, *I am Alpha and Omega*, and He also adds the explanation, but a twofold one: for he both repeats that saying of his, *the First and the Last*; and now, when the throne of God and of the Lamb is in the New Jerusalem, speaking of himself He adds that which the Father had said, *the Beginning and the End*. Bengel.

14. *His*—Those of him who is coming, ver. 12. He himself speaks concerning himself. See a very similar phrase, ch. v. 10: *them*, that is, *us*. *That they may*, etc.—

Ver. 12. Omit (the first) *καί*, and. Also for *ἔσται*, shall be, read *ἐστίν*, is. Tisch., Alf., Treg.

Ver. 13. *καί ἐγὼ τὸ ἄλφα καὶ τὸ ὠμέγα, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος*, *I am Alpha and Omega*. Tisch., Alf., Treg.

Ver. 14. For *ποιῶντες τὰς ἐντολάς αὐτοῦ*, do his commandments, read *ἰλύοντες τὰς στολὰς αὐτῶν*, wash their robes. Tisch., Alf., Treg.

Gr. *ἵνα ἔσται*, *that their right shall be*, etc. "*Ira, that*, explains the blessedness here mentioned, as ch. xiv. 13; and *ἔσται*, *shall be*, for *ἦ*, *may be*, makes the discourse exceedingly emphatic. *The tree of life*—Of which they who eat live for ever: Gen. iii. 22. *Through the gates*—Namely, as those having a lawful right.

15. *Lozeth*—A good mind loves the truth, a bad one falsehood. The observation of Aristotle, 8th book *Topic*. ch. 14, may, as it were, be accommodated to this passage by transferring it to spiritual things. It is the part of a good disposition to love the truth, and to hate falsehood: of a bad disposition, to hate the truth and *to love falsehood*. Such, indeed, are we all by nature: but one receives the truth, another continues to imitate the deaf adder, Ps. lviii. 4, 5. Hence many are averse to the harmony of the truth, especially in the Apocalypse. The things which are set forth are plain from the words themselves and the parallelism, but *σωφροσύνη*, *wisdom*, must be brought to bear.

16. [*To*] *the churches*—Gr. *ταῖς ἐκκλησίαις*. The genuine reading, to which, as not being understood, one has prefixed *ἐν*, *in*, another *ἐπὶ*, *in* (or *at*). *Bright . . . morning*—Gr. *ὁ λαμπρὸς ὁ πρωϊνός*. He does not say *ἑωσφόρος*, *dawn-bringing*, nor *φωσφόρος*, *light-bringing*, but uses a new appellation. This greatly increases the force of the signification.

17. *Come*—The whole matter hinges on this, and we may confidently and with joy be able to hear the announcement, *I come*, and to reply, *Come*. But if we have not yet attained this, let us take care to attain it. *That heareth*—The Spirit and the bride saying, *Come*.

18. *I testify*—Ver. 18 and 19 are a solemn witness, a weighty admonition to all *hearers* of the Apocalypse. If any man *shall add*, there *shall be added* upon him plagues: if any man *shall take away*, from him *shall be taken away* blessings. Retaliation. It is more grievous, as it appears from the

Ver. 15. Omit *δὲ*, *for*. *Tisch.*, *Alf.*, *Treg.*

Ver. 15. *Tisch.* (but not *Alf.*, *Treg.*) prefixes *ἐπὶ*, *in* (or *at*) to *ταῖς ἐκκλησίαις*, *the churches*.

Ver. 16. Omit *καὶ*, *and*, after *λαμπρὸς*, *bright*. *Tisch.*, *Alf.* (*Treg.* in brackets).

Ver. 17. Omit *καὶ*, *and*, before *ὁ θέλων*, *whosoever will*. *Tisch.*, *Alf.*, *Treg.*

Ver. 18. Read *μαρτυρῶ ἐγὼ*, *I testify* (without *γὰρ*, *for*). *Tisch.*, *Alf.*, *Treg.*

annexed threatenings, to add, than to take away; though many critics are of a contrary opinion, being more timid in the erasure than in the admission of glosses. To change, is at once to add and to take away. First, any *hearer* may offend in this matter when he endeavours to pass off as Apocalyptic writings those which are not such, or suppress those which are truly Apocalyptic. An unskilful *expounder*, who is blind and rash, offends, and especially if he deems himself to be endowed with a singular prophetic gift and faculty. An unfaithful *translator* and *copyist*, who writes out the text incorrectly, exceedingly offends: for while the text is uncorrupted at the fountain-head, the offence of the expounder and of the hearer may be corrected; but when the text is corrupted, the injury is far greater. Yet in all these modes the offence may be committed in a greater or less degree, the faithful being hindered, so that they cannot hear the Lord's *I come*, and to answer *Come*, and so to enjoy the truth and fruit of the whole book, or of the separate parts and portions, and to recognise the glory of Jesus Christ: ver. 17, 20. Nor is it a slight fault, perversely, unfairly, and unseasonably to bring forward mysteries, and produce in the world and its princes envy and suspicion towards the kingdom of God. It is not the modest endeavour, it is not the desire of advancing, and not blocking up the way to the truth arising from other sources, which is here condemned; it is profane boldness, arising from excessive self-conceit, which is condemned. St. John especially forewarned Cerinthus, who afterwards incurred this censure. This clause applies to the case of all the books of Holy Scripture: comp. Dent. iv. 2; Prov. xxx. 6; but it especially applies to the Apocalypse, the crowning point of prophecy, which was exposed to peculiar danger, and the minute and admirable connection of which might have been disturbed or obscured by the change of even a single word. The separate parts of this book, guarded as it is by so severe an interdict, are very important. The extraordinary multitude of various readings in the Apocalypse cries aloud that all have not at all times acted with religious caution in this matter. [In this very interdict, about the not adding or taking away, Bengel has observed twenty-four varieties of reading introduced by copyists. Comp. his Not. Crit.] Thanks be unto God, who has preserved to us marks and traces of the genuine reading

through the dangers of so many ages. *Bengel*. If any man add—*To add*, is to put off to the future those things which are already accomplished: *to take away*, is to regard future things as already accomplished.

19. *The tree of life*, etc.—*The tree of life* itself, and the *holy city* itself, are the first and the last (ch. ii., iii., xxii.), nay, even the sum of those distinguished privileges, the hope of which is given to the faithful in this book.

20. *I come quickly*—Thus Jesus speaks; St. John, both afterwards and before, says *Come*. These coincide at one moment. So Ps. xxvii. 8, *My heart says (seek ye my face:) Thy face do I seek*.

21. The last word, ἀμήν, *amen*, found in many manuscripts and all published editions, should be omitted. How ready the copyists were to insert the particle *Amen* in doxologies and clauses containing a prayer, since it is usually found in such situations, appears from almost all the books of the New Testament at the close, and from the annotation of Wolf on Rev. i. 18, where almost all the copyists have absurdly inserted ἀμήν. One copyist who omits it is of more value than ten who add it at their own pleasure.

Now, if any one should write out at full length such a text, for instance, of the Apocalypse, as many persons prefer at the present day, he will have a reading which is full, intelligible, tinged with parallelism, that is, interpolated, and almost everywhere made up of the fewest and most recent authorities, which, when compared with the editions, would not much differ from the text published by the Stephens and the Elzevirs. *Bengel*. *Bengel's* recension in the margin sometimes differs from the greater number of authorities: but this happens in those places which were less frequently quoted by the Fathers: yet it is not unsupported by competent authorities, whose *antiquity*, together with exegetical proofs of the text itself, makes up for their deficiency in number. With the exception of such

Ver. 19. For βίβλον τῆς ζωῆς, *book of life*, read τοῦ ξύλου τῆς ζωῆς, *tree of life*; also omit καί, and (*from*). *Tisch.*, *Alf.*, *Treg.*

Ver. 20. Omit ναί, even so. *Tisch.*, *Alf.*, *Treg.*

Ver. 21. The readings vary. *Tisch.* reads ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ πάντων, *the grace of the Lord Jesus (be) with all*. *Alf.* reads μετὰ τῶν ἁγίων, *with the saints*. *Treg.* adds Χριστοῦ, *Christ*, and reads, *with all the saints*. *Tisch.*, *Alf.* omit ἀμήν, *amen*. *Treg.* brackets it.

passages (for they are to be treated for a while by way of exception), Bengel's text in its whole tenor approaches the copies, which are by far the most numerous, extending from the times of St. John to all ages and countries, whether Greek manuscripts or versions, and especially the noted *Italian* version, or the Fathers *Irenæus*, *Hippolytus*, *Origen*, *Athanasius*, *Andreas*, *Tertullian*, *Cyprian*, *Jerome*, *Primasius*, etc. His readings are for the most part brief; and where there was a manifold variety, he takes a middle course; he everywhere retains its ancient and austere, that is, its natural character. Wherever he has not been able to exchange his own views for the opinion of others, competent judges will, he hopes, recognise not obstinacy (for a view which has already been carefully weighed, through many doubts and considerations, is less liable to change), but love of the truth. And, he continues, when they have considered what foundations I first laid, and duly weighed what answers I have made to doubts in various quarters, they will perhaps determine that a suitable defence of other passages also, which no one hitherto has censured, if they shall be censured, will be easy for me to make, or will suggest itself to my readers, if I am silent or dead. We have in every case indicated the passages in which our text differs from that of the German commentator; and we venture to think that, great as was the improvement which he introduced, the present edition is an advance upon his.

NOTE.—In the comment we have for the convenience of our readers followed in great measure the Authorised Version. They will be able without difficulty to compare the latter with the Revised Translation which we have given.—Ed.

PART III.—PROPHETICAL FULFILMENT.

THE SEVEN CHURCHES.—CHAPS. II., III.

General Remarks on the Seven Churches.

THERE were other Churches at the same time in the same parts, as for instance Colosse, Hierapolis, and probably many others. Why then are SEVEN chosen? and why these Seven? There must have been a reason. Is it to signify that every possible condition in which a Church can be, and yet be recognized by Christ as a real Church, is to be found in these Seven? Some have entertained this opinion, but the choice of the number seven rather indicates, as a symbol, completeness in point of *time* than completeness in point of extent: *i. e.*, the *whole* Church at any *particular* time is not here meant. For that the number twelve would be used, as in ch. vii., xii. 1, xxi. 12. Several schemes have been proposed for referring these Seven Churches to seven successive epochs. See Elliott, 5th ed., vol. i. p. 77. The following scheme appears to us not improbable. We do not advance it as a certainty, but throw it out as a subject for inquiry. (1) Ephesus, the Apostolic æra, from the date of the Revelation to what has been called the æra of Martyrs. (2) Smyrna, the æra of Martyrs, from the end of the 2nd century to the beginning of the 4th. (3) Pergamos, the Constantinian period, and till the Papacy, 4th, 5th, 6th centuries. (4) Thyatira, the Papacy, including the first years of the Reformation, from the 7th to the 16th century. (5) Pergamos, the Reformation, after the first few years, until the French Revolution. (6) Philadelphia, the æra of evangelic missions, beginning contemporaneously with the French Revolution. (7) Laodicea, the period on which we are now entering. Mr. Elliott's objection does not lie against this scheme, for it was only towards the middle and end of the period here ascribed to Thyatira that the Papacy became so dominant as to silence the witnessing for Christ; and the Lord might well reproach "the Churches" that they suffered Rome to usurp

the power which she did. (1) First steps of declension in love and zeal. (2) Severe persecution. (3) Worldliness, and commencement, not merely of declension, as in (1), but of *falling away from the truth*. (4) Suffering one Church to usurp power over others, together with idolatry and creature worship, *i. e.* *πορνεία*, and so *prevalent* apostacy. (5) Formality, with acknowledgment of the truth. (6) Religious revival and extensive missions. (7) Lukewarmness. It will be found that all this fits in with the successive states of the Church from the days of St. John to our own time, or to days which we may be approaching, and of which assuredly there are already some signs. There are several points of internal evidence and historical correspondence besides the number seven, which seem to indicate that the above is not an incorrect view.

The first period fits exactly. So does *the second*. We know from Eusebius that the persecution had a purifying effect upon the Church, which was beginning before this to decline, as even he in his 'Ecclesiastical History' allows.

The third period. Here "The sharp sword with the two edges" answers to the fact of the invasion of the Northern Barbarians during the period supposed. "I know thee where thou dwellest" answers to these facts, Rome in this period, though corrupt in many respects, was the upholder of the truth amidst the general prevalence of Arianism. That by Satan's throne is meant Rome, in opposition to Jerusalem, Christ's throne, Jer. iii. 17, there is little doubt. Rome is the throne of the beast, xiii. 2, to whom the dragon, that old serpent, resigned his throne, comp. xii. 9; xiii. 2. "Antipas, my faithful witness, who was slain *among you*," may answer to this, the first Christian blood shed by Christians professing the truth (not Arians) was in this period, that of Priscillian and his companions to be hereafter spoken of. "Some that hold the doctrine of the Nicolaitans." What this doctrine was is explained by the true reading *ὁμοίως*, v. 15. It was just in this period that creature-worship and idolatry *began*.

The fourth period. Here the correspondence with other parts of the Revelation describing the period, which we suppose to be intended, is very close and remarkable, comp. xiii. 14, with ii. 20; xvii. 2, with ii. 21; xvii. 1, 2, 3, with ii. 22; comp. again, ii. 24, with 2 Thess. ii. 9. Comp. again, the fact that in this case there was to be

"*a remnant*," in Thyatira, ii. 24, and that the last works of this faithful remnant were to be more than the first, ii. 19. Comp. the judgments on, and the languishing condition of Jezebel, ii. 22, 23, with the facts of Rome's history and the judgments on her and those who commit adultery with her, ii. 22, foretold in other parts of the Rev.; also her calling herself a prophetess. Comp. again, ii. 26, the rule over the nations to be given to the faithful, with Rome's pretension to give that rule, as pointed out by allusive contrast, x. 2. Note the warning to the protestant nations in the words—"He that keepeth my works *to the end!*" ii. 26, and link this with the warning under the sixth vial. "Blessed is he which *keepeth* his garments lest he be stripped," as Ahaz made Judah naked, 2 Chron. xxviii. 19. In all this there *seems* a striking correspondence between Thyatira and the period we have indicated.

The fifth period. So in Sardis and that indicated for the Reformation period, and the remarkable attributes of the Lord Jesus Christ which stand at the head of the Ep. to Sardis, shewing what was needed and what should have been asked for, viz., men full of the *Spirit*, as *ministers*, and so fitted by Christ for ruling the Church in that day; note also vv. 2-4.

The sixth period. Here the agreement is obvious. There is another point, ii. 24, 25, from which it would appear that the seven churches are symbolical of seven periods. They to whom the fourth letter is addressed were to have no other burden laid on them, but to hold fast what they had *till* Christ should come. So also iii. 3. And all the letters are addressed to *Churches*, not to individuals, though profitable for such.

We need only remark further on the Seven Epistles to the Seven Churches, that the attributes selected as belonging to the Lord Jesus Christ, are appropriate to the states of the several Churches, as also are the rewards; and that almost all the rewards have their correspondence in something said of the New Jerusalem. The view which we have proposed above is in some measure supported by the several calls to repentance which the Lord addresses to the Seven Churches:—

(1) Repent, or I will come and remove thy candlestick.

(2) Blank, as regards a call to repentance.

(3) Repent, or I will come and fight against them that hold the doctrines of the Nicolaitans.

(4) Hold fast till I come (you the remnant). I am casting her who has committed adultery on a bed of languishing and will kill her children.

(5) Repent or I will come on thee *as a thief*. Remember &c., &c. Watch and hold fast.

(6) *I am coming quickly*. Hold that fast which thou hast that none take thy crown.

(7) *I am at the door and knocking*. He that overcometh shall sit with me on my throne.

THE SEVEN SEALS.

It will be found that the division by seven seals, seven trumpets, seven vials (the number seven indicating completeness of a *period* of time), affords the most perspicuous and philosophic division of which history is capable. The seven seals embrace the period from the commencement of the visions to the consummation, that is, from the Roman Empire prosperous and victorious to the final consummation and the establishment of Christ's kingdom on the ruins of that empire and the nations into which it was broken up by the invasion of the Northern Barbarians. The seven trumpets include the period from the great change which took place in the Roman Empire by the invasion of the Northern nations to the same consummation. The seven vials cover the period from the French Revolution, which broke out soon after the Turks were no longer a woe to the Latin kingdoms. It is evident that this great convulsion was the commencement of a new æra, from which the beginning of the breaking up of the old one may be dated. This breaking up is still in progress. Each period is complete in itself, and in the three series of seals, trumpets, and vials, we have the grand divisions of history.

The idea that seven involves a *complete period* will help to throw light upon the use of that number in other cases, as in the case of the seven churches, of which we have already spoken, of the seven spirits, of the seven kings, of the seven horns of the lamb, &c.

The First Seal (abridged from Elliott).

The first symbol under which the Roman Empire was represented to St. John's view, indicated it under the colour of triumph and prosperity.

"I looked, and lo! a *white* horse! and he that sat thereon having a *bow*; and a *crown* (*στέφανος*) was given him; and he went forth *conquering and to conquer.*" It was as if prosperity, long unknown, would spring up and continue for some time within the empire, a prosperity introduced and accompanied, except as peace might vary them, by wars of victory and triumph; wars to which the rulers would go forth conquering and to conquer; assuming the general inviolability from foreign foes, and perhaps (for the words *to conquer* seemed to intimate as much) advancing the limits and the greatness of the empire.*

This was precisely the state of the Roman Empire for the eighty or ninety years succeeding the banishment of St. John, *i.e.*, from the death of Domitian, at the close of whose reign he was exiled, A.D. 96, until the accession of Commodus, A.D. 180. If we turn to Gibbon; we find him, just as in this first symbolic sketch before us, deferring for a while to enter on the great subject of the *decline* of the Roman Empire, in order to describe its *glory* and its *happiness* in this very æra, as the æra that immediately preceded its decline.

It is represented as a period of outward and inward prosperity scarce to be paralleled in history; a period in which the vast extent of the Roman Empire was governed by absolute power, under the guidance of wisdom and virtue; a period *unstained with civil blood* (like the *white* of the horse in the vision); a period remarkable for extraordinarily protracted intervals of external peace, and as remarkable for the wonderful and almost uniform triumphs in war, by which the glory of the empire was illustrated, and its limits extended.

In the two earlier decades of this period Dacia, Armenia, Mesopotamia, and other provinces were added to the

* In this we believe Mr. Elliott to be in error, and to have created an unnecessary difficulty. The Greek words merely signify "*victorious, and to be victorious,*" and do not in any way necessarily imply an increase of territory.

Roman Empire. The following 43 years which constituted the reigns of Adrian and Antoninus Pius, were years of nearly unbroken peace.

In the next place the reigning emperors would suggest themselves—by their absolute authority, and the manner in which they used to cherish the nation's happiness, advance its prosperity, and guide its triumphs—as the *rider*. Nor were visible symbols wanting in the vision to foreshow the very same to the Evangelist.

Firstly, *the white horse* of the rider might suggest it; *white* having been in early times the favourite colour for horses used by *Roman generals* in their *triumphs*, and, by a singular coincidence, noticed as such by Pliny in his account of Trajan's return to Rome from his foreign victories. Secondly, *the crown, the laurel crown*, given him would seem sufficient absolutely to confirm the impression.

The *presentation* of the crown to the emblematic rider on his *going forth* is yet an additional point of resemblance in the symbolic picture to the imperial usages at Rome in the time of St. John. The *going forth of an emperor* to war was an occasion perpetually taken by the senate and others to express their good wishes and their auguries of success. In token of which palm-branches, laurel crowns, and other such like offerings were presented to the emperor; and commemorative medals struck, with the legend *Profectio* or *Expeditio Augusti*. And, if success had already begun to favour him in the war, they had a mode of expressing the successes accomplished, together with those that were anticipated for the future—the *conquering* as well as the *to conquer*.

There is one objection alone which may present itself; one difficulty in the way of this application as a whole, viz., from the circumstance of the rider having a *bow* in his hand. The *javelin*, and less frequently the *sword*, are the weapons represented in the hands of Roman emperors, on medals and other extant monuments of antiquity. From this Vitranga and others, though not unconscious of the general fitness of the emblem of a *crowned rider on a white horse, going forth conquering and to conquer*, to depict the era of prosperity and triumph under the five Roman emperors who immediately followed after the opening of the apocalyptic visions, argue that the bow was an *Asiatic* and *barbarian* weapon and badge, and purposely inserted in the hiero-

glyphic to divert the thoughts of the observer from the Roman Empire and emperors.

But this is not correct; for there was one particular province and people, among the *provincials of the Roman Empire*, of whom it was also more distinctive than of any barbarian people whatsoever, *I mean the island and islanders of Crete*. Their *colonial origin, mythological traditionary legends, military history, and manufactures*, attest this peculiar connexion of the *Cretans* and the *bow*. As to their *origin*, it appears from ancient authors that Crete was originally peopled, in part at least, from that part of Palestine situate on the Mediterranean coast, which was called by the Arabs *Keritha*, by the Syrians *Creth*; its inhabitants being called by the Hebrews *Crethi* or *Crethim*, or as the Septuagint have translated it, *Κρηῆτες*; respecting which *Crethim*, Bochart adds, that they were *noted archers*, some of them being employed by David as his lifeguard: see 2 Sam. viii. 18; xv. 18; xx. 23; 1 Kings i. 38; 1 Chron. xviii. 17: in all of which places the word, though in our translation *Cherethites*, is in the original *Crethim*; and this word by the Chaldee Paraphrast is interpreted *archers*.

Sir I. Newton supposes that Crete was thus peopled from Palestine about 1055 B.C., when many of the Phœnicians and Syrians fled from King David into Asia Minor, *Crete*, Greece, Lybia. Others date the migration earlier. But, whatever the epoch, this is certain, that in Crete the archery habits of these colonists, as well as the name, remained.

The earliest *traditionary legends* of the Cretan islanders ascribe a similar pre-eminence in the art to their forefathers in the island native-born. Diodorus Siculus tells us that Apollo (the *Cretan Apollo*) was affirmed in these legends to have been the first inventor of the bow, and how he taught the natives archery; whence their superior skill in the art before and above all other men. As to *military history*, Homer, Pindar, Pausanias, Thucydides, &c., frequently refer to the *Cretans* employed in the wars as archers. Moreover the Cretan *manufacture of bows* (not to say of *arrows* also) was celebrated. No European bow was so noted as theirs. The name *Cretan*, in fact, came to be attached as an appellative to bows.

The bow, therefore, was pre-eminently a *Cretan* weapon and badge. In addition to all this a Greek epigram or epitaph is extant, consisting of a set of emblems, the *bow*

being among them, which represented that the person whose epitaph it was, was a *Cretan*.

But how does all this bear upon the point in hand? firstly, it is well known that with the exception of Otho alone, all the twelve Cæsars, from Julius to Domitian, were of *old Roman* families. Otho himself, though not of Roman, was of *Italian* family; an Italian family more ancient and noble than all the rest; for he was descended from the Etruscan kings. But after Domitian there was a notable change on this head in the character of the imperial succession. But before showing to what foreign country or province the five emperors which succeeded Domitian may be ascribed, it is necessary to prove that they may be all classed in one and the same family. This was the fact, inasmuch as Trajan was adopted by Nerva, Adrian by Trajan, Antoninus by Adrian, Aurelius by Antoninus: each, as their medals and other extant memorials of antiquity illustrate to us, taking the name of his predecessor in virtue of the adoption. Thus according to the well-defined Roman law of adoption, all were reckoned as of *Nerva's* family. In respect to *Nerva's* own national origin and extraction, we learn from an allusion of Dion Cassius that he was an *Italiot*, or *colonist of Greek extraction* settled in Italy; and we learn still further from Aurelius Victor that Nerva was, in respect of family extraction, a *Cretan*.

The meaning of the *bow* in the rider's hand is now manifest. A *javelin* or *sword* in the hand of the rider, as Vitringa would have had it, would not have added anything to the meaning or distinctness of the hieroglyphic: the *crown* sufficing to designate emperors; and the javelin and sword, although appropriate, not being distinctive of them. But by the addition of a *bow* there was actually prefigured the very *provincialism* of the family to which (*first of any families not of Italian origin*) the empire was about to be committed: and under whom, and *whom alone*, the symbolic horse was to assume and to retain the *white* colour, the nation to enjoy prosperity, and in its wars to go on conquering and to conquer.

The Second Seal (abridged from Elliott).

In the second seal a *red* horse was presented to the eyes of the Evangelist; the colour of war, and by the explanatory words added, we are informed that it was *civil*

war. The emblematic rider evidently signified the *instrumental cause* or *ruling agency*; and it would seem as if the *presentation of a sword to him* was the badge to fix the application of the emblem. “*There went forth another horse red*; and to him who sate thereon it was given to take peace (perhaps *the peace*, the previously existing peace) from the earth, and they should kill one another; and there was given unto him a great sword.”

Gibbon again affords us the means of explaining this. We find the bright period above described, immediately and suddenly followed in his narrative by that of a long and almost unbroken series of bloody civil wars; *the Prætorian guards* and *their commanders* being the originating instrumental cause. It was the Prefect of the Prætorian guards, with others, that first introduced “*the reign of the sword*” by conspiring against and murdering Commodus. It was the Prætorian guards that set up Pertinax as his successor, and a month or two afterwards murdered him. There are many other instances besides these of the licentious fury and military domination of the Prætorian guards, as the selling of the empire to Julian, and the massacres of Caracalla, Elagabalus, &c.

The æra, as one of civil war and bloodshed, is perhaps unparalleled in the world’s history. It was, of course, the more remarkable on account of the almost immediate transition to it from a state of prosperity such as the empire enjoyed before. And it was yet further deserving of notice from *its abiding and fatal influence on the empire itself*. For it constituted its *first marked æra of decline*. “The licentious fury of the Prætorian guards,” says Gibbon, “was the *first symptom* and *cause* of the *decline* of the Roman Empire.”

We cannot, therefore, well err in supposing this æra of Roman history to be the one prefigured in the second seal; the *fiery, ensanguined colour* of the horse signifying the then *symptomatic phase* of the Roman body politic, inflamed as it was with civil fury, and stained with civil blood; the *rider* the Prætorian guards that *caused* it. Moreover other and direct evidence is embodied in the hieroglyphic. For, just as in the former seal, a distinctive badge of the person intended by the *rider*, and one very intelligible to a contemporary, viz., the *presentation of a sword to him*, was exhibited, “There was given him a great sword.”

The presentation of a sword to a Roman functionary was not an act characteristic of appointment to every office of military command and service. The symbol had in those days a meaning much more distinct and particular. The *presentation* of the sword was followed by the *bearing* of the sword; and the bearing of the sword implied the *right of judicially using it*. And the Roman emperors were so jealous of this power over the lives of citizens, that while in the *provinces*, by a law of Augustus, they only granted it to the supreme rulers and presidents (as to Pontius Pilate, for instance, in Judæa); it was in Rome itself, and for 100 miles around it, granted to but one individual, viz., the *Prætorian Prefect*. Hence the presentation of a sword to any one at Rome by the emperor, was the well-known badge of his appointment to the Prætorian Prefecture; the phrase, laying down the sword, was equivalent in meaning to laying down the Prætorian Prefecture; and the bearing the sword girded on him on state occasions designated him to the citizens as the *Prætorian Prefect*. It was, in fact, a badge as distinctive of his office as the *crown* of that of the reigning emperor, or the *fascæ* of that of a consul under the old republic. St. Paul notices it as such in his Epistle to the Romans xiii. 4, where he thus describes a magistracy and magistrate of high power there, "He beareth not the sword in vain."

There was just one point of difference between the act, as described in the symbol, and that in real life, inasmuch as in the latter the sword presented by the emperor was the common short Roman sword, called in the New Testament the *μάχαυρα*; and sometimes, perhaps, a dagger: in the former it was a *μάχαυρα* indeed, but of size unusual and exaggerated. It was intended evidently to express some extraordinary and unnatural use of the sword, as expressed in the clause following "taking peace from the (Roman) earth, and that they (the inhabitants) should kill one another." The fitness of which, as applied to the Prætorian Prefects of the age referred to, is obvious. The sword was given them to use judicially only, and in Rome and the district round it. But it was now destined in their hands to be felt *unnaturally* throughout the empire; and, on that vast scale, to have the illegitimate exercise of exciting the Roman people to revolution, civil war, and bloodshed.

The Third Seal (abridged from Elliott).

The prosperity of the age of Trajan and the Antonines, as shewn in the first seal, passed away, to return no more. But the civil dissensions and bloodshed of the Prætorians, as shewn in the second seal, though markedly intermitting, did not pass totally or for ever away at the epoch that corresponded, as will be shewn with the third seal's opening. It was an intermission, however, precisely such as to exhibit more prominently and distinctly than could have been otherwise, a new element of disease at work in the body politic; a disease of consequences so pernicious and lasting as to constitute a second notable era of decline; and which at once began to stagnate its life-blood, and to darken its outward aspect with distress and mourning. "When he opened the third seal I beheld, and lo! a *black horse*. And he that sat on him had in his hand a *pair of balances*. And I heard a voice [as it were] in the midst of the four living creatures, saying, a chœnix of wheat for a denarius, and three chœnixes of barley for a denarius; and see that thou hurt not, or rather, that thou *wrong not in regard to*, the oil and the wine."

The intent of the symbols of this seal is less obvious than of the others, and requires some considerable thought and attention. A famine of the chief articles of food (whether literally taken or metaphorically) has been supposed by most interpreters to be denoted by them: their opinion being grounded on these two suppositions—that the chœnix is the Attic chœnix of three half-pints; and that the notice of the denarius as the price of this chœnix of wheat, from the midst of the living creatures, was a notification of the average market price of the era.

Now were the Attic chœnix the measure intended, the price mentioned, namely, a denarius, would certainly indicate a state of famine. But *χοῖνιξ*, is derived from *χάω*, and means *anything hollowed out, into which anything may be put or poured*: and hence was sometimes used *generally and indefinitely*, as in Ezek. xlv. 10, Septuagint ζυγὸς δίκαιος, καὶ μέτρον δίκαιον, καὶ χοῖνιξ δίκαια ἔστω ἑμῖν τοῦ μετρέειν. *Let there be among you a just balance, and a just measure, and a just chœnix*; and, when used *specifically and definitively*, was sometimes applied to one measure and sometimes to another. In the 'Mémoires de l'Académie des Inscrip-

tions,' tome viii., pp. 377, 401, end, it is observed that there were *three* chœnixes, besides the Attic, used in the Roman Empire, bearing to the Attic the proportions of 4, 6, and 8, to 3, respectively; the last-mentioned, and most notable because the one *naturalized at Rome*, being one-fourth of a Roman modius. Besides which there was the chœnix of the Septuagint translators defined by them, Ezek. xlv. 11, as equivalent to the tenth part of a Jewish chomer, or as equal to an English bushel. We must not then, like some commentators, suppose that the word is used at all indefinitely, for this would be altogether out of character with the point and precision observable all through the apocalyptic prophecy. There is, therefore, one meaning of the chœnix exclusively and alone intended; and seeing that the Roman people and Roman Empire are the subject of the prophecy, it is surely not unreasonable to infer that the *Roman* chœnix is alluded to.

In addition to this there is that on the face both of the hieroglyphic in the vision, and of the Roman history of the times also, which seems alike to reject the Syrian and the Attic chœnix. The three prominent points in the hieroglyphic symbols are the horse's colour *black*, the constant emblem of distress and mourning—the rider's bearing a *pair of balances* in his hand, the constant sign of *equity*, and the *cautionary or directive words* addressed to the rider against injustice and wrong. Now the *Septuagint* or *Syrian* chœnix, or wheat at a denarius (*i. e.*, $7\frac{3}{4}d.$) a bushel, would indicate an æra of *plenty* which, though not inconsistent with the balance-bearing of the rider and the equitable caution given him, is diametrically opposed to the black or mourning aspect of the Roman horse; nor is there any such æra of plenty discoverable in the Roman history, especially after the Antonines. Again the *Attic* chœnix, or wheat at $7\frac{3}{4}d.$ the three half-pints (*i. e.*, about $27s.$ a bushel), would indicate an æra of *famine* which, though well agreeing with the *blackness* of the horse, would seem strangely to consort with the rider's bearing the balance of equity, and the cautionary admonition given him not to injure or be unjust. Nor, moreover, is there anything correspondent with such an æra of famine in the history of the times.

Thus do both the Septuagint or Syrian, and the Attic chœnix seem to be set aside; and we are forced in a

manner on the other chœnix, which we deemed the most likely to be meant, from its being the one adopted among Roman measures. In relation to what the price of wheat intimated, being a denarius for one-fourth of a Roman peck or modius, *i. e.*, about 10s. a bushel, it might possibly not vary very far from a medium price; and be indicative of dearness rather than of cheapness, though not such dearness as to constitute famine. It will now be shewn, I think, that the *second* cause and æra of *decline* corresponds with that of the third apocalyptic seal. Gibbon (i. 285) prominently notices that the second notable cause of the decline of the Roman Empire was the aggravated *oppressiveness of the taxation*, consequent on a famous edict of Caracalla, and especially as administered by the *Provincial Governors*, which, though it admitted provincials into Roman citizenship, nevertheless forced them to pay the provincial tributes in addition to the distinctive taxes of a Roman citizen. The edict was compulsory, and the weight of taxation thus enforced upon them intolerable. "Every part of the empire," says Gibbon, "was crushed under the weight of Caracalla's iron sceptre." And although his successor, Alexander Severus, whose character it was to do justice and love mercy, mitigated the evil, he did not, he probably dared not, do away with it altogether, inasmuch as it was the chief source of pay and largess to the armies. His administration was an unavailing struggle against the corruption of the age; and for what he did, and showed that he wished to do, he paid the penalty of his life. "His prudence was vain; his courage fatal." And not only so; but "his attempt toward a reformation did but serve to inflame the ills it was meant to cure."

Gibbon dwells upon this evil as constituting a further cause and æra of decline in the empire. The question for us is whether this may not have been the very evil and æra prefigured in the vision under consideration.

In the first place, this much is obvious, that the *epoch* well accords with the chronological position of the hieroglyphic of the third seal before us; following closely, as it did, on the æra of the Prætorians depicted under the second seal.

Again, in regard to the *state of the people*, as affected by the evil spoken of, its accordance with the *black* colour of

the horse in the hieroglyphic—the sign of distress and impoverishment in the body politic—is also evident. Indeed, in the graphic description of Gibbon, the very trope of the *black* colour of this third horse is adopted to illustrate his subject. In metaphorical language, not dissimilar to the apocalyptic emblem as regards the aspect under which it represents the oppressed empire, he observes, “In the succeeding age the noxious weed sprang up again with the most luxurious growth, and *darkened* the Roman world with its *deadly* shade.”

A further point of agreement will appear in the identity of those *articles of produce* on which the taxation fell, and those noted in the vision. For the former, like the latter, comprehended both *corn* produce, including *wheat* and *barley*, and also from such of the provinces as best produced them, *wine* and *oil*.

Moreover the system of largesses, which consisted at this time of *corn*, *wine*, and *oil*, and meat, greatly aggravated this evil.

The provincial *Presidents* or *Proconsuls*, whose duty it was in each province to collect the produce and revenue, will, after consideration, appear as the *agents* which answer to the *rider of the black horse*.

Now there were boundless opportunities for exaction in such offices as these; and this in early times forced itself on the notice of the Roman senate and people; and precautionary laws were enacted by them, laws adopted and added to subsequently by the emperors. They were styled laws against extortion and injustice on the part of the provincial governors; and in their general *charges against injustice* well corresponded with the tone and spirit of the monition to the rider in the text. Besides which, and with the same object of preventing injustice, particular precautionary provisions were sometimes, in other laws, made against it; especially by *naming the price* at which the governor was to rate and purchase. The Cassian frumentarian law can be cited as a specimen; in which law, indeed, the actual price of wheat varied greatly from the one mentioned here; the former being a *modius* for a denarius, the latter a *chænix*, or *fourth part of a modius*, for it. But as time went on and the republic passed into an empire, and the empire became settled and *mature*, great changes took place in the value of money,

and by consequence in the price of corn also, at Rome, and throughout the empire. Of the average price at the *exact* period of the apocalyptic vision, we have not any record. But we have the elder Pliny's record of prices in *his* time: a record altogether authentic; and as he died A.D. 79, two years only before Domitian's accession, not far removed from that we speak of. From this it would seem that the then average price of wheat was about three times greater than in the age of Cassius. Consequently, "One-third of a modius of *wheat* for a denarius!" would have been in Pliny's time the language of equity to provincial governors: and respecting *barley*, as it was usually twice as cheap as wheat—"Two-thirds of a modius of *barley* for a denarius!" And if we turn these fractions of a modius into chœnixes, the prices will be found to be not far different from *the prices named in the text*, that of *wheat* named by Pliny being somewhat less, that of *barley* a little more: but the difference is such only as might be easily accounted for by supposing a small advance of prices in the 16 years intervening, and from the fluctuations in price common, in years closely succeeding each other, in every age and every country.

There would be nothing therefore in the price of corn here specified to indicate famine or even scarcity to St. John in the æra prefigured; indeed it might be said that there was nothing at all remarkable in the price, unless it was a somewhat disproportionately high price of wheat as compared with that of barley.

And just as the monition of the Cassian law, when read or heard by a provincial in earlier times, must have suggested to him the Republican Prætors or Quæstors as the *parties addressed*, so doubtless must this have suggested to St. John the *provincial governors* as the real parties addressed in it—the real parties personated in *the rider*. And this the rather, since to the first monitory clause respecting the *wheat* and the *barley*, there was added another clause, *as it were*, from the midst of the living creatures, in the same spirit of equity, respecting the *wine* and the *oil*; precisely the like to what was added also in the *Canon Frumentarius*, delivered to the presidents of provinces by the Roman emperors.

We have recognized the provincial president's resemblance, in respect of *one* of his characteristics, to the third

seal's symbolic rider. It remains to show the resemblance to him in respect of the *other*, viz., the rider's holding in his hand a *pair of balances*. And this is very obvious and striking. Like Cicero, their great predecessor, the provincial governors *in profession* recognized their duty, and the rectitude and propriety of the rule enjoined them. And in testimony to this, and as their pledge of fulfilling it, they were wont to strike coins stamped *with the very symbol that the rider bore*, that most familiar emblem of equity, a *pair of balances*.

We have seen what were the professions of equity with the governors. But they were professions, from the time prefigured in the vision, almost always falsified; and the injunctions of the law to equity, however solemn, for the most part altogether in vain.

We have now the solution of the enigma which at first sight appeared so inexplicable, how, under the influences of one that held the balance of equity as his badge, the aspect of the Roman horse did yet gather blackness.

Thus we see how the voice from the midst of the living creatures bore, like all else, with perfect unity of effect, on the main point intended in the vision. It signified an æra in which justice itself would raise its voice in vain for the oppressed, the *black* colour of the horse indicating its ineffectiveness. The æra of Alexander Severus, the same that was selected by Gibbon for his painting on the subject, answers exactly in this point.

We cannot doubt, then, that this æra of Caracalla was the very subject prefigured under the third seal. For surely there is not a particular that has not been shewn to have its correspondency in the features of this period of Roman history.

The Fourth Seal (abridged from Elliott).

“And when he opened the fourth seal, I heard the voice of the fourth living creature say, Come! And I looked, and behold a *pale* horse! And his name that sat on it was Death; and Hades followed after him. And power was given him to kill on the fourth part of the earth with the sword,—and with famine, and with pestilence, and by the wild beasts of the earth.”

The meaning of this symbol is very easily explained. The *rider* was not, as before, the representative of *human functionaries and rulers*. For who is meant is expressly told us. It was the personification of *Death*. To mark that it was the actual King of Terrors—and not, as otherwise it might possibly have been construed, the destroyer merely of political existence—his badge, if it can be so called, was *Hades*, or the grave following him, the recipient with its opening jaws of the victims slain by Death. The commission was given him, by the supreme arbiter of life and death, to kill upon the Roman earth with all the four sore judgments of God:—with the sword, and with famine, and with pestilence, and by the wild beasts of the earth; and the horse, symbolising the Roman people, appeared deadly pale and livid under his influences, a hue symptomatic of approaching dissolution.

It is to be shown now, whether there was such an æra in the Roman imperial history, and whether it followed, as from the sequence of this vision on that of the seal preceding it might be expected to do, at no great distance after the time of the second Severus.

The æra in the Roman history following within twelve or fifteen years after the death of Alexander Severus, is so strongly marked by coincidence in every point with this terrible prefigurative emblem, that interpreters who explain the six first seals of the history of Pagan Rome, one and all agree in referring the fourth seal to it. *Gibbon* speaks of the period from the celebration of the great secular games by the Emperor Philip, A.D. 248, to the death of Gallienus, A.D. 268, as twenty years of “shame and misfortune, of confusion and calamity.” He speaks of it as a time in which (mark again the correspondence of his figure with the death-like colour of the horse in the apocalyptic emblem) “*the ruined empire seemed to approach the last and fatal moment of its dissolution.*” He depicts as the agencies of destruction which were consuming it, 1. *The sword*: “Every instant of time,” he says, “was marked, every province of the Roman world was afflicted, by *barbarous invaders and military tyrants.*” 2. *Famine*: he speaks of a *general famine*, as “the inevitable consequence of rapine and oppression which extirpated the produce of the present and the hope of the future harvests.” 3. *Pestilence*: “Famine,” he says, “is almost always followed by epidemical diseases,

the effect of scanty and unwholesome food. But other causes must have contributed to *that furious plague*, which, from the year 250-265, raged without intermission in every province, every city, and almost every family in the Roman Empire." "During that time," Gibbon adds, "5000 persons died daily in Rome, and many towns that had escaped the hands of the barbarians were entirely depopulated." "And could we venture to extend the analogy of Alexandria, where statistical tables were kept, to the other provinces, we might suspect that war, pestilence, and famine had consumed, in a few years, the moiety of the human species."

Truly the history must be allowed to agree with the prediction. If the emblems were most terrific, the facts of the history of the period we have been referring to appear, if possible, yet more so.

There is, first, one of the agencies of destruction mentioned in the vision, passed over without notice by the historian, that of *the wild beasts* of the earth. But though unnoticed by him, it is not unillustrated. For it is a well-known law of nature that where the reign of man fails, that of the wild beasts begins; and that they quickly occupy the scenes of waste and depopulation. Within a few years after the death of Gallienus, we have it on record that their multiplication had been to an extent, in parts of the empire, that made it a crying evil. "Quando cum feris bella," said Arnobius, about the year 300, "et praelia cum leonibus gesta sunt? Non ante nos? Quando pernicies populis venenatis ab anguibus data est? Non ante nos?" "Was it not so before our time?" He speaks of these wild beasts, as one of the plagues with which the land had been recently afflicted, and of which Christians were upbraided as the guilty cause: his answer being that the evil was not unprecedented, but what had been known before ever Christianity was promulgated. Thus here, too, is the fulfilment recorded. In respect of this, as of the three other agencies of destruction, the history answers the prophecy.

Lastly. As to *the power to kill over the fourth part of the earth*.—Of God's four sore judgments (as they are called in Ezek. xiv. 21) all are described as in action at this time in the devoted land. Now from one passage in Ezekiel, to another passage in Jeremiah, both admirably illustrative of that under consideration, we infer that each one of the four

had, in the divine appointment, its allotted localities of destruction, and allotted individual victims. The one in Ezekiel is this (xxxiii. 27), "Surely they that are in the *wastes* shall fall by the *sword*, and him that is in the *open field* will I give to the *beasts* to be devoured; and they that be in the *forts* and *caves* shall die of the *pestilence*." That in Jeremiah (xv. 2), "If they say, Whither shall we go forth? then thou shalt tell them, 'Thus saith the Lord: Such as are for *pestilence* to *pestilence*; and such as are for the *sword* to the *sword*; and such as are for the *famine* to the *famine*; and such as are for the *captivity* to the *captivity*.'" In like manner the sword, the famine, the pestilence, and the wild beasts had each their allotted fourth in the desolations of the Roman Empire under this seal. Unto *Death*, sitting on the *pale horse*, there was power given to kill on the *fourth* part of the earth with the *sword*; and, as regarded the *three other parts* respectively, with the other three plagues, "with *famine*, and with *pestilence*, and by the *wild beasts* of the earth."

Table of Roman Emperors.

A reference to the following list of Roman emperors will elucidate many points respecting the first four seals, that might otherwise appear obscure.

The first section, from Augustus to Domitian, is the age of the twelve Cæsars, as they are usually called, and embraces a period of years B.C. 25 to A.D. 96.

The second section includes the reigns from Nerva to Marcus Aurelius Antoninus inclusive, and extends from A.D. 96 to A.D. 180. The number of emperors in this list is five.

The third section includes the period between Commodus and Diocletian inclusive, A.D. 180 to A.D. 303. In this list the number of emperors is thirty-five, without enumerating the thirty tyrants, as they are called, who were in fact but nineteen.

The names of those princes who fell in civil or foreign war, by lightning, by pestilence, and by treachery, in a word, by any violent death, are noted with an asterisk. It will be found that we have here a telling and an admirable evidence of the fulfilment of the earlier portion of this prophecy.

	Princes.	Years.	Average Reign in Years.
Augustus to Domitian	11	126	11·45
Nerva to Marcus Aurelius	6	84	14·00
Commodus to Diocletian	35	123	3·51*
	—	—	
	52	333	

§ 1. *Eleven Princes.*

Augustus	B.C. 31
Tiberius	A.D. 15
*Caligula	,, 37
Claudius	,, 41
*Nero	,, 54
*Galba	,, 68
*Otho	,, 69
*Vitellius	,, 69
Vespasian	,, 69
Titus	,, 79
*Domitian	,, 81

§ 3. *Thirty-five Princes.*

*Commodus	A.D. 180
*Pertinax	,, 193
*Julian	,, 193
Severus	,, 193
*Caracalla and *Geta	,, 211
*Macrinus and his Son	,, 217
*Elagabalus	,, 218
*Alexander Severus	,, 222
*Maximin and his *Son	,, 235
*The Two Gordians	,, 237
*Maximus and *Balbinus	,, 237
*Gordian, the Third	,, 238
*Philip and his *Son	,, 244
*Decius and his *Son	,, 249
*Gallus and Volusian	,, 251
*Emilianus	,, 253
*Valerian	,, 253
*Gallienus	,, 260
*The Nineteen Tyrants	,, 260
*Claudius	,, 268
*Aurelian	,, 270
*Tacitus	,, 275
*Florianus	,, 276
*Probus	,, 276
*Carus	,, 282
*Numerianus	,, 283
*Carinus	,, 283
Diocletian	,, 284

§ 2. *Six Princes.*†

Nerva	A.D. 96
Trajan	,, 98
Hadrian	,, 117
Antoninus Pius	,, 138
Marcus Aurelius; L. Verus	,, 161

The Fifth Seal (abridged from Elliott).

We are now about to enter on the *fifth* symbolic vision. And in doing so, let attention first be called briefly to the new form and character that marked it. Hitherto, the prefiguration presented to the Apostle has been in the form of detached and independent pictures, detached from the general fixed scenery of the Apocalypse, and in themselves complete and self-explanatory. But when the fifth seal was opened, a part of that significant scenery was called

* Or, including the 19 Tyrants, 54 Princes, with an average reign of 2·27 years.

† The period of the First Seal.

into use—as the rest was soon to be also—to aid in the development of the subject prefigured. The attention of the observer was directed to something passing in the *altar-court* of the apocalyptic *temple*; and this locality is so associated with the new vision, as to constitute an integral and essential part of it.

“When he opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?” To which was added, “And white robes were given unto every one of them: and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed, even as they, should be fulfilled.”

Thus the scene now depicted in the altar-court was one not of living worshippers, but dead; the voice heard not of psalmody or praise, but of suffering. It issued from *beneath the altar*; and came, as the sacred description tells us, from “the souls of them that had been slain for the word of God, and the testimony of Jesus”—shadowy forms appearing there, we may suppose, since white robes are afterwards said to have been given them. There was prefigured, evidently, some notable *era of persecution* against the church, from “them that dwell on the earth,” the Roman rulers and people; they having been raised up, apparently, from the judgments of the seal preceding, to effect it; a persecution of virulence such, as that other visible worship and witnessing for the faith would be now suppressed, and this alone remain to Christians, to offer *themselves* in sacrifice to God, in the cause, as well as after the example of their dying Master, or, as St. Paul expresses it, *pour out their souls in libation*, at the foot of his altar. This was the *first point* prefigured in the vision.

The historical fulfilment of this is most striking. Little as was the probability of such an event, during the desolating judgments of the fourth seal just alluded to, the Roman Empire *was* raised up from its state of imminent dissolution. “Oppressed and almost destroyed as it had been,” says Gibbon, “under the deplorable reigns of Valerian and Gallienus, it was saved by a series of great princes. Claudius, Aurelius, Probus, Diocletian and his colleagues:

who, within a period of about thirty years, triumphed over the foreign and domestic enemies of the State, and deserved the title of *restorers of the Roman world*." It is observable, indeed, that although raised up in its *integrity* (with the exception of Dacia, which was abandoned by Aurelian to the Goths), it was not in its *unity*—a *quadripartite division*, under two senior emperors, the *Augusti*, and two juniors, the *Cæsars*, having been instituted by Diocletian, as necessary to provide against the difficulties and dangers that now on every side claimed the imperial attention. So that the *dissolution of the horse*, the symbol previously of the undivided empire, *had*, in fact, taken place. During the progress of its restoration indeed, the Christian Churches enjoyed toleration and rest. But no sooner had the restoration been completed—in fact, in the *very same year* that that auspicious consummation was celebrated by Diocletian in his triumph at Rome, in that same year, A.D. 303, the persecution that we speak of began.

It was early that year, that secret and ominous councils were held in the royal palace of Nicomedia, between Diocletian himself and Galerius, the Eastern Cæsar previously nominated by him, on the subject of the *destruction of Christianity*. "Perhaps," says Gibbon, "it was represented to Diocletian that the glorious work of the deliverance of the empire was left imperfect so long as an independent people" (*i. e.* the Christians) "were permitted to subsist and multiply in it." Then the blow was struck. On the 23rd of February the mission of an armed force to destroy the great church of Nicomedia, and burn the sacred books in it, was the signal for commencing the persecution; a persecution which secular and ecclesiastical history alike agree in representing as the longest, the most universal, and the fiercest that ever yet raged against the Christians; and by a remarkable coincidence, a chronological æra, dating from Diocletian's accession, and until the introduction of the *Christian æra* in the sixth century, of general use among Christian writers, although instituted for other and astronomical purposes, has received its title from it, and is called the *æra of martyrs*. Churches to be demolished, the Holy Scriptures burnt, the confiscation of Church property, death to the holders of religious assemblies, Christians to be put out of the protection of the law: such were the heads of the first edict. Then followed others,

imposing penalties of imprisonment, tortures, and death: first against the Christian bishops, presbyters, and other ecclesiastics, then against all Christians, if obstinate in their faith. In this series of cruel edicts, Diocletian declared "his intention of abolishing the Christian name." The fury of the populace, readily, for the most part, seconded the declared intention of the emperor. And thus, with the partial exception of the western provinces, under the rule of Caesar Constantius Chlorus, Christian blood was shed throughout the extent of the Roman world. And long before the nine or ten years of the persecution expired, such had been its effect that the three other emperors, Diocletian, Maximian, and Galerius, united to raise pillars commemorative of their success, on which inscriptions, extant even to these latter days, recorded their vain boast of *having extirpated Christianity*. "How long, O Lord, dost thou not avenge our blood on them that dwell on the earth?" In the "how long" it was *further* implied, that although this persecution was the first and only one noted in the prefigurative visions thus far exhibited to the evangelist, yet it would not be then a new thing for Christian blood to be shed by them that dwelt on the Roman earth, including, as the words signified, both rulers and people, but only a continuance or repetition of the treatment long previously experienced from them. The verifying of this is the next object. A sketch of the persecutions of Christianity in the Roman Empire is almost necessary to our entering into the feelings expressed in the words "How long" by the souls under the altar.

It must be remembered that Christianity was in its very essence a *war of aggression* on error, idolatry, superstition, and vice, in all their forms and in all their workings—an aggression *unprecedented in the world's history*—and begun *at a time* when, with growth of ages, they had associated themselves with all the political institutions, as well as the lesser individualities of domestic and social life, and this in *an empire* the mightiest the world ever saw. During the supremacy of the three preceding empires, the Persian, Babylonian, and Grecian, it was otherwise. Then it was ordered in God's providence that religious truth should be in retirement; on the principle of seclusion, not publicity, and with self-preservation as its object, not aggressive war and victory. Hence it was shut up within the narrow limits

of Judea, as the religion of a *nation*, not of *mankind* or the *world*. But on the introduction of Christianity the case was directly the reverse. "Go ye into all the world and preach the Gospel to every creature"—such was the charge to his apostles by Him who had come as the SAVIOUR into this lost world: and it was declared their commission to go forth and make war, though not with carnal weapons, on evil and error in its every form, "casting down all imaginations and every high thought that exalted itself against the knowledge of God." It could not, therefore, be expected that man's corruption would not rise against the religion that disturbed it, or that the Prince of the darkness of this world, when thus assailed in his very citadel, would bear it without the acting out of the bitterness of his enmity. It was from the *populace* that the persecution of Christian teachers and people began in the Roman Empire. This was to be expected. The war was made, not as in the other wars, on men in the associated mass in the first instance, but on men one by one individually; and, in every case, the conquest sought was not that of the mere profession, but of the heart. For there was that in the Christian faith to convince the reason, calm the troubled conscience, comfort the sorrowing heart, and satisfy its irresistible longings after God, that with the sincere overcame every obstacle, and led them to join themselves in willing union to that new and despised body of men called by the name of the Saviour Jesus Christ. In every such case new tastes and principles, and by consequence new habits of life, new associations, and the relinquishment of the old followed. Thus the *family* first felt it. *There* consequently began the first outcry of opposition. The members of a house were divided, three against two and two against three. Then it was felt in the little social circle; then, as the numbers of converts increased, in the towns and districts surrounding; so from a thousand centres the outcry arose and waxed louder and louder: "These are they which turn the world upside down." The Prince of this world had his ready instruments to fan the gathering odium—the *Jews* scattered over the Roman world, indignant at the thought of the truth and salvation of God being offered to Gentiles; the *Magicians*, who found their false miracles exposed and confounded by true ones; the *Pagan Priests* and *trades*, that found their craft threatened; and, at length, the *Philosophers* too, indignant at their

philosophy being exposed as foolishness. *Superstition*, with its dark and unholy terrors, added to the anti-Christian feeling, and gave it a deeper bigotry. Having no idols, it notified the Christians as atheists. The disasters of the natural world—inundations, death, pestilence, earthquakes—it charged upon them. It was the anger of the gods against the Christians.

From the people the outcry against Christianity rose up to the *Governors*. At first they treated it with indifference, then other results followed. The *first Imperial* persecution of Christians, that by *Nero*, was one of singular character and origin, inasmuch as he took advantage of the odium prevalent against the Christian body in Rome, to fix upon them the charge of the incendiarism of the city.

Under *Domitian*, the *second Imperial* persecutor, the case was different. The numbers had now so increased in the empire, that his jealousy, being awakened by informers against sundry classes as plotting *treason*, naturally awakened against Christians among others. Besides the usual charge of atheism, it was said that this aspiring body was seeking a kingdom. So the jealous Emperor slew, in the person of his own uncle *Clemens*, the Christian of noblest blood and rank; banished the only surviving apostle of the Christian faith to Patmos; and summoned the nearest surviving relatives of Him the Christians called their king. But he found the last mentioned to be poor men, heard that it was a kingdom not of this world, and dismissed them with contempt. Thus far St. John himself had beheld the progress of persecution. Soon after, on Nerva's accession, Christians, among other sufferers from Domitian's tyranny, were set free. Against Christians, as *Christians*, no direct law as yet existed.

About this time, however, or soon after, the effect on public habits and feelings had become so striking, and constituted a social phenomenon so entirely new, and on so vast a scale, as necessarily to arouse both the curiosity and anxiety of the ruling powers. The Governor of Bithynia, the younger Pliny, wrote to the Emperor Trajan of the temples being in disrepute and almost deserted in his province, from the influence of the body of men called Christians; and at the same time, of the popular fury being such against them, as to charge them with every crime and

violently to call for their punishment, though on examination their morals seemed to him to be singularly virtuous and innocent. This was an era in the history of the persecution of the Christian Church. In Trajan's rescript, the law was first declared respecting them, thus far mildly, inasmuch as there should be no *inquisition* for Christians by the public officers; but that, when brought in regular process of law before the Governor, and tried by the test of sacrificing to the gods, the recusants should suffer punishment. The rescript may have been thus far mercifully intended, as a protection of innocent Christians, against the violent seeking and tearing them from their homes. Yet as it constituted Christianity in itself a *religio illicita*, a faith criminal to adhere to, it furnished a ready plea under which Christians might be thenceforward accused and punished, whensoever the ruler was unjust or the populace enraged, and the Governor (like Festus) willing to do them a pleasure. So in many parts it even now operated. Souls of martyrs were gathered from one place and another under the altar. *Ignatius*, the venerable Bishop of Antioch, headed them. In the full triumph of his faith he journeyed to Rome, his appointed place of martyrdom. A little while after in the great amphitheatre at Rome, amidst the brutal shouts of the assembled myriads, he was thrown to the lions.

Now began the *apologies* of Christians. *Quadratus* and *Aristides* were the first to appeal in behalf of the Christian body to Trajan's successor Hadrian; then afterwards, *Justin Martyr* to Antoninus Pius. And both Hadrian, in the spirit of equity, issued his rescripts against punishing Christians for anything but political crimes, and the first Antonine, yet more decidedly though not uniformly with success, protected them against violence. But the second Antonine adjudged Christianity to be a direct crime against the State; enjoined *inquisition* against Christians, the application of torture if they refused sacrificing, and, if still obstinate, death. The wild beasts, the cross, the stake—these were the cruel forms of death that met the faithful. Many were now gathered under the altar: among others the souls of *Polycarp*, of *Justin Martyr*, and of the faithful confessors of the Church at Lyons.

Then the *white horse* passed from view.

As the period of the *red* horse succeeded, and when, amidst the civil commotions ensuing, they that shed Christian blood had it given them in a measure to drink blood, the Church enjoyed a temporary respite which lasted through the reign of Commodus and to the commencement of that of Sulpitius Severus. But, shortly after, a law of the last-named emperor, forbidding conversions to Christianity under heavy penalties, at once indicated its increasing progress in the empire: and also as Christianity could not but be aggressive and proselyting, revived persecution against it. Now *Irenæus*, Bishop of Lyons, suffered. But the brunt of the persecution fell on the Churches of Africa and Egypt. And *Tertullian*, the Carthaginian presbyter, rose up as their apologist.

Under the *third* seal, and when again, in God's righteous retribution, the people that had so long instigated the malice and the rapacity of unjust provincial Governors against Christians, had their lot darkened by the letting loose of that very rapacity and injustice on themselves, at that time the same voice in the Imperial Government that called, but ineffectually, for equity in the general administration, called, but as ineffectually, for equity also towards Christians. Alexander Severus confessed his admiration of Christian morality, and of Him too who had been its first and divine teacher. On a particular occasion he even recognised the Christians as a lawful corporation, and protected them at Rome against their enemies. But it was protection partial only and transient. Martyrs were still slain. The name of *Hippolytus*, Bishop of Porto, stands eminent among them. Moreover, the former antichristian laws remained unrepealed. And, after his death, his successor Maximin renewed the imperial persecution against them; the rather as against a body which Alexander had favoured. His edict was directed specially against the bishops and leaders of the Church. But in its effects it went further. It animated the heathen priests, magistrates, and multitude against Christians of every rank and order. "Smite the shepherds, and the flock shall be scattered."

The actual martyrdoms unto death had not indeed thus far been very many, *i.e.* as compared with the multitude of the Christian body, so Origen declared near the middle of the 3rd century. There had been enough to show man's bitter enmity against the truth, enough to exhibit the

glorious sustaining power of Christian faith. If not more, it was *His* doing that could shut the lion's mouth. Moreover if the martyrs slain were not so many, the confessors who suffered in other ways for the faith were innumerable. But while Origen made this statement respecting the *past*, he added, in a remarkable passage, respecting the *future*, that the tranquillity then prevailing was not to be expected to continue.

Such was at that time the anticipation of Origen; very soon it had its fulfilment. The period of the *fourth* seal succeeded to that of the *third*. It was seen by the Emperor Decius that if the State religion were to be preserved, the Christian must be crushed; that the two could not long exist together. Thereupon he determined on *crushing Christianity*. Like those of the second Antonine, his edicts commanded inquisition of Christians, torture, death. Then was the consternation great. The Bishop of Alexandria, Dionysius, expressly records it. For the Church had now lost much of its first love. There were some apostasies; there were many faithless:—the *libellatici* and the *acta facientes*—professors who neither dared to confess, nor to apostatise, and bribed the magistrates with money to spare them the conflict. But now *Death on the pale horse*, having received his commission, had entered the empire. The sword of the Goths, one of his appointed instrumental agencies, struck down the persecuting emperor. His successor Valerian, presently after, animated by the same spirit, renewed the persecution. The bishops and presbyters, those that led on the Christians to the conflict—and the Christian assemblies, that which supplied the means of grace which strengthened them to endure it—against these the imperial edicts were now chiefly levelled. Then was *Cyprian*, Bishop of Carthage, added to the glorious army of martyrs. But God again interposed. Valerian had his reign cut short by the Persian sword. And Gallienus, his son and successor, trembling under God's sore judgments, though still unconverted, sensual, hard-hearted, issued for the first time (A.D. 261) an *edict of toleration to Christianity*. Their churches and burial-grounds were now restored to Christians; their worship permitted. Though the popular outbreaks against the disciples were by no means altogether discontinued, Christianity was legalised.

Such, in brief, were the persecutions of Christians in the Roman Empire prior to that by Diocletian. During the progress of the gradual restoration of the empire which commenced soon after Gallienus' edict of toleration, the toleration continued. But as soon as the restoration was completed, persecution broke out afresh after its slumbering, like a giant refreshed with sleep. It combined in itself the bitterness of all the former persecutions, with the new feature superadded of war against the *Holy* Scriptures, by the destruction of which, it was now rightly judged, that Christianity might best be destroyed. "When he opened the fifth seal, I saw the souls of them that were slain for the *word of God* and for the testimony which they held." Many were faithless, under the terrors of the persecution; many *traditores* that betrayed their trust, gave up the Holy Scriptures, and helped to prompt the persecutor's boast of having extirpated Christianity. But the faithful, the faithful even unto death, were many also. The Bible was preserved; and the Church continued to witness for the word of God and the Gospel of Jesus. During the progress of these persecutions, the feelings of martyrs were of joy and gratitude for the most part at being permitted the privilege of partaking of Christ's sufferings though, as the *second clause* in the vision reminds us, mingled with the thoughts of *coming vengeance*. *Cyprian* and *Marianus*, another African martyr under the same persecution, warned their persecutors and animated their brethren, by proclaiming the approaching avenging of their blood. But it is the *seeming* cry of the martyred saints, the voice of their blood in the *ears of the survivors*, that the analogy of what is said in Scripture points to us as the precise meaning of the symbolic clause. And by these, the attendant and surviving multitudes of the Christian body, the cry of the blood of their martyred brethren was construed as in harmony with their own feelings, and as calling for immediate and destroying vengeance on their murderers. And this vengeance, in fact, the early Church did for the most part, like *Marianus* and *Cyprian*, expect and look for. But, behold, in contravention of their expectations, it was delayed, through two centuries and more, from year to year and reign to reign. Christian blood was again and again shed by their enemies, specially in this last and most terrible persecution by

Diocletian. Then the voice seemed to them to wax louder and louder, and with a tone of murmuring and impatience mixed in it, as well as of suffering, and with almost an impeachment of God's attributes of *holiness* and *truth* for having so long spared the guilty and left his Saints to suffer, to cry "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?"

Now, as to the *last* clause of the vision. "And white robes were given unto every one of them: and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed even as they, should be fulfilled." In this response to the martyrs' cry three things were observable: The *first* was, that the avenging that they cried for, the *great* avenging, was not to be until after the slaying of another and distinct series of Christian martyrs, called their brethren and fellow-servants. And these could not be any but the sufferers *under Antichrist*—there being no other persecuting power revealed as to come after Rome Pagan, but Rome antichristian. The *second*, that the interval of waiting was to be a "little while"—a term of doubtful meaning as to the actual length of time intended, because of the doubtfulness of the standard by which to measure it; but to be taken apparently in the same sense as other similar expressions in the prophecy, "Behold I come quickly." The *third* was, that in the interval, and *even from that very time*, they—the martyrs already gathered under the altar from the persecutions of Rome Pagan—they, "every one of them," *but not their brethren that were to be slain afterwards* (the reader will mark this point of distinction) were to appear, as it were, on the theatre of their martyrdom, *rested in white*: a symbol expressive, if taken *generally*, of *triumph*, if taken *forensically*, and with reference to persons judged and condemned as criminals, of public *justification*, "The white robes are the *justification* of the Saints." Now, in the inner sanctuary, as in the vision *e. g.* of the High Priest Joshua in Zechariah, this investiture would imply justification *in the sight of God*. But in the open altar-court, just as their dejection under the altar, and the crying of their blood from thence, indicated the sufferings and condemnation of the Christian Saints as criminals before their

fellow-men, so their investiture with white *there* must be construed as implying the public recognition of their righteousness *before the world*, and as the public triumph of their Christian cause. "White robes *were* given to every one of them." It is not a promise that they should be given, as of a thing future, but a declaration that they *were* given, as of a thing even then present.

But how could this be! A public triumph of the Christian cause! A public recognition of the martyrs' righteousness! In order to this, nothing less was necessary than a complete revolution, and the triumph of Christianity in the scale of political power over Paganism. Such a consummation as this happened, and instantly too, as the vision of the next seal typified. And thus was proved, in respect of the slaughter of Christian Saints by the Roman Pagan Emperors, that whereas the varied calamities depicted under the three preceding seals were *causes* and *symptoms* of the *decline* of their empire; this, represented under the fifth seal, was—in perfect consistency with the dramatic unity of the seals—a *cause* and *symptom* of it yet more remarkable and influential than any other, indeed, the immediate cause of its *fall*.

Table of the overthrow of the Heathen Roman Emperors.

This Table extends over the years A.D. 303 until A.D. 324, the year in which Licinius, the last competitor of Constantine, was killed. The Council of Nice met A.D. 325, in the year following his death. *P.* denotes *Persecutor*.

EMPEROR.		CÆSAR.
303	DIOCLETIAN. MAXIMIAN.	GALERIUS. CONSTANTIUS.
305	GALERIUS. E. CONSTANTIUS. W.	MAXIMIN. E. SEVERUS. W.
306	GALERIUS. E. SEVERUS. W.	MAXIMIN. E. CONSTANTINE. W.
306	GALERIUS. E. SEVERUS. W.	MAXIMIN. E. CONSTANTINE. W.
Through rebellion at Rome.	{ MAXENTIUS. W. MAXIMIAN. W. reassumed power.	[Severus killed.]

EMPEROR.		CESAR.
307	GALERIUS. E. MAXENTIUS. W. MAXIMIAN. W. CONSTANTINE. W.	MAXIMIN. E.
308	GALERIUS. } E. LICINIUS. } MAXIMIN. } MAXIMIAN. } W. MAXENTIUS. } CONSTANTINE. }	[P. Maximian killed.]
310	GALERIUS. } E. LICINIUS. } MAXIMIN. } MAXENTIUS. } CONSTANTINE. }	
311	LICINIUS. } E. MAXIMIN. } MAXENTIUS. } W. CONSTANTINE. }	[P. Galerius dies eaten of worms.] His tyranny in Italy and Africa.
312	LICINIUS. } E. MAXIMIN. } CONSTANTINE. } W.	[P. Maxentius slain in civil war.]
313	LICINIUS. E. CONSTANTINE. W.	[P. Maximin slain in civil war.] [Edict of Milan.]
314	Ditto	But civil war between them.
315	Ditto	Peace.
.		
.		
.		
.		
.		
322	Ditto	Gothic war.
323	Ditto	2nd civil war between them. Licinius defeated.
324	CONSTANTINE.	[P. Licinius killed.]
325	.. ..	Council of Nice.

The Sixth Seal (First part).

The arrangement of chapter and verse, separating vi. 12-17 from vii. 1-17, has perhaps contributed to erroneous views respecting the sixth seal. Ch. vi. 12-17 has looked like a whole, whereas it is a part. Isolated from what precedes and follows, it might be thought a description of Christ's second coming, or of the final judgment; but then no reason can be given for its insertion here, nor any relative place assigned to it in the prophetic history. We have seen that the subject is continuous from the first seal to the fifth inclusive. The sixth embraces all between vi. 11, and viii. 1. These considerations alone show that vi. 12-17 cannot be a description of what is above supposed. Other considerations confirm the conclusion. This cannot be the final judgment of ch. xx. 11; for then the earth and the heaven flee away from the face of Him who sits upon the throne, and no more place is found for them; the dead, small and great, stand before Him, and death and Hades are cast into the lake of fire, which is the second death. Here four angels are seen immediately afterwards standing on the four corners of the earth, restraining the four winds that they should not blow on the earth, nor on the sea, nor on any tree till a certain act is done, vii. 3: then one-third of the earth and of the trees is burned up, viii. 7; one-third of the sea becomes blood, viii. 8, 9; one-third of the sun, &c. is darkened. Nor can this be the day of Christ's second coming; for then not a few only are to be sealed out of the tribes of Israel as God's servants, but the people are to be all righteous, Is. lx. 20. See on ch. xx. 7. The heavens are then to be on fire, and new heavens and a new earth created, wherein righteousness shall dwell. Here the sun is turned to darkness, and the whole moon to blood; but this is said, Joel ii. 31, of some period *before* the great and terrible day of the Lord, which does not occur till afterwards, Joel iii. 15. The obscuration of the heavenly luminaries is also used of the overthrow of Jerusalem and Egypt by the Chaldees, Joel ii. 10; Ezek. xxxii. 7. Every mountain and island is moved out of its place; but the same image is used, xvi. 20, where other earthly judgments follow, see ver. 21. The apostle does not say that the great day of the wrath of the Lamb was come, but the people in their consternation think so. The

stars fall to the earth, but this cannot be literally true of any period; whereas stars falling, or cast to the earth are a common emblem, viii. 10; ix. 1; xii. 4; Dan. viii. 10. This, and the rolling together of the heavens as a scroll, seem to be borrowed from Is. xxxiv. 4, where what will happen at the second coming of Christ is perhaps intended. But the imagery in which God's drawing near to judgment on a country or nation is described, where the judgment is such as involves an entire social and political overthrow, is often taken more or less, and naturally so, from what is to occur in the great judgment of all; but there is generally something in the context to distinguish the one from the other. When the sixth seal is opened there is a great earthquake. An earthquake, σεισμός,* is a common and natural emblem in the Rev.—viii. 5; xi. 13, 19; xvi. 18—and in historians and other writers, of a great overthrow, or revolution which shakes the institutions of a country to their foundations. It was often used in the public journals in 1848. The sun and the other lights of heaven are used in the Rev. viii., xii., xvi., and often by historians and others, as emblems of the ruling powers; their obscuration and fall, of the overthrow of those powers; the sun of the supreme or imperial power, the others of subordinate authorities. "The *extinction* of the Western Empire" is Gibbon's way of speaking of its overthrow. The rolling of the heavens together as a scroll may well figure an entire and sweeping change in the whole government and polity; the moving of every island and every mountain out of their place, some great social change in all that was high and lofty, and raised above the common level, though not in authority as rulers. But here is no ordinary earthquake or convulsion, such as when the lower strata of society are upheaved, shattering and overwhelming the upper. Here the great, the wealthy, the military chieftains are in terror, and fear the wrath of Christ; but not they only, slaves are in terror as well as free men. The whole is aptly emblematical and singularly descriptive of the entire overthrow of the ruling powers of Paganism† in

* Comp. Matt. viii. 24, xxi. 10, in the Greek.

† The term βασιλεὺς, ver. 15, should not be overlooked. This new title had just been adopted by Diocletian, Gibbon, c. xiii. n. 98-99, and the plural agrees with his division of the imperial power. The titles of many subordinate officers, your *Eminence*, your *sublime and wonderful Magnitude*, your *illustrious and magnificent Highness*, which sprang out

the Roman Empire and of the great social, political, and religious convulsion under Constantine. The heathens themselves spoke of those events in somewhat similar terms. "The ruin of the Pagan religion is described by Sophists," says Gibbon, c. 28, "as a dreadful and the amazing prodigy, which covered the earth with darkness and restored the ancient dominions of chaos and night." Comp. Jer. iv. 23.

To enter properly into the subject one must read the history of the time (as Eusebius's *Life of Constantine*, B. i. c. 58, 59; ii. 12; Oration in praise of Constantine, c. 17), where the overthrow, the terror, and consternation of the Pagan rulers and of the Pagans generally are vividly portrayed. The latter part of ver. 15 was literally fulfilled in Maximian and nearly so in Licinius; the latter part of ver. 17 in all the Pagan emperors and Cæsars of that time. They publicly and avowedly fought against the cause of Christ and so against Christ, as Mr. Elliott has shewn. Maximian and Diocletian were associated on one of their coins as Hercules and Jove destroying the hydra of Christianity. Maxentius went forth as the professed champion of the heathen; Maximus made a vow to Jupiter to extirpate Christianity if he were victorious, Licinius, after his apostasy, staked the falsehood of Christianity on his success, and ridiculed the cross. The consternation and alarm were great in proportion, on their defeat one after the other. They felt they had fought against Christ, that it was HE who had defeated them, not an earthly power alone. This was aggravated in many cases, as Mr. Elliott has also shewn, by the terror of the death-bed: Galerius being eaten of worms, as Herod had been, asked the prayers of the Christians; and Maximus called on Christ to pity him. The consternation was not confined to the rulers: even the slaves felt it, having many of them denounced their masters in the persecutions. What was begun by Constantine was carried on by his successor. There was a temporary revival under Julian, who in his turn was pledged to destroy Christianity if he returned successful from the Persian war, in which, however, he too perished. The overthrow of Paganism was completed under Theodosius before the end of the fourth century.

of the new policy introduced by Diocletian, may, perhaps, be matters of allusion, ver. 14; see Gibbon, c. xvii. n. 70-75.

The opening of the sixth seal, thus interpreted, *fits into its place perfectly* in the continuous stream of prophetic history, both as regards what precedes and what follows. [i.] *As regards what precedes.*—The imagery of this great earthquake and convulsion comes immediately after a great cry of martyrs who had long suffered for Christ, and that manifestly by Pagan persecutors: but they were told to wait for a time. *The end was not yet*: another set of martyrs were to suffer as they had. In the meanwhile He that is to come shewed that He was not indifferent to their sufferings for His sake, that He was sitting at the right hand of God, breaking to pieces the mightiest of the earth and all their hosts with as much ease as we shatter an earthen vessel with an iron rod. There is, as it were, a voice from the throne of God here, saying, “Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, yea, but a little.” He raised up Constantine for this end. Constantine was but the iron rod in his hand. The power and the victory were HIS. [ii.] The opening of the sixth seal, thus interpreted, fits exactly into its place also *as regards what follows.*—Read Eusebius’s account of the state of feeling amongst the Christians after Constantine’s victories and the triumph of Christ’s cause, and the truth of this will become the more apparent. Again and again we see in his pages that the prevalent belief was, that the kingdom of Christ was come, His happy reign over the earth triumphantly and permanently established. But, no! The time was not yet, as the prophecy had before shewn. Storms were already gathering on the frontiers of the empire, and were only restrained from bursting for a season, as it next goes on to shew. They were far from being all Christians, who then professed to believe on Him. There was a remnant, according to the election of grace, no more. The Church, His Bride, was not yet manifest; corruption, and even creature-worship, were, as will be seen in some of the next parts of the sixth seal’s visions, soon to creep in; and then, as the seventh seal opened, the suspended storm was to sweep over a part of the empire, corruption yet further to increase in doctrine and practice, and woe to follow woe until the seven vials of the last wrath of God were poured out in succession. *Then, but only then*, was the Bride to be

revealed and the end to come. To the remainder of the sixth seal we therefore now address ourselves, and the following Table will show the storms suspended from Constantine to Theodosius.

Table of the threatening Tempest of the Northern Barbarians.

EMPERORS AND CÆSARS.		A.D.
CONSTANTINE ..	Defeat of Licinius	324
	Council of Nice	325
	GIBBON, c. xvii., n. 192-193.* <i>“The threatening tempest of barbarians, which so soon subverted the foundations of Roman greatness, was still repelled, or suspended on the frontier;”</i> i. e. throughout the reign of Constantine.	
	Death of Constantine	335
	His Sons divide the Empire.	
CONSTANTINE II. }		
CONSTANTIUS .. }	Civil War and death of Constantine II. ..	340
CONSTANS .. }		
CONSTANTIUS .. }	Murder of Constans	350
CONSTANS .. }		
CONSTANTIUS .. }	Sole Emperor.	
	Magentius and Vetricano, usurpers, defeated A.D. 350-353.	
CONSTANTIUS, Emperor. }		
JULIAN, Cæsar .. }	.. .. .	355
	GIBBON, c. xix., n. 90-91.* <i>The storm threatens, but is yet repelled. “The victories of Julian suspended for a short time the inroads of the Western Barbarians, and delayed the ruin of the Western Empire.”</i>	
	Gaul invaded on the frontier of the RHINE by the Germans, who are repelled by Julian	356-358
	Quadian and Sarmatian War on the frontier of the DANUBE	357-359
	Persians invade the Empire on the frontier of the EUFRATES	359
JULIAN	Sole Emperor on the death of Constantius, endeavours to restore Heathenism, and is killed in the Persian War	361-363
JOVIAN .. . . . .	.. .. .	363

* This notation indicates that the extract will be found in the text of Gibbon's 19th chapter between the marks of reference to the 90th and 91st notes.

THE EMPIRE DIVIDED INTO EAST AND WEST.

EMPERORS.		A.D.	EMPERORS.	A.D.
	WEST.		EAST.	
VALENTINIAN . . . .	.. .. . . . . . . . . . .	364	VALENS	364
	The storm threatens again, but is still repelled.			
	Foreign Wars ..	361-375	Foreign Wars ..	364-375
<i>Five great Theatres of War.</i> —GIBBON, c. xxv.				
	GAUL invaded by the Alemanni and Saxons (who are defeated) on the frontier of the RHINE	366	PERSIAN War on the frontier of the EUPHRATES ..	365-378
	BRITAIN by Picts and Scots (who are driven back) ..	343-366	War with the GOTHs first with..	366-369
	AFRICA (revolt in put down)	372-373	The QUADI and SARMATIANS afterwards on the frontier of the DANUBE	374-375
GRATIAN .. .. . . . }	.. .. . . . . . . . . . .	375		
VALENTINIAN II. .. }				
	<i>The storm-cloud overlaps the Danube frontier; (the Goths admitted within the Empire by Valens)</i>			376
	<i>The first discharge, the forerunner of the great tempest; (they immediately revolt; the fatal battle of Hadrianople, and death of Valens)</i>			378
	<i>“A day that has deserved to be marked among the most inauspicious of the Roman Calendar.”—Gibbon, c. xxvi. n. 90-91.</i>			
	Theodosius			379
	<i>“A formidable tempest of the barbarians of Germany seemed ready to burst over the provinces of Gaul.”—Gibbon, c. xxvi. n. 103-104.</i>			
	<i>The storm suspended by the energy of Theodosius.</i>			
	<i>“The public safety seemed to depend on the life and abilities of a single man.”—Gibbon, c. xxvi. end.</i>			
	The Goths Defeated.			
	Revolt of Maximus and death of Gratian	383		
VALENTINIAN II. ...	Flight of Valentinian II.	387		
	Defeat and death of Maximus	388		
	Death of Valentinian II.	392		

THE EMPIRE REUNITED.

Theodosius sole Emperor	392
Usurpation and defeat of Eugenius ..	394
DEATH OF THEODOSIUS	395
<p><i>"The genius of Rome expired with Theodosius."</i>—Gibbon, c. xxix.</p>	
<i>The Great Tempest bursts; (revolt of the Goths)</i>	395
First on a part of the EASTERN Empire, Greece	396

THE EMPIRE AGAIN DIVIDED INTO EAST AND WEST.

HONORIUS	395	ARCADIUS	395
<p>Then after a brief pause in all its fury and in successive discharges on the land (A.D. 400) sea, mountains and rivers of the Western Empire, darkening at length the entire heavens of that part of the Roman world.</p>			
<p>"EXTINCTION OF THE WESTERN EMPIRE." — Gibbon, Index and ch. xxxvi.</p>			
<p>476 or 479</p>			

The Sixth Seal (Second part).

The resemblance between Rev. vii. 2, 3; viii. 5, and Ezek. ix. 2-4; x. 2, cannot but strike an attentive reader. There must be some analogy between the events signified. Ezekiel describes severe and approaching judgments in consequence of a departure from God by Israel of old. We read here of impending storms, and find them soon afterwards bursting with destructive effect over a part of the land, the sea, the mountains and rivers, and darkening a part of the heavens above. We cannot but conclude from these indications alone that some departure from the truth was taking place at the time to which this part of

the vision belongs. We have already seen strong reason for attributing it to the period which intervened between the overthrow of Pagan persecutors and the invasion of the Barbarians. We shall find this confirmed as we proceed. The empire at the time of that invasion had become nominally Christian. So great a calamity as that invasion cannot have been permitted by Him to whom all power is given in heaven and on earth, who died for his people, and who is of great long-suffering, without an adequate cause in the condition of the professing Church, then co-extensive with the empire (Amos iii. 6). Corruption in teaching and in practice must have set in to an extent sufficient to provoke such a judgment. The period to which we suppose the vision to belong has been sometimes represented as the golden age of Christianity, because it furnished many eminent Christian authors; but their writings bear ample testimony to the sad condition of the nominally Christian world, and to the lamentable errors in doctrine, which then crept in, and established themselves in the Church. The pages of Gibbon give but too correct a picture of the times. The 20th, but especially the 28th chap. of his history, will be found a melancholy, but most remarkable, commentary on the remainder of the sixth seal. The 28th chap. is headed, "Final destruction of Paganism. Introduction of the worship of saints and relics among the Christians." Its concluding words are: "The religion of Constantine achieved in less than a century the final conquest of the Roman Empire, but the victors themselves were insensibly subdued by the arts of their vanquished rivals." Or, as it has been well said by others: "Paganism with its expiring breath poisoned Christianity which had conquered it." "In conquering Paganism Christianity became itself Paganised." Or as Blumhardt, ii. 5: "Christianity seemed to have conquered Judaism and idolatry; but in fact it associated them with itself. The pure and spiritual religion of the apostolic age gave place to one which became more and more a religion of the senses; and we shall soon find anew in the Church, as she became outwardly triumphant, all that we condemned in fallen Paganism." Or Hall on Purgatory: "Saint worship succeeded to the expiring struggles of heathen idolatry." References in proof will be given as we proceed. We must now closely examine the remaining

emblems of the sixth seal, and shew how they foreshadowed, briefly but exactly, the condition and teaching of the Church between the overthrow of Paganism and the tempest which from the North soon swept over the Western empire.

vii. 2. While the four angels were restraining the four winds, and the storm was suspended, "I saw," says the Apostle, "another angel* having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth, τὴν γῆν, and the sea, saying, Hurt not the earth, nor the sea, nor the trees (ch. vii. 7, 8), TILL we† shall have sealed the servants of our God on their foreheads."

[i.] What is the seal of the living God? The Scriptures themselves must answer.

1st.—Eph. i. 13: "In whom also, on your believing, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Eph. iv. 30: "Grieve not the Holy Spirit of God, by whom ye were sealed for the day of redemption." 2 Cor. i. 21: "He which stablisheth us with you in Christ, and anointed us, is God, who also sealed us, and gave us the earnest of the Spirit in our hearts."

2ndly.—2 Tim. ii. 18, 20: "Who erred concerning the truth, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless God's firm foundation stands" (see Ellicott and Alford), "having this seal. The Lord knoweth them that are his." (Comp. Numb. xvi. 5; Nahum i. 7.) And "Let every one that nameth the name of the Lord" (Ellicott and Alford) "depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour." ‡

* Comp. vii. 1, I saw four angels; vii. 2, and I saw another angel with the seal of the living God; viii. 2, I saw seven angels; viii. 3, and another angel with a golden censer came and stood at the altar; ix. 15, the four angels were loosed; x. 1, and I saw another mighty angel coming down from heaven, clothed with a cloud, and the rainbow on his head, and his face as the sun, and his feet as pillars of fire. Comp. i. 15; Ezek. i. 28.

† "Till we have sealed." Comp. "Let us make man."

‡ Both Ellicott and Alford, following Estius, too much confound "the foundation" with "the building;" and for that reason the first explanation of the seal, as above, is to be preferred, though the text from

[ii.] Who is the angel represented as having the seal of the living God? The Scriptures must answer again. He can be none other than the Angel of the Covenant (Mal. iii.), let the seal be taken in either of the above ways.

1st.—Acts ii. 33: “Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

None but He can give the Holy Spirit, and seal with that seal.

2ndly.—And when there are many called by his name, tares with the wheat, good fish with the bad, vessels of gold and silver with others of wood and earth, none can distinguish them, and know who are his, but He himself. Rev. ii. 23; 2 Chr. vi. 30.

Those who are sealed are described as “*the servants of God.*” Comp. i. 1; ii. 20; xi. 18; xiv. 1; xix. 2, 5; xxii. 3, 6.

They are sealed on their foreheads. Comp. ix. 4; xiv. 1; xxii. 4; and contr. xiii. 16; xiv. 9; xx. 4; xvii. 5. While the eye of Him who “searches the reins and the heart” can alone distinguish them from the rest, as really sealed by his Spirit, they nevertheless openly confess Him, each in his several station.

The seal is the seal of the *Living God, the source of Life*; comp. John vi. 51: “I am the *living bread*,” *i. e.* life-giving.

“And I heard the number of those who were sealed: an hundred and forty and four thousand *were* sealed; *they were* from every tribe of the children of Israel. Of the tribe of Judah twelve thousand *were* sealed. Of the tribe of Benjamin twelve thousand *were* sealed,” &c.

These twelve tribes cannot be the literal Israel, as Elliott has shewn. We are brought to a period when no great conversion of Jews took place, but the contrary. In the New Testament, Israel is a name applied to the

2 Tim. furnishes useful illustrations. Notwithstanding false teachers and their errors, the Church is firmly founded on a rock; and, therefore, still stands amidst them all, and cannot be overthrown, or perish. Of the remaining words Alford well says. “Those who are truly the Lord’s are known to Him, and depart from iniquity, but in the visible Church are many unworthy members.”

Christian Church, Abraham's seed by faith, not by the flesh. Jewish imagery is employed throughout the Revelation. The bondwoman's children are here mingled with those of the free, *e. g.*, Judah, Reuben, Gad, Asher; not according to the order in Genesis; there being in the Christian dispensation "neither bond, nor free." Levi is reckoned as one of *the twelve tribes*, which was not the case under the old dispensation, after the tribe of Levi were taken in lieu of the first-born for the service of the sanctuary.*

We may reasonably conclude, therefore, that we have here the Christian Israel, and the number twelve indicates the whole of it, the whole professing people of God; professing, as is evident, for "*the servants of God*" are but a small number compared with the whole, an election out of them.

Very different, however, was the feeling of the day on the first triumph of the Christian cause, as the pages of Eusebius testify, "Thus [Constantine] by the appointment of the Cæsars fulfils the predictions of the holy prophets, according to what they uttered ages before. And the saints of the Most High shall take the kingdom."—Orat. in praise of Constantine, ch. 3. "Thus the whole world appeared one well-ordered and united family, in that the ancient oracles and predictions of the prophets were fulfilled: 'He shall have dominion from sea to sea and from the river unto the ends of the earth.' And again, 'In his days shall righteousness spring up, and abundance of peace.' And 'They shall beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not take up sword against nation, neither shall they

* Gen. xlix. 28. "All these are *the twelve tribes* of Israel." Levi is among them. In Num. i. he is no longer reckoned among *the twelve*. In Deut. xxxiii. Moses blesses "*the children of Israel*," ver. 1, and Levi is among them; but they are not then called *the twelve tribes*. Simeon is omitted and left without a blessing, probably in consequence of the leading part which that tribe took in the idolatry and apostasy at Shittim, Num. xxv. 14. Comp. also Num. ii. 13 with xxvi. 14. Dan is omitted in Rev. vii. It was through Dan that idolatry and apostasy began in Israel after they were in possession of the land; and idolatry and apostasy continued in that tribe to the end. Possibly this may be one reason why Dan is omitted in Rev. vii., where the worship of those that are no gods, and so the apostasy, is intimated as begun, and to be soon followed by severe judgments.

learn war any more.' These words, predicted ages before, have received in our own day a visible fulfilment."—*Ibid.* ch. 16.

Mr. Elliott has well explained and largely illustrated what he calls "*allusive contrast*," and shewn how often it occurs in the Scriptures, in the articles of the Church of England, as in the Tridentine decrees; not to say that it may be found, more or less, in the literature of all countries. In the Revelation it performs a very important function, and in the sixth seal we shall find many examples. Here we have one. "The Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which should shortly come to pass," had indicated by the emblems of this seal two centuries and more beforehand, that the whole body of the Christian Israel could no longer at this time be acknowledged as "servants of God," vii. 3; there would be but a remnant according to the election of grace. Gibbon's 20th and 28th chaps., as already said, shew but too plainly how exactly the condition of the Church at this period corresponded with these prophetic emblems. Ch. 20: "The exact balance of the two religions continued but a moment: and the piercing eye of ambition soon discovered that the profession of Christianity might contribute to the interest of the present, as well as of a future life. The hopes of wealth and honour, the example of an emperor, his exhortation, his irresistible smiles, diffused conviction among the venal and obsequious crowds, which usually fill the apartments of a palace. . . . As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes." And in his 28th chap., of a somewhat later period: "The churches were filled with the increasing multitude of unworthy proselytes." The 25th chap. furnishes additional evidence to the same effect, under the heads "Valentinian restrains the avarice of the clergy." "Ambition and luxury of Damasus, Bishop of Rome." This picture of the times is but too much confirmed by unquestionable evidence. Abundant proof will be found collected in Mr. Taylor's '*Ancient Christianity*.*' The

* See the testimony of Mosheim, Milner, Waddington, Milman, to the same effect.

blood that flowed in the streets and in one of the churches of Rome at the election of Damasus, is, of itself, sufficient to shew how far all were from being Israel, who were of Israel.

The words of God, and the emblems He thinks fit to employ, are pregnant with meaning. Mr. Elliott has shewn that the principle of allusive contrast has a yet farther application in the sixth seal. Its emblems prefigure not only a large admixture of unworthy members in the Church, who were not "servants of God," but the corrupt teaching which prevailed, and which, in part at least, was the source of the corrupt practice. The emblem which prefigures the false teaching stands, moreover, first in the vision, as might be expected. The Lord Jesus Christ, the angel of the covenant, is represented as Himself sealing "the servants of God" with "the seal of the living God," the Holy Spirit of promise, the earnest of their future inheritance. He it is who comes with light and life, enlightening and quickening with this seal; marking also with it as his own, and as secure thereby, and numbering without a single omission, a remnant according to the election of grace. But in the language of even the most eminent bishops and teachers of the Church at this period, baptism is called *σφραγίς*, "the seal;" *χαρακτήρ*, "the mark" of the Lord; *φωτισμός*, "illumination;" *φυλακτήριον*, "a preservative;" *ἀφθαρσίας ἔνδυμα*, "the clothing of immortality;" *σωτήριον*, "saving;" *πάν ὄτι τίμιον*, "unsurpassed in value."* Although language in some respects like this may be found, as is natural, in writers of a somewhat earlier date, it was not then the characteristic of the times, as it now became; persecution checked it; now the circumstances of the times encouraged it. All the ceremonies which accompanied baptism were the same doctrinal aspect. The person to be baptized first turned to the West, while words of exorcism were pronounced; then to the East, as if for illumination from heaven; he was enrolled in the church register, as of the number of Israel, written unto life; a crown was set before him in token of victory; a white dress put on him, as washed from sin and robed for immortality; he was led up to the altar and received with psalms; and the bap-

* See the references in Elliott.

tized were spoken of as elect, holy, and faithful. In consequence of such teaching baptism was frequently not received until late in life, in order that baptismal innocence might not be lost; somewhat like extreme unction in later days. Constantine is a notorious example, as Gibbon relates, and also Augustine. In all this we have on one hand man, the exaltation of the ministerial office, and the inherent efficacy of the sacrament: on the other Christ is all, and in all. The errors of the period were no transitory ones; but were perpetuated in the Church, and stereotyped in after times in the formal teaching of Rome. Not only may the facts above stated be proved by documents of that day, but the most eminent ecclesiastical and other historians, as Mosheim, Waddington, Milner, Gieseler, Blumhardt, Gibbon, all agree substantially in the same verdict.

But Christ left not himself without witness; Augustine was raised up at a period when such teaching as his was so much needed as a corrective; but of this more as we proceed.

The Sixth Seal (Third part).

We now come to the last part of the sixth seal, or the Vision of the Palm-bearers. Here we believe Mr. Elliott's interpretation to be defective and erroneous. We must first shew what he says, and why we believe him to be wrong; then what we conceive to be the true interpretation.

First, what he says, &c. A departure from the truth had begun; this is implied, as we have seen, in the sealing-vision. He considers that both that *and the palm-bearing vision* imply that an antidote was supplied in a revelation of the doctrines of electing grace, through the instrumentality of Augustine, Bishop of Hippo. To establish this, he first sets forth the principle that St. John was a representative man, a type of spiritually-minded men at the æra to which the vision applies. Some of the prophets are expressly called מופתים, τύποι, types, or symbolic men, representing sometimes by their acts what should happen to the people, *e. g.*, Isaiah going barefoot, xx. 2; Jeremiah making a yoke and wearing it, xxvii. 2; Ezekiel carrying his goods through the wall in the twilight, xii. 6, &c. Now, if John

is here considered a symbolic man, his seeing the sealing of "the servants of God" with "the seal of the living God," and the angel of the covenant "marking" his people, &c., implies that spiritually-minded men at the epoch to which the vision belongs would prominently see *Christ's* character, offices, and work in his people as regards these matters; and since the Apostle saw the angel rising from the East, and bringing light with him, it would appear that great light would be thrown on these doctrines, in contrast to the prevailing departure from the truth, through the instrumentality of spiritually-minded men of that day. What the doctrinal truth is, which is signified in the sealing-vision, we have partly shewn; but Mr. Elliott thinks there is furthermore implied that a body of the servants of God would be perpetuated by a living succession through all the period of the apostasy. They can be traced under the fifth trumpet, ix. 4, and in the hundred and forty-four thousand towards the conclusion of the beast's reign, ch. xiv.

The same thing, he thinks, is also shewn in the vision of the palm-bearers, which he takes to be prospective, and to depict in anticipative figure, 1st, The heavenly happiness of the aggregate of the sealed ones; and 2ndly, The continued preservation on earth of their line and succession. This he believes is proved by the fact that both are manifestly God's faithful servants: the one on earth, and still in the midst of prevailing corruption and consequent trial; the other in heaven and before the throne of the Lamb. The difference in number does not affect their identity, because in the latter we have the amount of successive generations of the former, which is implied to the Apostle by the palm-bearers being gathered out of all nations, tribes, &c., *i. e.*, from beyond the limits of the Roman world; while the sealed ones are from the Roman world alone. Thus in the palm-bearers we see the final condition of the successive generations of the sealed ones, and the vision must be considered as looking far forward and anticipative of the distant future. It is from the prospective character which Mr. Elliott thus supposes to belong to the vision that difficulty has arisen, he thinks, about its true interpretation, and that some have supposed that it could only apply to the final consummation of all things, so destroying the continuity of the sixth seal and of the

seals generally. But there is a mark, he adds, in the vision itself which shews that it must be prospective and relate to the distant future. There is no change in the apocalyptic scenery here; whereas when the New Jerusalem actually appears, descending from above, the new heavens and the new earth are seen likewise and former things pass away. Two other particulars must be noticed: 1st, The palm-bearers come, not as in our Auth. Vers. out of great tribulation, but out of THE great tribulation, ἐκ τῆς θλίψεως τῆς μεγάλης. This seems to be a term of comparison with some other, previous and less, which can only be that alluded to under the fifth seal, where another body of martyrs, after those under the Pagan Roman Empire, is spoken of as to be first gathered in before God's purpose would be completed, and their blood avenged, and Christ come. 2ndly, Wherefore are they before the throne? Because they washed their robes, and made them white in the blood of the Lamb. Διὰ τοῦτο κ. τ. λ. *i. e.*, through divine saving grace, through the atonement of the Lamb and the application of the cleansing blood of Jesus Christ by faith. Hence the main doctrinal truths figured in the palm-bearing vision seem to be [i.] The assured final blessedness, and that in every age, of those sealed with the seal of the living God, or God's election of grace. [ii.] The number infinite, out of every nation, and language, &c. [iii.] That they would be brought to heavenly joys only through great tribulation. [iv.] That they would judge themselves to be saved only by redeeming grace.

We now come to the historical fulfilment, according to Mr. Elliott's interpretation. He shews that a revelation to this effect was vouchsafed at the very period to which the vision belongs, and this through AUGUSTINE. (1) The chronology of his life is as follows. He was born A.D. 354, during the reign of Constantius, while the tempest was threatening. He went to Rome, 383-385, just a year or two before the fatal battle of Hadrianople; was converted and baptized, 385-387; returned to Carthage, 388; was ordained presbyter, 391; bishop of Hippo, 395: and, just as Hippo was besieged by the Vandals, he fell asleep in Christ, 430. (2) His doctrinal views were divine, sovereign grace, predestinating, electing, preventing, quickening, enlightening, adopting, saving from sin, from all real evil, and to the end. So copious is he on this subject that

his name was ever afterwards associated with it. These doctrines of Augustine strike at the very root of the prevailing ecclesiastical ritualistic systems of the day, as shewn under the sealing-vision. It is remarkable how Augustine was led to these by God's providence and prepared to be an eminent teacher of them. Born of a Christian mother, anxious as a child for baptism when ill, but not then baptized because of the danger of sin after baptism, as then taught and as believed by his parents; led captive by his lusts, as he tells us in his Confessions, he wandered into Manichæan errors respecting man's formation, the origin of evil, &c. He sought refuge from himself, but found no peace. Led to Milan, he was plucked as a brand out of the burning under the teaching of Ambrose. He experienced thus, before baptism, the power of saving grace—free, electing, quickening. He began early to write and preach on the subject of God's electing grace; he tells us himself that he did so in the beginning of his bishopric, *i. e.* A.D. 398.* At first he did this less prominently and distinctly. Soon, however, the Pelagian errors on free-will spread abroad and drew from him many treatises on the subject, in which the doctrines of grace are upheld. When Rome was taken by Alaric, A.D. 410, the remaining heathen having cast the reproach of all the evils afflicting the empire on the Christians, Augustine wrote his famous treatise 'The City of God.' The object of this celebrated work is to distinguish this Commonwealth, City, or Kingdom from that of the world. This he does [i.] in regard to those who compose it, who are not the whole body of the baptized and of professors, but the elect by God's sovereign grace. [ii.] Their character; the love of God in opposition to the love of self. [iii.] Their privileges; enlightened, quickened, sanctified, and saved by the same grace to the end. [iv.] Their state in the world; pilgrims and strangers, but with assured hope. [v.] Their home; with Christ. Even in details his description agrees exactly with the symbolic vision. He calls them elect Israelites, God's twelve tribes of election out of the whole tribes of profess-

* His earliest work, 'De Mor. Ecc. Cath.,' dating according to the Benedictines A.D. 388; in which same year his three books, 'De Libero Arbitrio' were also begun; and in 394, while yet a presbyter, he published, among other works, his 'Inchoata Expositio on the Epistle to the Romans,' and one on the Ep. to the Galatians.—*Elliott.*

ing Israel; inhabitants of the New Jerusalem; safe from real evil; their number definite, answering while on earth to the hundred and forty-four thousand, small at any given time but numberless in the aggregate; gathered out of all nations and kindreds; soon to be persecuted under Antichrist; washed and made white in the blood of the Lamb; palm-bearers, like Israel of old, at the feast of tabernacles; to see God, and have all tears wiped away from their eyes by Him.

Such being Augustine's doctrine, continues Mr. Elliott, it will be seen that there was wanted the palm-bearing vision to complete the sealing vision, as denoting the final perseverance of the sealed. He then speaks of the appropriateness of the antidote to the baptismal and ritualistic errors of the day. Though Augustine aimed more at Pelagian errors, yet his teaching was antagonistic to the others. He entertained high notions of the efficacy of baptism when rightly performed and accompanied by faith, and for this cause has held his ground in the Church of Rome. Yet what he taught attacks ecclesiastical and sacerdotal errors by the root. All the piety of the middle ages, and down to the Reformation, was much influenced by Augustine's writings; but Rome shrank more and more from what he taught distinctively. Luther was an Augustinian monk; the articles of the Church of England reflect a part of his teaching. The Jansenists derived all from it, and in them it was condemned as impious and blasphemous by the famous Bull *Unigenitus*.

Such is Mr. Elliott's view of the palm-bearing vision. It has been necessary to state it thus at length, or the objections to it could scarcely be understood. The scheme is very ingenious, and at first sight appears admirable; but mature reflection will raise more than one doubt as to its being what is intended by the concluding portion of the sixth seal.

(1st). Mr. Elliott runs the chronology too close. The seventh seal opens, according to him, A.D. 395. Augustine's conversion took place A.D. 385. He received what Mr. E. calls the revelation made to him concerning the election and final perseverance of the people of God about the first year of his bishopric, *i. e.* A.D. 394 or 395. Then he began to write and preach on the subject. These are Mr. Elliott's dates, as given more exactly in the table in his *Vindiciæ*

Horariae. This is running the point too close, and allows only a year for the palm-bearing vision, which is out of all proportion to the time assigned to other portions of the Revelation, particularly as 'The City of God,' according to Mr. Elliott, was not begun till A.D. 410, or later.

(2ndly). Mr. Elliott's scheme does not account for the introduction of angels in the vision, nor for what they are described as doing.

(3rdly). A third objection is, that Mr. Elliott's scheme does not touch *the great and most prominent feature of the apostasy, which became established during the sixth seal*—the worship of saints and angels—and which beyond a doubt called down the judgments which are the prominent feature of the seventh seal. It is true that Mr. Elliott works that into his interpretation afterwards and into *the seventh seal's vision*; but here is a much more obvious condemnation of it on his own principle of allusive contrast, as will presently be shewn.

(4thly). The doctrine of the final perseverance of saints—though an important part of the glad tidings of the Gospel, intended to comfort and support those who believe in the Lord Jesus Christ and are painfully conscious of the weakness and sinfulness of their nature, calculated to draw them nearer to Him, and to lead them to love Him more, who having begun a good work in them, assures them that He will never leave them nor forsake them, but bring them safely to the heavenly inheritance of which He has given them the earnest in the Holy Ghost—is not of such a nature that a want of prominence in the teaching of it would necessarily imply a departure from the faith.

(5thly). It had already been sufficiently implied by the *sealing* "the servants of God" in the preceding part of the vision, if we consider the use of the same figure in other passages of the Scriptures, *e. g.*, "sealed unto the day of redemption."

What, then, is the true signification of the vision of the palm-bearing multitude and the angels accompanying them?

(1st). It is clear that as the persons in the sealing vision are people of God *on earth*, chosen and sealed out of the whole number of the professing and baptized, so those in the second vision, clothed with white robes and with palms

in their hands, are seen by the Apostle not on earth but *in heaven*, and before the throne of God and the Lamb.

(2ndly). That they are persons who have passed, while on earth, through some great tribulation ere reaching the throne, some grievous persecution, as Mr. Elliott himself indicates, by reference to the sixth seal; the same being signified when it is said, "the sun shall smite them no more," as will appear if that expression is compared with what is declared of the seed sown on stony ground.

(3rdly). They are seen by the Apostle as *triumphant*, bearing palm-branches, the emblem of triumph; and *justified*, having white robes.

(4thly). This justification is through the Lamb; their robes are washed and made white in *his* blood. This is pointedly declared to be the cause, the only cause, of their participation in the heavenly triumph. Comp. *v.* 9 and *v.* 15, *Διὰ τοῦτο κ. τ. λ.*

(5thly). All they have, and all they enjoy, is ascribed to God and to the Lamb in various ways. They hunger no more and thirst no more. Why? Because the Lamb, who is in the midst of the throne, feeds them and leads them to fountains of waters of life (*ζωής*, Tregelles). They are no more exposed to the scorching of the sun. Why? Because God himself wipes away all tears from their eyes.

(6thly). They ascribe distinctly all the praise of their salvation to God and to the Lamb, *v.* 10, Ἡ σωτηρία τῶ Θεῷ ἡμῶν κ. τ. λ. = our salvation be ascribed, &c. They do this with "a loud voice."

(7thly). All the blessed company of angels, πάντες οἱ ἄγγελοι, *v.* 11, are also described as present, standing round about the throne and the elders and the four living creatures; and they too—mark it well—*ascribe the thanks, and the glory, and the wisdom, and the honour, and the power, and the might, ἦ, ἦ, ἦ, &c., to their God also, and this for ever.* They confirm the ascription of the salvation of the palm-bearers to God and to the Lamb; for when the latter so ascribe it, all the angels fall on their faces, worshipping God, and saying, Amen, yes truly, the glory, and the wisdom, and the thanks, and the honour, and the power, and the might, be unto our God for ever and for ever [Amen]; implying not only that the others had indeed done right in ascribing their salvation to God and to the Lamb, but that they too ascribed all *they* had, and had

received, to Him, who was *their* God likewise, and that for ever and for ever.

(8thly). It is clear that the palm-bearers are distinguished in some way from the four living creatures, whom we saw reason before to consider as redeemed people of God passed into the heavens to be with Christ, until, when He comes, they shall come with Him for his and their final triumph, the redemption of their bodies, and the complete destruction of the last enemy death and the grave.

Now, from all this we conclude that they are intended to symbolize martyrs and sufferers for the Gospel's sake. Mr. Elliott cites from Boldetti a palm-branch engraved on a martyr's tomb. Other examples are given in Maitland's book on the Catacombs. Here a vast multitude of such persons, which no man could number, gathered out of every nation, of all tribes, and peoples, and tongues, are seen by the Apostle before the throne, *loudly ascribing their salvation to God and to the Lamb*; and all the angels solemnly proclaiming their approbation of this, prostrating themselves before the throne, ascribing everything to God, and giving Him the praise. And the reason of these sufferers being before the throne—we must repeat the point—is declared in marked terms by one of the elders to be that they washed their robes and made them white in the blood of the Lamb: which is equivalent to this,—that they acknowledged themselves guilty and unworthy sinners, and ascribed all the glory of their salvation to Christ, not to any merit in their own sufferings, not to their own strength in enduring persecution, not to their own wisdom, but all, all to the free mercy and gift of God in Christ Jesus our Lord.

Now, could anything be a stronger condemnation, by allusive contrast, of *martyr-worship* and *angel-worship*, or a more simple and natural way of expressing it in a symbolic vision? *And this error of martyr-worship was the prominent feature of the apostasy, as matured by the end of the fourth century, nay, as immediately consequent on, and connected with, the overthrow of Paganism.* There is hardly a historian of note who has written of these times who has not noticed the connection. The heading of Mr. Gibbon's 28th ch., already referred to, and still more the contents of the ch. itself, are notorious examples of this. Even Keightley's brief outlines of history do not fail to notice it. But it is

especially in the writings of the most eminent Christian authors and bishops of those days that the sad truth appears most strongly, and *the strict connection of the overthrow of Paganism with this departure from the Gospel of our only Lord and Saviour Jesus Christ.* Let any one read the Orations of Gregory, Bishop of Nazianzum, against Julian, written immediately after the death of that Emperor, with whom “the genius of Paganism sank irrevocably in the dust” (Gibbon); or of Chrysostom, on the martyr Babylas, with reference still to Julian; or of Basil, on the forty martyrs, who suffered under Julian, and on the martyr Mamas; or of Ephrem Syrus; or of Gregory of Nyssa; or the poems of Paulinus, Bishop of Nola; or even Augustine’s account of the miracles of St. Stephen; or the history of Sulpicius Severus; or Jerome’s account of the translation of the bones of Samuel to Constantinople; or many other passages in his treatise against Vigilantius, on the occasion of the protest of the latter against these departures from the Gospel of Christ; and he cannot but see, unless he be blind, the strong, pointed contrast to it of the last part of the sixth seal, or the palm-bearing vision. He will find the most eminent bishops and teachers of the latter half of the fourth century speaking of the *power* of the martyrs and of their *relics*, of their *wisdom*, of the *honour* due to them, of the *protection and safety* granted by them; as Gregory of Nazianzum, *e. g.*, on the occasion of the overthrow of Julian, saying, that “*by them dæmons are driven out and diseases healed; that they manifest themselves and predict the future; that their bodies alone are as powerful as their holy souls, whether touched or honoured; that one drop of their blood only, and the little tokens of their sufferings, are as efficacious as their bodies.*”—Greg. Naz. Orat. iii. adv. Jul. So Chrysostom: “*It is possible to remove the bones, but impossible to escape the hand, of the martyr,*” whom he represents as “*wrestling with Julian, grappling with him limb within limb, and so overthrowing, and getting the victory over him. The sight of ‘the coffer alone’ which held the martyr’s relics he describes as ‘striking with terror when it falls on the soul, and making the beholder feel as if he who lies there were praying with him, and standing by him, and looking on him.’ Such is the power of the martyrs, both living and dead; both when they are on the spot, and when they have left it; so great is the power of the saints; so irresistible and terrible, both to monarchs and dæmons, and to the*

leader and prince of the *dæmons*.”—Chrysost. Op. ed. Bened. ii. 531-577. So Basil of the forty martyrs: “*He that is in affliction flies to them, he that is in joy hastens to them also: the one to be delivered from the evil, the other for the continuance of his prosperity; the mother prays for her son, and is heard; the wife for her husband who is on a journey, or for the recovery of the sick; let us then pour out our prayers WITH these martyrs.*” *

How strong and pointed the contrast, I repeat, between what the Apostle saw in heaven and what was then taking place on earth; between the feelings and actions of those who should suffer for Christ, as depicted in the vision before us by the Holy Ghost, and the feelings and actions attributed to them at this time in the professing Church.

The words Ἡ σωτηρία τῷ Θεῷ ἡμῶν, κ. τ. λ., may well also point, by allusive contrast, to the custom, then become common, of parading the relics and the dead bodies of martyrs on the ramparts of cities and trusting to them for safety against foreign foes. The allusion is the more striking when we remember that the threatening tempest still hung over the frontiers of the empire, and awaited only this apostasy of looking to others *besides* and (which is always the consequence of it) *rather than* to God and to Christ. The First Commandment is, “Thou shalt have none other gods *in my presence*,” or “before my face,” עַל-פְּנֵי.

Whether by the palm-bearers are intended the martyrs before the epoch of the vision and under Pagan persecution, or such as were to suffer for the truth after it during the long period of the apostasy, matters little, *as far as regards the great truth shadowed out in the vision*. They would be all of one mind, as regards the ascription of salvation to God and to the Lamb. Saint-worship and martyr-worship are equally condemned, by allusive contrast, on either view. At the same time the words οἱ ἐρχόμενοι ἐκ τῆς θλάψεως τῆς μεγάλης, appear to point decidedly, as Mr. Elliott justly interprets them, to the latter body, the words being an allusion to the *other* sufferers named under the fifth seal. So does their countless number; so also their being from *every* nation, and tribe, and people, and tongue. The

* This last extract is important as showing the *deceitfulness* of the system. Further evidence of the apostasy will be found in abundance in Bishop Newton's Twenty-third Dissertation; Taylor's 'Ancient Christianity,' pp. 177-211; Dr. Gilly's 'Vigilantius;' Elliott; and Gibbon.

emblems used by the Holy Ghost are, as before said, often pregnant with meaning. Here several things seem to be implied and foretold. The reader will remember the mistaken anticipations of the Church on earth at the *opening* of the sixth seal, about the time of the First Nicene Council. "The whole earth appeared as one well-ordered family;" "the saints had taken the kingdom;" "righteousness had sprung up;" there was now to be "abundance of peace;" "the predictions of the prophets" in regard to these and similar things "were now fulfilled." But 1st, The sealing-vision intimated that the servants of God would be but a remnant, according to the election of grace, in the midst of professing multitudes; and 2ndly, The palm-bearing vision that an apostasy had at *that* period of the vision, *μετὰ ταῦτα*, begun and become established, so that from thenceforth many who professed and followed Christ would be called to suffer for Him and the Gospel in the great tribulation, which before had been alluded to, and was now to begin; that the whole number of such sufferers would be very great; that there would not be a country, a nation, a tribe, or a people who would not furnish some. Not a few persons perceived and anticipated this, more or less, as the fourth century advanced. The extract given above from Cyril of Jerusalem, and many more which Mr. Elliott gives on another occasion, prove it. And yet they had a very imperfect perception of the testimony for Christ which these new sufferers would bear and of their true spiritual state and character; since they themselves believed and taught much of what these martyrs would lay down their lives to bear witness against when more fully developed and more completely established as the teaching of the Church. It is not a little remarkable that the first blood shed by what may be called Catholic Christians, to distinguish them from Arian persecutors, was shed during the period of this vision: that of Priscillian, Bishop of Avila, in Spain, and six others with him, two of his presbyters and two of his deacons among them, A.D. 385. His enemies bear testimony to the purity of his life, and the errors with which he was charged were probably no errors at all, or misrepresentations of his teaching, as in the cases of Vigilantius and Jovinian. See Gibbon, c. xxvii.

We have seen reason to believe that the worship of *angels* was condemned by allusive contrast in this vision,

as well as that of saints and martyrs. That it existed widely at this time is proved by the decree of the Council of Laodicea, A.D. 372, which condemns it; and we know that it became a spreading evil, and was completely established in the professing Church notwithstanding this temporal and local protest. It is true that this feature of the apostasy was a subordinate one, far less prominent and wide-spread than that of saint and martyr-worship. But with this fact the vision corresponds; so much so that it has been designated "the palm-bearing vision," the martyr palm-bearers occupying the chief place in it.

The student of the Apocalypse will do well to compare with what has been now said on the latter part of the sixth seal and the great lessons to be derived from it, a few other passages which occur afterwards, all conveying the same important truths, *e. g.* (1) The command by a voice from heaven on the judgment of the harlot, when all saint and martyr and angel-worship will cease, xviii. 20: *Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι, καὶ οἱ ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, ἰ. e.,* God has judged her; the power and victory are God's. (2) The command by a voice from the throne on the judgment of the same unfaithful Church, xix. 5: *Αἰνεῖτε τῷ Θεῷ ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι;* the praise be God's. (3) The answer from God's servants and those that fear Him to this voice, xix. 6, 7. It is like that of a great multitude, saying, "Hallelujah! Praise ye the Lord! for the Lord [our] God, the Almighty, hath reigned. Let us be glad and rejoice, and δώμεν τὴν δόξαν αὐτῷ, give the * glory to Him." And when the Apostle fell down to worship the angel who was sent to show him these things, the angel said, "See thou do it not; I am the fellow-servant of thee and of thy brethren that have the testimony of Jesus, τῷ Θεῷ προσκύνησον, worship God."

The Seventh Seal.

Mr. Elliott supposes the Seventh Seal to be opened at the death of Theodosius, and the "silence of about half an hour in heaven" (viii. 1) to signify the brief interval of calm between that event and the storms which soon devastated

* Contr. i. 6; iv. 11; v. 12, 13; vii. 12; xix. 1-7—with iv. 9; xi. 13; iv. x7; xvi. 9. In the first *exx.* δόξα has the article, in the last not so.

the Roman world. The emblem is natural, and often used, as by Theocritus, Virgil, Ovid; by Pliny, St. John's contemporary, "*silente caelo*," and by our own Shakspeare. "We often see against some storm, A silence in the heavens." (See Elliott.) "Theodosius died Jan. A.D. 395, and before the winter was over the Gothic nation was in arms."—Gibbon, ch. xxx. The first sounds of the First Trumpet Mr. Elliott assigns to about A.D. 400, and Alaric's invasion of Italy; vv. 2-6, inclusive, to the intermediate period A.D. 395-400. We do not like to disturb this view, and have in some sort adopted it in the observations on the Sixth Seal. We believe, however, that a slight modification will make the prophecy and history agree more closely. This will presently be shewn.

"And I saw the seven angels who stand before God." (viii. 2.) Comp. Luke i. 19. But why the definite article?

"And another angel came and stood at the altar, having a golden censer (viii. 3, 4), etc.," *i.e.* performing priestly functions. This can be none other than The Angel of the Covenant, The Great High Priest of our profession. To other angels the priestly office is nowhere, we believe, attributed. It was the priests' office, under the law, it is true, to blow the silver trumpets for the purpose of calling the people to the several feasts, etc., and priests blew the trumpets at the overthrow of Jericho; but this is not enough to determine the office of the priesthood to these seven angels. Comp. Matt. xxiv. 31; Jud. vii. 16-18; 1 Th. iv. 16. Theirs are trumpets of judgment to summon those who were to execute God's just indignation on apostate Christendom. Comp. Joel ii. 1; Zeph. i. 16. The first altar named is the brazen altar of sacrifice in the temple court, or place of visible public worship; the second the golden altar of incense. "A golden censer," because it was to be carried to the golden altar, and only vessels of gold were used within the veil, in the holy place, the emblem of the true church on earth, and of spiritual worship, known to and seen by the Lord. The absence of the article takes away any supposed reference to the particular golden censer, which, according to Jewish tradition, was used on the day of expiation by the High Priest.* Observe well that no

* In Lev. xvi. 12, the Heb. has the article, though our A. V. has not. In Heb. ix. 4, *θυμιατήριον* is apparently = *θυσιαστήριον*, not *λιβανωτόν*. See Alford's note.

sacrifice is here offered, but incense is given to the angel-priest at the altar of sacrifice to be put to the prayers of saints at the altar of incense within the veil before the mercy-seat: the one expiatory sacrifice of our Great High Priest not being repeated, and being incapable of repetition, but being the foundation for ever of his intercession for his people before the throne. "Much incense" was given to the angel-priest that *he* might put it, he himself, to the prayers of the *saints*, of *all* of them, τῶν ἁγίων πάντων. The primary emphasis is on ἁγίων, but there is a secondary one on πάντων. The saints are of course Christ's true people then living on earth. Such is the universal usage of the term in the New Testament. They are therefore identical, as a class, with those who before were seen to be sealed by Christ with the Holy Ghost, the seal of the living God. "Much incense," not incense brought by many, making much in the aggregate, as Elliott in one place seems to interpret, but much, to signify the greatness and acceptableness to the Father of Christ's intercession, and the sense which every one of the true servants of God has of his need of no less than *that* to be added to his prayers that they may be accepted of God. The High Priest, according to the law, was to take on the great day of atonement his *two* hands full of incense מְלֵא הַפָּנִי, and when he entered the Holy of Holies to put the incense on the fire he had taken with him from the altar of sacrifice, that the *cloud* of incense, not merely the smoke, καπνός, but the cloud, עָנַן הַקְּטֹרֶת, might cover the mercy-seat. Such has been, with regard to Christ's intercession, the feeling of those who in all ages have been sealed by him with the Spirit; and such were the feelings of the true servants of God at the period to which this vision refers. Witness Augustine, as quoted by Elliott. "Whom shall I look to as my Mediator? Shall I go to angels? Many have tried this, and have deserved to be the sport of the illusions they loved. A mediator between God and man must have the nature of both. The true Mediator, whom in thy mercy thou hast shown to the humble, the man Christ Jesus, hath appeared, a mediator between mortal sinners and the Immortal Holy One; that by his divine righteousness he might justify the ungodly. . . . How hast thou loved us, O Father, delivering up thy

Son for us, for whom he, our priest and sacrifice (our priest *because* our sacrifice) was subjected to death. Well may my hope be strong in such an Intercessor."—'Confessions,' x. 42, 43, abridged. But, alas! such, as we have seen, was not the feeling of the vast majority of the professing Christian world between the death of Julian and the end of the fourth century. They looked to other mediators, to the martyrs and their relics, for acceptance and for help, and so Christ was virtually superseded.* This is what the vision before us now brings out by allusive contrast. The virtual rejection, or even neglect of his intercession, is intimately and necessarily connected with the virtual *rejection or neglect of his one-offering for sin for ever*; and in proportion as the eyes are turned from Christ, as the *only* mediator between God and man, to other mediators, will they be turned away from *the one sacrifice* for sin for ever, once offered, and by Christ himself, to some supposed reiteration of that sacrifice, or some sacrifice for sin offered by human hands; the Lord's Supper will be made in some sort a repetition of, or even identical with, the Lord's sacrifice of himself on Calvary. Another inevitable consequence will in time be an undue exaltation of the ministerial office; the clergy, having a sacrifice to offer for

* "The Christians frequented the tombs of the martyrs in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially temporal blessings. They implored the preservation of their health, or the cure of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons."—*Gib.* ch. xxviii. The allusive contrast extends, not improbably, even to *the incense*. "If, in the beginning of the 5th century, Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation at the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, *they must have been offended by the smoke of incense*," &c. Under the law, the incense was typical. When the type was fulfilled in the intercession of the Lord of glory, and that intercession then virtually forsaken, if Gibbon is right, as indeed he is, what must have been the indignation of God, and how must He have been offended by such things.

the people, will become sacrificing priests, no longer simply *πρεσβύτεροι* or *ἐπίσκοποι*, but *ιερείς*. Christ will indeed be acknowledged; that at least must needs be; but he will be virtually set aside. For to admit any to share with him in any degree his office of High Priest, to look to others besides him, or with him, as mediators with God—to look to any one or anything but his one sacrifice of himself once offered, as making propitiation for iniquity—is, in reality, to make him of none effect; and this is a deep offence against God, and to provoke his just indignation and anger. In both these ways did the inhabitants of the Roman earth sin against Christ at the period of this vision; and therefore the apostle saw the angel, the priest, fill the censer with *fire*, and cast it on the earth. Comp. Ezek. x. 2, 7. The fire was *from the altar of sacrifice*, and the angel-priest cast it himself on the earth; for his one sacrifice for sin was sinned against by those who professed to believe on him. All the churches were to know that he searches the reins and the heart, ii. 23. Out of that mouth which said, I am the way, the truth, and the life, there comes a sharp two-edged sword, with which he solemnly affirmed at the opening of these visions he would fight against the Church which should depart from him, as the wife from the husband, i. 16, and ii. 16. That such was the case with the Church of the latter half of the fourth century there is abundant proof in the pages of Mr. Elliott. Of the worship of the martyrs and others, and of their relics, enough has been already said here, though Mr. Gibbon will supply much more; but the following extract from so accurate an historian will illustrate the other point, the sin against the one sacrifice of the Lord of Glory, and his one only altar, the cross of Calvary. “In the age which followed the conversion of Constantine the Emperor, the consuls and generals of armies devoutly visited the sepulchres of a tent-maker and a fisherman; and their venerable bones were deposited under the altars of Christ, on which the bishops of the royal city *continually* offered THE UNBLOODY SACRIFICE.”—Ch. xxviii. So fire was cast on the earth *from the altar*, and “there were thundrings, and lightnings, and voices, and an earthquake.” (viii. 5) And then *after* these warning storms, and tumults, and revolution, the seven angels who had the seven trumpets *prepared* themselves to sound. (viii. 6.) They did not, however, sound

as yet, they only prepared to do so. At length the first sounded. That this relates to what Gibbon calls "*the tremendous sound of the Gothic trumpet,*" ch. xxxi., and specially to the invasions of ALARIC and RHADAGAIUS, there can be little or no doubt. The only points on which there can be a reasonable question are the date of the opening of the Seventh Seal, and the interval embraced between that and the sounding of the First Trumpet. Mr. Elliott, as we have seen, makes the Seventh Seal open with the death of Theodosius, A.D. 395, and the interval between that and the first blasts of the First Trumpet to be A.D. 395-400. (On these points there may be a doubt. The errors condemned by allusive contrast in the sealing-vision found footing, and permanent footing, in the Church between the time of Constantine and Julian. The invocation of the martyrs, recurrence to their power and wisdom, and the ascription of undue praise and honour to them, as mediators with God (the errors mainly condemned in the palm-bearing vision) were established in the Church, as we have seen, at the time of Julian's death, and are remarkably associated with his reign and with his fall, and that of heathenism with him. A local council against the worship of angels (also condemned by allusive contrast in the palm-bearing vision) was held within nine years of his death, proving that such worship must have prevailed, to a certain extent, some few years at least before the council which was assembled to condemn it; so that we may not unreasonably suppose that the Sixth Seal embraces the period of the overthrow of the *heathen* Roman emperors and the æra of the Flavian family, of both which Julian was the last, together with *the brief reign of Jovian* his successor, "*under which,*" says Gibbon, "*Christianity obtained an easy and lasting victory*; as soon as the smile of the royal patronage was withdrawn, THE GENIUS OF PAGANISM, which had been fondly raised and cherished by the arts of Julian, SUNK IRREVOCABLY IN THE DUST."—Ch. xxv. "The silence of about half an hour in heaven" will then correspond accurately on the year-day theory, in which respect Mr. Elliott's interpretation fails, to what Gibbon says: "After the death of Jovian, A.D. 364, the Roman world remained *ten days* without a master." There was then no voice, no sound in the political heaven. The West was finally separated from the rest of the Roman earth immediately

afterwards, A.D. 365. The seven trumpets being given to the *seven* angels may imply the great foreign wars which threatened the empire on *every side*, and of one of which, the Gothic war, A.D. 367-369, Gibbon says: "It was the *preliminary step to the approaching decline and fall of the empire*. The Goths remained tranquil about six years, till violently impelled against the Roman Empire by innumerable hordes of Scythians, who appeared to issue from the frozen regions of the North."—Ch. xxv. They were settled in the empire by Valens, A.D. 375. "The imprudence of Valens and his ministers introduced into the heart of the empire a nation of enemies." Ch. xxvi. The thunders, and lightnings, and voices, and earthquake, may well represent the events which speedily followed. The Goths almost immediately revolted, and penetrated first into Thrace, then united with the Huns and Alans. Soon after this occurred, A.D. 378, "the fatal battle of Hadrianople, among the most inauspicious days of the Roman calendar." And "in the disastrous period of the fall of the Roman Empire, which may justly be dated from the days of Valens, the happiness and security of each individual were attacked, the arts and labours of ages rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns precipitated on the West the Gothic nation, which advanced in less than forty years from the Danube to the Atlantic."—Ch. xxvi. But even after the reign of Valens there was a pause ere the First Trumpet sounded. After the thunders, and lightnings, &c., which followed the casting of the fire from the altar on the earth, the angels did but at first *prepare themselves* to sound. The history of the times, on our interpretation, corresponds accurately with this. "The impatient Goths" were still "restrained by the firm and temperate character of Theodosius," but by him only. "It was apparent to every discerning eye that the Goths would long remain the enemies, and might soon become the conquerors, of the Roman Empire." "The public safety seemed to depend on the life and abilities of a single man." He died, Jan. A.D. 395, and then, as we suppose, the First Trumpet sounded. "Before the winter ended the Gothic nation was in arms." "They deserted their farms *at the first sound of the trumpet*, and eagerly resumed the weapons they had reluctantly

laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests . . . and the various troops of barbarians, who gloried in the Gothic name, were irregularly spread from the woody shores of Dalmatia to the walls of Constantinople."—Ch. xxx. Though Alaric's commission was to burn up the third part of the Roman Empire, the Western third, it is not said, as Mr. Elliott supposes, that it was entirely confined to that. Hail and fire were first cast upon the earth, and moreover *all* green grass, or corn, *πᾶς χόρτος χλωρός*, comp. 1 Cor. ix. 4, not the third part of it merely, was burned up, showing some comparatively superficial devastation throughout the empire. *Thrace* and *Dacia* had already "been prostrated and ruined" when *Greece* was invaded by Alaric, ch. xxx., and "the whole territory of Attica *blasted* by his presence." "The *provinces of Europe which belonged to the Eastern Empire* were" already "exhausted" before he invaded *Italy*. "In the reign of Arcadius, A.D. 396-408, the Huns ravaged the *East*; . . . they passed the Tigris, the Euphrates, and the Halys; recruited their weary cavalry with the generous breed of the *Cappadocian* horses; occupied the hill country of *Cilicia*; and disturbed the festal songs and dances of the citizens of *Antioch*. *Egypt* trembled at their approach. . . . And the memory of this invasion was still recent in the minds of the Orientals" more than twenty years afterwards.—Ch. xxxiv. "Seventeen years" again, *i.e.* A.D. 412, "before Genseric landed in *Africa*, that distracted country was filled with tumult and bloodshed," ch. xxxiii., through the persecution of the Donatists, which must have contributed one item more to the general, but then temporary, devastation of the whole Roman earth.

THE TRUMPETS.

(Abridged from Elliott, with a few interposed remarks).

Chap. viii. 7-12.—To find any *decisive* distinctive marks of the first three trumpets we shall have to look to the clauses which designate the *locality* or *geographical division* in each case *invaded*; which, indeed, from the singular and marked character of the phraseology that defines them, appear

expressly intended to fix the attention of the reader: "*the third part of the trees, and of the land,*" "*the third part of the sea,*" and "*the third part of the rivers.*"

But some commentators of high name tell us that there is no local or geographical meaning in these expressions; that they are all mere figure. Mede and most expositors say that the Roman universe is compared to the mundane system, which consists of earth, sea, rivers, heaven, stars; the system or constitution of the Empire having as its *earth* that which is the base and foundation, as it were, of the whole polity; as its *sea*, that amplitude of rule which circumscribes its earth, as the natural land is circumscribed by the natural sea; its political *rivers*, also, which flow from and into the sea, viz., the provincial magistrates, etc. And then, as to the *third part*, whether of land, sea, or rivers, they expound it to mean the *whole Roman earth*, as constituting, they say, about one-third of the known world at the time of the Evangelist.

By this interpretation the very distinctiveness of these symbols in the sacred text is destroyed; and a meaning so nearly common attached to them, that, whosoever or whensoever the invader, in so far as any one of the three might be disturbed by the invasion, the figurative earth, figurative sea, or figurative rivers,—it must needs be that the two others would be disturbed also.

Of the meaning of *the third part* we shall speak presently. But what is the reason for thus putting aside the natural and geographical sense of the expressions, *land, sea, rivers*? It must have arisen from an opinion that whenever any one prominent part of a prophecy is clearly symbolic in its language, the rest ought to be interpreted in a symbolical or figurative sense also; at any rate, in such an example as that now before us. So that in the present case the *land, sea, and rivers* mentioned ought to be construed symbolically, because the *burning mountain, tempest, and meteor* are so. This opinion, which seems to have prevailed widely among commentators, is evidently of too great importance, and, if true, of too extensive application, not to demand an immediate inquiry into its correctness. The question has been put *restrictedly*, as in an example like that before us, because really, as regards the *general* question, the mixture of the literal and symbolic is so palpable and so frequent in prophetic Scripture, that it seems quite needless to cite

proofs. Thus it is the *limited* question of the admissibility of literal *localities* and a literal geography into prophecies generally symbolical that seems alone to need illustration. Nor will there be much delay in furnishing it. The best proof seems to be that of examples from other prophecies, where the mixture spoken of is unequivocal. Two such only need be cited. The first from Ezek. xxvii. 26 : "The east-wind hath broken thee in the midst of the seas." In this passage Tyre is symbolized as a ship, and Nebuchadnezzar as the destroying wind that shipwrecked it. Yet, symbolical as the general phraseology is, the chorographic phrase, "in the midst of the seas," designates the literal locality of the situation of Tyre, and "the East" that of the kingdom of Nebuchadnezzar with respect to it. This example is the rather selected, because it illustrates the manner in which the locality *from whence* a threatened evil is to issue is often, by the peculiar appropriateness of the emblem, intimated in Scripture metaphors as that *on which* the evil is to fall. That the meaning which has been attached to the emblem, as thus significant, is not undesigned or fortuitous, will appear from its frequent and distinctive use elsewhere to the same effect. See Ezek. xix. 12; xvii. 10; Jer. xviii. 17; Hos. xiii. 15; etc.

The second example is from chap. xxxii. of the same prophecy. Here Pharaoh, king of Egypt, and his people and power, are figured under the symbol of a crocodile. After which comes the clause following: "I will water with thy blood the *land* wherein thou swimmest, even to the *mountains*, and the *rivers* shall be full of thee." The meaning of which is plain: the waters of the Nile being wont to overflow from mountain-chain to mountain, which form the Egyptian valley, and, except at flood-time, to separate at the Delta into many different streams, the prediction made was that these literal rivers, this literal land, should be tinged with the blood of Pharaoh and his people. Here, too, there is reason for the selection; viz., from the additional parallelism that the example offers to that before us;—in that, though the land previously spoken of means the literal land of Egypt, and the rivers its literal rivers, yet the *sun*, *moon*, and *stars* are in the next verse used figuratively of its governing authorities. just as is the case in the symbols of the fourth trumpet, as compared with those of the three former. For these are the

words of verse 7: "And when I shall have put thee out" (*i. e.* out of the water) "I will cover the heaven, and make the stars thereof dark; and I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord."

Thus much on the admixture of the geographically or locally literal and the figurative, in the phraseology of *other* Scripture prophecies. In addition to which, in the *Apocalyptic* prophecy there are localities specified, both *general* and *particular*, which must necessarily be interpreted literally as localities. So, for example, in passages like that in chap. xii. 12, where it is said, "Woe to the inhabitants of the *earth* and of the *sea*!" For, unless the land were the literal land, and the sea the literal island-studded sea, how could they have inhabitants? And again, in chap. ix. 14, where the *Euphrates* spoken of must needs mean the literal Assyrian river; supposing that proof can be given satisfactory that the judgments figured under the sixth trumpet were those of the *Turkish* woe.

A much more difficult question remains to be investigated, *viz.*, the meaning of "*the third part.*" This expression can only refer to that *recorded trisection* of the Roman world which occurred early in the reign of Constantine, and just before the establishment of Christianity. It was at that memorable crisis when, Galerius having died and Maxentius having perished in the battle of the Tiber, the Roman world found itself under the dominion of the three Emperors, Constantine, Licinius, and Maximin. And what was the assignment of the provinces, as they at that time fell to them respectively? To *Constantine*, we read, there attached Gaul, Spain, Britain, Italy, Africa; to *Licinius*, the vast Illyrian Prefecture, which coincided with and embraced the rest of Roman Europe; to *Maximin*, the Asiatic provinces and Egypt. *This* trisection, at any rate as regards its Western third, precisely answers to that of the *Apocalypse*.

Thus the result of this investigation has been to show that on *general grounds*, and with reference to *the general tenor* of Roman history, at and subsequent to the time of the Gothic invasions, the tripartite division that was spoken of was precisely the most appropriate that could be chosen.

It only remains to see whether it will suit the *details* of the three first trumpet-visions, as we have already seen it does those of the fourth. We will now give our own view of this subject.

On "The Third Part."

We believe, as we have already said, the commentary of Mr. Elliott on the Apocalypse to be by far the most valuable which has yet appeared. It coincides with the general stream of the ablest expositors. It has not only added a large amount of illustration drawn from history, from classical literature, from numismatics, and from critical sources, to what his predecessors had worked out before him, but has discovered and opened many new veins in the vast mine of wealth, which God has given to the Church in this Book of the Revelation of Jesus Christ. It is granted to no man, however, to exhaust that mine, nor to any one never to make a mistake in a labour of such extent. We have already found occasion to differ from him in the interpretation of the concluding part of the sixth seal, and in that of the opening of the seventh, and we cannot but think that his view of "*The Third Part*" is not correct. We proceed to assign our reasons for differing from him here also.

Where have we mention of "*The Third Part*"?

[i.] It first occurs in the 8th chap., to which we are now brought, in the account of the *four first trumpets*, at the sound of which the judgments of God fell respectively on "*the third part of the land,*" "*the third part of the sea,*" "*the third part of the rivers,*"* and "*the third part of the sun, of the moon, and of the stars;*" *i. e.*, on one-third part of the whole earth beneath, and of all that shone in the heavens above it. Mr. Elliott has rightly, we believe, explained, as some of his predecessors had done, though not so correctly nor so perspicuously as he has, the earth as the platform of the Roman Empire with limits as defined by Gibbon, and existing at the period when the vision of the

* viii. 10. Observe it is said "on the third part of the rivers, and on the fountains of waters," not, "on the third part of the rivers, and on the third part of the sources of waters;" and it is said afterwards, "the third part of the waters was made bitter;" not "the third part of the sources of the waters."

Apocalypse opens; and the luminaries as those of the political heavens. We have already had occasion to see that this is the true meaning of the latter of these emblems in the early portion of the sixth seal's vision. Mr. Elliott has also well explained the judgments of *the first four trumpets*, as we shall presently shew, of the invasion and occupation of a large part of the Roman Empire, and "*the extinction*" (a term employed by Gibbon), "of the Imperial power," and of "the senate," in the *West* by the GOTHS AND VANDALS, under "the tremendous sound of *the Gothic trumpet*." (Gibbon again.)

[ii.] Following this in the prophecy, and also in the broad features of history, we have under *the fifth trumpet*, the invasion of the locusts, or THE SARACENS; for so Mr. Elliott, treading in the steps of his predecessors, but adding greatly to the materials they had collected in illustration, interprets this portion; but there is no direct *mention* here of "*a third part*," ix. 1-12.

[iii.] We have next, under *the sixth trumpet*, the slaying of "*the third part of men*," ix. 15, by the Euphratean horse-men, *i. e.*, of the Eastern third by THE TURKS according to Mr. Elliott. Here also he has furnished additional materials in proof of the justice of the main part of his interpretation.

Observe that neither here, nor elsewhere, have we mention of *all* the three third parts; but as one *third* is overrun by the Goths, one *part* by the Saracens, and one *third* by the Turks, it seems natural to suppose that the Saracens' part is a *second third*, and the Turks' part the remaining, or *third third*.

Mr. Elliott, however, contends for a different tripartition. "The Western Empire must needs," he says, "have been one of the thirds. This reason is sufficient to exclude the interpretation which makes the three parts the three old quarters of the globe, as Vitringa, Faber, &c." He very justly rejects this, as he also does the political trisection made between the three sons of Constantine on their father's death.* What he contends for is one which he says "existed *de facto* at the precise time to which the First Trumpet's sounding must be referred, and which had

* The reader should consult Mr. Elliott's table of the several divisions of the empire made at various times.

been marked out some 80 or 90 years before, as a *de jure* trisection, on an occasion passing, but most notable alike in the history and in the apocalyptic drama, viz., that memorable one, when Galerius having died, and Maxentius having been drowned in the Tiber, the Roman world found itself under the dominion of the three emperors, Constantine, Licinius, and Maximin.

“To Constantine there attached *Britain, Gaul, Spain, Italy, Africa* :

“To Licinius *the vast Illyrian prefecture*, which coincided with and embraced the rest of Roman Europe :

“To Maximin *the Asiatic provinces and Egypt.*”

[iv.] Let us now turn to the only remaining passage in which mention is made of a *Third Part*, viz., ch. xii.

This chap., which contains the history of “The Sun-clad Woman” and “The Dragon,” is clearly introductory, as Mr. Elliott himself acknowledges, to the xiiith chap., or the history of “The Beast from the Sea.” In this introductory vision we find “the tail of the dragon drawing after it *one third* of the stars of heaven and casting them to the ground.”

In this Mr. Elliott finds a confirmation of the view he takes : for he says “there is a direct and striking reference to this tripartition, at its forming, in a vision, the subject of which is chronologically anterior to the Four Trumpets, though in the apocalyptic arrangement placed supplementally after them ; we mean that of ‘The Travailing Woman,’ and ‘The Dragon’ in the xith chap., where it is said of the Dragon that he drew with his tail the third part of the stars of heaven, in reference, if I mistake not, to the then sole representative and *head* of the Roman *Pagan* power, viz., in the first instance Maximin, then Licinius.”

When we reach the 12th chap. we shall have occasion to shew that there is very strong ground for believing that Mr. Elliott is again in error in his interpretation of the early part of that chapter. We cannot here anticipate. Suffice it to say for the present, and briefly, that it is a fatal objection to Mr. Elliott’s view of the Dragon being the Roman *PAGAN* power, that not one of the ten horns (which Mr. Elliott himself interprets as the Gothic kingdoms which in due time arose in the Western Empire) grew up or appeared until long after Maximin, Licinius, and even

Julian, *i. e.*, not until long after the death or departure of the Imperial power in a P^AGAN form. The true interpretation of this part of the apocalyptic visions, as we conceive it, will be given in its place. A second and equally serious objection to Mr. Elliott's view may, however, be here briefly stated. In the vision "The Woman clothed with the sun and with her crown of twelve stars," appears *first*. "The Dragon drawing with his tail the third part of the stars, &c." does not appear till *after* "The Woman." "The Woman clothed with the sun, &c., is an emblem, as Mr. Elliott acknowledges, of the Church clothed with the sunshine of the Imperial favour under Constantine. This answers to A. D. 325. But this was *after* the death of Maximin, who was killed in the same year in which the tripartition contended for by Mr. Elliott was made, *i. e.*, in A. D. 311; it was *after* the death of Licinius which took place A. D. 324; and therefore *after* the Dragon's drawing after him the stars of heaven and casting them down to the ground, if this, as Mr. Elliott contends, "has reference in the first instance to Maximin and then Licinius." Maximin, Licinius, and the action which on this supposition is ascribed to them, were past and gone before the Woman appeared clothed with the sun and with her crown of twelve stars, so that Mr. Elliott's interpretation is, in this respect, a violation of chronological propriety. Other objections to his explanation of the beginning of the xiith chap. we leave for the present. It is enough for our purpose now that Mr. Elliott himself affirms that "The Western Empire must needs have been one of the thirds." The third part mentioned in ch. xii. is that Western Empire in our view, as well as his.

We return to the question of the tripartition. That which Mr. Elliott advocates was, it must be allowed, of a most transitory character; for Maximin was killed within a year of its having been made. Long before the invasion and extinction of one third part of the empire by the Goths and Vandals it had altogether passed out of the domain of observation. How much more so at the slaying of the third part of men by the Turks!

As a general rule we may say that in Apocalyptic interpretation we should prefer that which is notorious to that which would escape the observation of most persons; that which continues through many generations to that which

lasts only for a very brief period; and that which is important in its consequences to that which has little effect on the great development of God's dealings with the Church and the world.

The tripartition which we suggest has all these broad characters. It is strongly marked in the pages of history; it continued through several centuries; and it is connected with the most important consequences to mankind. It began to be developed on the occupation by the Goths and Vandals of a part of the Roman Empire, and was completed by the occupation of another part by the Turks.

The following extracts from Gibbon and another author of first repute will further explain, and we believe justify, the interpretation we propose.

Let the reader look first at Gibbon's Preface, and he will find that *the three periods of The Decline and Fall of the Roman Empire*, as marked by that accurate historian, correspond with the *Gothic, Saracenic, and Turkish* invasions.

Then let him consider these other passages:—

Ch. liii.: "From the age of Charlemagne to that of the Crusades, the world (for I overlook the remote monarchy of China) was occupied and disputed by *the three great empires*, or nations, of the *Greeks*, the *Saracens*, and the *Franks*." Ibid.: "The common appellation of *Franks* was applied by the *Greeks and Arabians* to the Christians of the *Latin Church*, the nations of the West, who stretched beyond their knowledge to the shores of the Atlantic Ocean." Ibid.: "After the restoration of the Western Empire by Charlemagne and the Othos, the names of *Franks* and *Latins* acquired an equal signification and extent." Ch. lvi.: "*The three great nations* of the world, the *Greeks*, the *Saracens*, and the *Franks*, encountered each other on the plains of Italy."

Harris ('Philological Inquiries,' pt. iii. c. 1) when proposing to speak of the literature of the middle ages, which he reckons from the fall of the Western Empire in the 5th century to the fall of the Eastern in the 15th. a space of 1000 years, says: "A cursory disquisition illustrated by a few select instances, will constitute the subject of the present essay; and these instances we shall bring from *three classes of men*, who had each a large share in the transactions of those times: from the *Byzantine Greeks*, from the *Arabians or Saracens*, and from the inhabitants of

Western Europe, at that time called the *Latins*." And in the summary at the head of ch. 1: "*Three classes of men during that interval conspicuous; the Byzantine Greeks, the Saracens or Arabians, and the Latins or Franks, inhabitants of Western Europe.*"

It will be seen that this tripartition into 1st, The Goth and Vandal third, the Western Empire, or that which afterwards became the Frankish, and specially the Latin, or Papal third, Rev. viii. 12; 2ndly, The Saracenic third, Rev. ix. 1-13; 3rdly, The Byzantine Greeks, or that which afterwards became the Turkish third, Rev. ix. 13-19, is one so strongly marked in history as to have left its effects even to our own day.

It will be seen also if some should still doubt of the tripartition here pointed out as regards Rev. viii. 7-12, that as regards "the third part of *men*," Rev. ix. 15, it is singularly appropriate. At the period of the overthrow of the Byzantine Greek Empire by the Euphratean horsemen the three-fold division "*of men*" was patent, we may almost say to the whole world, certainly to all that part of it with which the Book of the Revelation deals.*

* If it be thought an objection to the interpretation here proposed, that the Saracens overlapped a part of the Latin third in the north-west of Africa, &c., we answer: 1st, That it is not in the nature of things that the limits of any tripartition should remain constant throughout the whole of so long a period of years, amounting to centuries, as that of which this vision treats; and 2ndly, That the very same objection lies against Mr. E.'s interpretation. He says, vol. i. p. 365, fifth ed., "It was but the third part of men, *the Eastern third*, against whom the slaying commission of the Euphratean horsemen could be properly said to be given." Which is the Eastern third *in his tripartition* which the Turks overran and subdued? Neither Maximin's share exactly, nor the Illyrian prefecture exactly. But to this day, though the Turk and the Saracen have coalesced, yet the Latin, the Greek, and the Mahomedan divide between them not only the Illyrian prefecture, but the whole platform of the Roman Empire, and hold, or struggle for power and influence in Jerusalem, the great centre of the future. It is, of course, but fair to refer the reader to Mr. E.'s way of relieving his interpretation from this difficulty, in a note, part ii., ch. ii.

If it be thought an objection to the tripartition we have proposed, that, at the period of the Gothic invasion it was not developed, or manifested, the same objection will be found to lie against the interpretation of the ten horns of the dragon as the Gothic kingdoms. They were not developed or manifested at *the commencement* of the period to which the vision belongs, but *grew up and became manifest as that period ran on*. Just so was it with the development and manifestation of the tripartition during the period answering to the first six trumpets. This is

The Imagery of the Four first Trumpet visions (abridged from Elliott).

The preparation of the trumpet-angels on the Apocalyptic temple-scene we will suppose complete. The moment is come for the first to sound his trumpet.

The First Trumpet.

He sounds: and instantly above the European section of the Roman Empire, all stretched, as we presume, in landscape beneath St. John, the heaven appears black with clouds, and a tremendous tempest from the cold hail-generating countries of the north, charged with lightning and hail, is seen driving over it.

The Asiatic continent, the maritime provinces of Africa, and a part of the European provinces, remain untouched by the storm. The skirts of the storm, at the first, discharge themselves on Greece and Epirus. But quickly its course is westward towards Italy. As it sweeps across the Italian frontier, other terrific thunder-clouds from the far north succeed and intermingle with the first. Once and again the almost united tempest spreads in devastating fury over Italy, beyond the Alps and the Apennines. Then dividing, a part impelled further south bursts with terrific lightnings directly over the seven-hilled imperial city, and passes thence to the southernmost coast of Bruttium beyond. A part, driven backward, takes a westerly course over the Rhine into Gaul, and far and wide devastates it; then crossing over the Pyrenean chain, pours its fury on the Spanish provinces; it does not spend itself till it has reached the distant shores west and south of the Atlantic and the Mediterranean. Thus has the whole European part of the Western Empire been involved in its ravages. Throughout the whole the lightning fire runs along the ground, burning in wide-spreading conflagration country and town, trees and pasture: and there are signs, too, of the destruction of life as well as of vegetation; for blood appears mixed with the fire and hail. Slowly at

a very different thing, however, from the horns not appearing at all during the existence, or at least before the departure of the dragon from view, which has been stated to be a fatal objection to Mr. E.'s interpretation of the early part of the twelfth chapter.

length the storm subsides ; destructive, however, even in its subsidence. The desolation that it leaves is frightful. The land was as the garden of Eden before the storm ; it remains a wasted wilderness.

The Second Trumpet.

A pause ensues. Then presently there is heard another trumpet blast of judgment. Now is the visitation of the *Western third* of the *Mediterranean*, and the islands and transmarine province included in it, a part hitherto unscathed and safe. The huge mountain-rock, blazing with volcanic fires, has been upheaved from the southernmost point of Spain, near the straits of Gades, and cast into the sea. The waters of the mighty deep are agitated by it. The lava pours down the mountain-sides. The igneous stones and ashes of the volcano are scattered for hundreds of miles all around, on sea and mainland, coasts and islands ; first on the coast of Africa, then on that of the opposite continent, from the Atlantic straits, all along up to the head of the Adriatic. Ships appear set on fire by them at sea and in the harbours, and light the water with their conflagrations. Blood marks the loss of life accompanying, the same as in the former vision. Over the whole maritime scene of its devastations whatever is habitable appears desolated, whatever had life, destroyed. "The third part of the sea became blood ; and the third part of the living creatures in the sea (*i. e.* those that were in the third part of the sea) died ; and the third part of ships was destroyed."

The Third Trumpet.

The volcano has not yet fully spent itself, when another of the angels sounds his trumpet. The mighty river-line to the north, which forms the ancient limit between barbarian Germany and the *Illyrian* or *middle third* of the Roman Empire, is now the new scene of judgment. A portentous meteor glares over it, like a blazing torch trailing its red line of light behind it in the northern sky. The river Teiss, pouring itself into the Danube, marks the central point of the base of the great Illyrian Prefecture, and it is here that it descends, and blazes, and taints with its sul

phurous exhalations the whole course downwards and upwards of that ancient river. Unquenched, it rises again, shoots in rapid course towards the western firmament; is repelled, as if by some counter-electric force, from a region on which it was not allowed permanently to shed its evil influences; then in a southerly direction it falls on the fountains of the European waters, where the Alpine snows are dissolving from their glaciers. Wheresoever it has fallen, the rivers and their tributaries have been poisoned by it; and the dead and dying of those that drink them appear lying on the banks. "For the name of that star is Wormwood, and many died of the waters because they were made bitter." It poisons them, recedes towards the Danube, and in a moment is extinct.

The Fourth Trumpet.

This vision has passed; the *fourth* angel sounds. Hitherto, though its land, and sea, and fountains of waters have been desolated, yet the *sun* has still continued shining on the Western empire as before. But now, at length, this too is affected. To the extent of a third part of its orb it suffers eclipse. The shadow falls over the Western empire; thus the night supervenes. And see the eclipsing influences act on the luminaries of the night also. Presently the western third of the moon becomes eclipsed; and, of the stars scattered over the symbolic firmament, all that are in that third of the western sky are darkened also.

And what would be the natural, the almost necessary interpretation the Evangelist would attach to them? Surely, considering the character of the symbolic figures, both in themselves and as illustrated by their use in other prophetic Scriptures, he would construe them as prefiguring the ravages of some terrible invaders from Northern Germany; invaders who would desolate, first, the European continental provinces of the Western empire; then its provinces, coasts, and fleets in the Mediterranean; a fresh and dreadful scourge being superadded on the Illyrian river-frontier and prefecture, and on the Alpine regions also, the local source of the European waters; with, finally, the extinction following of the imperial dynasty of the

West, and soon after of the subordinate offices of governmentals. It remains to see how the symbols were fulfilled in the progress of the Gothic and Hunnish desolations.

Historical Fulfilment (abridged from Elliott.)

In demonstrating this, the history of the five great destroyers of the Western Empire need not be detailed at any length—the first two associated nearly as one in the time and in part of the scene of their invasions—those of ALARIC and *Rhadagaisus*, in the first instance; then of GENSERIC, ATILA, ODOACER.

The First Trumpet.

“*The tremendous sound of the Gothic trumpet.*” “*The Gothic conflagration.*” *Alaric.*—Gibbon.

The death of Theodosius was the signal for the fresh bursting into action of the Gothic woe—a woe already introduced within the territories of the Roman Empire just before his accession. “He died,” we read, “in the month of January, A.D. 395, and before the end of winter the Gothic nation was in arms.” They had for some ten years before, or more, been settled in farms in the Mœsian and Illyrian provinces, according to the tenor of the peace with Theodosius. But their farms were instantly deserted; they resumed arms “at the first sound of the trumpet.” Their countrymen from the Dacian forests joined them, in a winter of such severity as to make the ice-bound Danube passable by their ponderous waggons. They declared ALARIC their chieftain. Their object was the desolation of the empire. He led them to a prelibation of blood and plunder in the invasion of the detached and hitherto unravaged peninsula of Greece and Epirus. “The deep and bloody traces of their march could be traced by the traveller,” we are told, “many years afterwards.”

Then, by the infatuation of Arcadius, having been made master-general of the Eastern Illyricum, and so furnished with arms for their destruction from the Romans’ own armouries, thus seated in authority in the centre of that vast prefecture, on the verge of the two empires, he hesitated on which of the separated halves of the devoted empire he should fall. His destiny was to the West and Italy.

Terrible omens and prognostications preceded him. "The Christians," says Gibbon, "derived comfort from the powerful intercession of the saints and martyrs." Thrice, in fulfilment of his destiny, he descended from the Alps on the Italian plains, marking his course each step, as the awe-struck historians of the times tell us, in country and town, with ravage, conflagration, and blood, till the gates of Rome itself were opened to the conqueror, and the Gothic fires blazed around the capitol. Between Alaric's first and second invasions of Italy, RHADAGAISUS, from the far north of Germany, with his host of Vandals, Suevi, and Burgundians, burst, "like a dark thunder-cloud from the Baltic," as Gibbon graphically describes it, on the Rætian and Italian valleys. With slaughter and difficulty they were repulsed by the Roman general from the vicinity of Florence; but it was only to bend the course of the vast remnant westward, and overwhelm the provinces, then flourishing and fertile, of Gaul and Spain. Blood and conflagration marked each step of their track. The burning of trees and herbage is pathetically particularised by the chronicles of the times. And the desolators entered, never to retire. "This passage of the Rhine," says Gibbon, "by the Suevi, Vandals, and Burgundians, who afterwards never retreated, may be considered as *the fall of the Roman Empire* in the countries beyond the Alps. The barriers which had so long separated the savage and the civilized nations of the earth were, from that fatal moment, levelled with the ground."

The era of Alaric and Rhadagaisus—that is, of the first Trumpet—is to be considered as *chiefly* embracing some fifteen or sixteen years, from A.D. 396 to about A.D. 410; though, as the ravages of the provinces were not then discontinued, we may consider the vision before us as embracing a period somewhat longer. In that latter year the *Vandals* had extended their conquests to the Straits of Gades; and *Alaric*, having accomplished his destiny, and reached in his desolating course the southernmost coast of Italy, was suddenly arrested by the hand of death. Comp. Gibbon, chs. xxx xxxi. *The storms of war: the Gothic conflagration: smoking ruins: consuming flames of war: they fired the adjacent houses: the flames encountered no opposition: hostile fire.* Comp. also the passages between notes 69-70, and 90-92, ch. xxx.

The Second Trumpet.

“*Genseric, the tyrant of the sea,*” “*casts his eyes towards the sea ;*” “*creates a naval power ;*” “*claims the Empire of the Mediterranean ;*” “*confined to the limits of the Western Empire.*” “*Genseric, a name which in the destruction of the Roman Empire has deserved an equal rank with those of Attila and Alaric.*”—Gibbon.

To the Vandal GENSERIC was allotted the conquest of the *maritime provinces* of Africa and the islands—all, in short, that belonged to the Western empire in the Mediterranean. It was in the year 429 that he transported his Vandal force, ready, like a burning volcano, for the work of destruction, from the Gibraltar rock, across the African sea, invited, under the influence of temporary infatuation, by Count Boniface, governor of the province. Then, as under the former Trumpet, fire did indeed mingle with blood in the desolation of the unhappy provinces of Africa. In the second year of the invasion, A.D. 430, Hippo was taken; and then, in 439, Carthage, with the capture of which resistance ended. The whole province was subjugated to the Vandals, and finally severed from the Western empire.

Thus a part of the prefigurations of the second Trumpet had been fulfilled. But its ships, and the maritime provinces of Sicily and Sardinia, still remained to the Western empire, of the destruction of which the prophecy seemed to speak also. For it is said, “The third part of the creatures which were in the sea, and had life, died; and the third part of ships was destroyed.” This was fulfilled by Genseric; for, after the capture of Carthage, finding himself shut in to the south by the desert, he, we are told, cast his eyes to the sea, and determined to create a *naval power*. And then “the Vandal fleets that issued from the port of Carthage again claimed the empire of the Mediterranean.” Sicily and Sardinia were conquered by them; all that was in the third part of the sea—a division of it comprehending both that vast basin of the western Mediterranean included between the Straits of Gibraltar and Sicily, and that part which, expanding beyond, sweeps round the south-west of Italy to form the deep gulf of the Adriatic—the whole corresponding to the *land third* of the Western empire. Twice, on occasions alike memorable, the Roman *navies*,

with vast preparations, were collected to destroy the Vandal power; but suddenly, and most disastrously, in the harbours of Carthage and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed; in the latter case by fire ships driven among them in the obscurity of night; so that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano must not spend itself until not only what was habitable in the Western sea was destroyed, but "the third part of the ships" also—those that navigated the sea-third of the Western Empire. Of Genseric Gibbon writes: *The tyrant of the sea, the monarch of the sea.* Ch. xxxiii. notes 13, 14; xxxvii. and xxxvi. notes 6, 7. *The ships of Genseric. Naval war. Maritime colony of Hippo burnt by the Vandals.*

The Third Trumpet.

"*The Huns the terror of the world;*" "*Attila the scourge of God,*" "*whom the Romans abhorred as the enemy of their religion and republic.*"—Gibbon.

In the mean time, and long after the extinction of the volcano and death of the tyrant of the sea, Genseric, yet another plague was commissioned against the devoted empire; I mean the scourge of God, the king of the Huns, ATTILA. About A.D. 450, in accordance with his treaty with Genseric, he moved against the *Western* provinces through the upper Illyricum, crossed the Rhine at Basel, and thence, following its course downward to Belgium, made its valley one scene of desolation and woe, burning the cities, massacring the inhabitants, and laying the country waste, till, having left that valley, which was one destined scene of his ravaging, and advanced into the interior, he was repulsed in the tremendous battle of Chalons, and so forced to retrace his steps, to fall on another destined scene of ravage, "the fountains of waters," in the Alpine valleys of Italy. Then Aquileia, Pavia, Verona, Mantua, Milan, Turin, felt his vengeance. All was slaughter, or despair and flight. With Italy all defenceless before him, one might have expected that, like his predecessor Alaric, he would have continued his devastation on to Rome and the far coast of Bruttium. Instead of which, an embassy from the Western Emperor Valentinian, accompanied by Pope

Leo I., was successful at this point in deprecating his wrath; and, having granted peace, he repassed the Alps, and retired. Wherefore a result, humanly speaking, so unlikely? The reason is evident. The prediction had expressly marked the term of Attila's desolating progress—"the third of the rivers, and the fountains of waters." Already Attila had made bitter the whole river-line of the Rhine and the Alpine fountains of waters. Many had died, and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. "Thus far shalt thou go and no further." He recrossed the Danube, returned to the royal village between it and the Teiss, and there, the very next year, was suddenly cut off by apoplexy, A.D. 453. The meteor was extinct, the empire and the power of the Huns broken. The woe of the third trumpet had passed away. Comp. Gibbon, ch. xxxv. notes 53, 54, 58, 59. *The savage destroyer: the formidable barbarian: the enemy of the religion of the Roman Republic.*

The Fourth Trumpet.

"*Extinction of the Empire of the West;*" "*Extinction of the Consulship;*" "*Extinction of the Senate.*"—Gibbon.

Some twenty years or more from the death of Attila, and much less from that of Genseric—who, ere his death, had indeed visited and ravaged the Eternal City in one of his maritime marauding expeditions, and thus yet more prepared the coming consummation—ODOACER, chief of the Heruli, a barbarian band, one of the remnants of the host of Attila, commanded that the *name* and the *office* of Roman Emperor of the West should be abolished. The authorities bowed in submission to him. The last phantom of an emperor, whose name, *Romulus Augustulus*, was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation, abdicated, and the senate sent away the imperial insignia to Constantinople, professing to the Emperor of the East that one emperor was sufficient for the whole of the empire. Thus, of the Roman imperial sun, the third which appertained to the Western empire, was eclipsed, and shone no more. Thus in the West the night had fallen. Notwithstanding this, however, it must be borne in mind that the authority of the Roman name had not yet entirely

ceased. The Senate of Rome continued to assemble as usual. The Consuls were appointed yearly, one by the Eastern Emperor, one by Italy and Rome. Odoacer himself governed Italy, under a title (that of *Patrician*) conferred on him by the Eastern Emperor. And, as regarded the more distant Western provinces, or at least considerable districts in them, the tie which had united them to the Roman empire was not altogether severed.

There was still a certain, though often faint, recognition of the supreme imperial authority. The moon and the stars might seem still to shine on the West with a dim reflected light. In the course of the events, however, which rapidly followed one on the other in the next half century these too were extinguished. Theodoric, the Ostrogoth, on destroying the Heruli and their kingdom at Rome and Ravenna, ruled in Italy from A.D. 493 to 526 as an independent sovereign. And on Belisarius's conquest of Italy from the Ostrogoths the Roman senate was dissolved, the consulship abrogated; and, as regards the Barbaric princes of the Western provinces, their independence of the Roman imperial power became more distinctly avowed.

The Fifth or First Woe-Trumpet.

“The Saracens—a name which every Christian mouth has been taught to pronounce with terror and abhorrence.”—Gibbon.

The fifth Trumpet vision was one of portending woe to the Roman earth and its apostatized inhabitants; and what the woe was, whence it came, and how it originated, is thus described:—

“The fifth angel sounded, and I saw a star fall from the heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace. And there came out of the smoke locusts upon the earth.

“And unto them was given power, as the scorpions of the earth have power. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were, as it were, crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women. And their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and

the sound of their wings was as the sound of chariots or many horses running to battle. And they had tails like unto scorpions; and there were stings in their tails. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

The quotation above given includes all the chief *emblems* of the vision; and in them an intimation—both as respects the *people* commissioned, their *new and false religion*, their *commission to destroy*, their *primary prophet and leader*—of the *origin* of this woe to Christendom.

And *first*, as to the *country and people* whence it would originate—a point for which the section previous will have prepared us. For while, by the admixture of *human* similitudes in the hieroglyphic with the *bestial*, it was shewn that *men* were the destined scourge, not literal *wild beasts*, as in some of the ancient prophecies, there was further indicated the very country and people intended.

Thus, in regard of the *bestial* resemblances. As the ground-work of these, in the hieroglyphic, there appeared the *locust*; with the following marked peculiarities, however, that it was in look, movement, and sound like the *horse*, in teeth like a *lion*, and in the tail and poison-sting like a *scorpion*. Now the *qualities* of the invaders thus prefigured were obvious. The *locust* form indicated their swarming in numbers numberless; their being in their migratory progress rapid, far-ranging, and irresistible; and moreover—except from some special preventive check, such as in this case the prophecy foretold would be actually given—being wide wasters of the herbage and vegetation. The *horse*-like appearance seemed to imply that they would be hordes of cavalry; the likeness to the *lion*, that they would be savage destroyers of life; the likeness to the *scorpion*, that of those in Christendom, whose lives they spared, they would be the tormenters, even as with a scorpion's poison-sting.

But, passing this for the present, let us enquire what the *local* or *national* indications are in these animal symbols. On doing so, we shall find that they clearly pointed the Evangelist to *Arabia* and the *Arabs*.

For the *locust*, the ground-work of the symbol, is peculiarly Arabic. So the Sacred History of ancient times

informs us. "It was the east wind," it says, "which brought the locusts" on Egypt: from which the inference arises that the country they issued from must have been that which, in all its extent, lies east of Egypt—that is, Arabia. Volney and Lebrun, from the convent at Rama, observe that the inhabitants of Syria have remarked that locusts come constantly from the desert of Arabia. Again, as of the locust, so of the *scorpion*, the native locality was by the Jews considered the Arabian desert. Witness Moses' words to the Israelites, on emerging from it after forty years' wandering: "that great and terrible wilderness wherein were fiery serpents and *scorpions*." Every one knows, if facts so notorious be worth mentioning, that it is Arabia that is regarded by naturalists as the original country of the *horse*; and that its wildernesses are the haunts also of the *lion*. The *zoology* of the hieroglyphic is all *Arabian*.

Next, as to what was *human* in the appearance of the symbolic locusts, viz. their faces as the faces of men, their hair as the hair of women, with crowns on their heads as of gold, and breastplates as of iron. The *qualities* and *character* here, too, indicated are sufficiently plain. Masculine courage, united apparently with effeminate licentiousness—a combination somewhat singular—as well as invulnerability in war, and splendid and constant victory, are indicated. But, for the present, let us inquire into the *local significancy* of these features in the symbol, and whether any and what particular *nation* may seem to be figured by them. *Pliny*, St. John's contemporary, at the close of the first century, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip. So *Solinus* describes them in the third century; so *Ammianus Marcellinus* in the fourth; so *Claudian*, *Theodore of Mopsuestia*, and *Jerome* in the fifth. The last of these writers was well acquainted with the people he wrote of, as he passed most of the latter years of his life at Bethlehem, on the borders of the Arab desert. In that most characteristic of Arab poems, *Antar*—a poem composed at this time—we find the moustaches and the beard, the long hair flowing on the shoulder, and the turban also, all specified. In regard also to the *turban*, even the emblematic resemblance of it, noted in the vision, to a *crown* or *diadem* is itself characteristically Arabian. Of the four peculiar things

that they were wont, in a national proverb, to specify as bestowed by God upon the Arabs, the first was that their *turbans* should be to them instead of *diadems*.

The testimonies thus quoted refer to *three* out of the four points of personal appearance noted in the vision. And on the *fourth*, that of the locusts appearing *breast-plated with iron*, both Antar, the Koran, and the history of Mohammed and the early Moslem Saracens, will also satisfy us. In Antar the steel or iron cuirasses of the Arab warriors are frequently noticed. In the Koran, among God's gifts to the Arabs, their coats of mail for defence are specially particularized. The breast-plate of iron was a feature of description *literally* answering, like the three others, to the Arab warriors of the sixth or seventh century.

Thus, on the whole, the *country* whence the woe was to originate seems almost fixed by these concurrent symbols to *Arabia*. And, turning from *prophecy* to *history*, if we ask whether there was then, about the times of Heraclius, and the opening of the seventh century, any such destructive irruption of Arabs on Roman Christendom, the correspondence of fact with the prediction is so far notorious. A mighty Saracen invasion is the chief topic of the history of that century.

Secondly. But it is further said of the locusts prefigured, that they issued out of the *smoke of the bottomless pit, or pit of the abyss*; the pit having been opened just previously, and the smoke ascending thereupon out of it, as the smoke of a great furnace. What does this mean? Does it apply to the origin of the Saracen invaders just mentioned? The point is one strongly marked in the hieroglyphic, and evidently most important.

The word *ἀβυσσός*, *abyss*, is the same that is used of the *deep* on which the primæval darkness rested, in Gen. i. 2; it seems to signify, most properly, that depth or hollow of the earth which is the bed of the ocean waters, though often used also of those waters themselves. By an easy extension or change of meaning it came to signify sometimes that deeper depth in which opinion, if not Scripture, placed the receptacle of the departed, at least of the departed wicked. So it is used, for instance, in Ezek. xxxi. 17, where it is rendered *hell* by our translators; and it is thus connected with the supposed habitation, or destined habitation, of evil spirits. In the New Testament this seems

to be the more general use of the word. In St. Luke viii. 31, the *abyss* into which the devils entreated that they might not be sent, seems directly contrasted with the *sea*, into which they precipitated the swine immediately after entering and possessing them. And in the Apocalypse, at the beginning of chap. xx., the sense of the word, as signifying the prison place of evil spirits, can scarcely be mistaken—that, in fact, in which an angel who had the *key of the abyss* is described as seizing the devil, that old serpent, and casting him into the abyss, and there sealing him up. In the present case, the word *φρέαρ*, or *pit*, that is added, confirms this as the meaning; for it signifies evidently an opening in the earth, a shaft of communication as it were between the earth and the infernal region beneath. And it is yet further confirmed by the notice of the *smoke, as of a great furnace*, ascending from it; for in every case in Scripture where the smoke as of a furnace is described as rising from, out of, or beneath the earth, the context shews that it is the smoke of penal fire. So in the case of Sodom, so in that predicted of the mystic Edom in Isaiah, so in that of the Apocalyptic Babylon. Thus, on the whole, the observer could scarce be mistaken in interpreting this smoke from the pit of the abyss as an emanation from the pit of hell—*i. e.* as some system of error and *false religion* thence originating, it would seem, all on a sudden, the effect of which would be almost instantaneously to darken the moral atmosphere, and dim the imperial sun in the firmamental heaven.

This being the thing predicted, we have again to recur to history, and to inquire—1st, whether, at the commencement of the seventh century, there arose any hellish and false religion in Arabia, in its *manner* of development sudden, and in *strength* such as almost at once to darken Christendom; 2ndly, whether it was *out of it* that the Arab invaders before mentioned sprang forth to be a woe to the Roman world. And to both of these questions the answer is evident. We all are acquainted with the sudden rise of *Mahomedanism* in Arabia just at the very time we speak of. That extraordinary invention of fanaticism and fraud, which, being, as it was, from beginning to end a lie, in its pretensions superseding the Gospel of the Lord Jesus, in its doctrines inculcating views of the blessed God dark, cruel, and unholy, and in its morals a system

of pride, ferocity, superstition, sensualism, indicated too well to any one that had eyes to see, that it had indeed its origin from hell, and was an emanation, like the pestilential smoke in the vision, from the pit of the abyss. Again, it is a well known fact that it was *after embracing Islamism* that the Saracen cavalry hordes burst forth in fury on Roman Christendom: and yet more, that they were imbued from *this very source* with the qualities that the symbols in the vision indicated. For there is a perfect fitness in the representation of the symbolic locusts as issuing forth, all formed in character, out of the smoke from the pit of the abyss. It was the religion of Mohammed in fact, that made the Arabs what they were. It was this that for the first time united them in one, in numbers countless as the *locusts*; this that gave them the locust-like impulse to speed forth as its propagandists over the world; this which imparted to them, as to *lions* of the desert, the irresistible destroying fury of fanaticism; this further which, in case of their conquering the provinces of Christendom, had already prepared in them a *scorpion-like* venom of contempt and hatred wherewith to torment the subject Christian; this, finally, that made them the *θηλυμίτροι* described, that added sensualism to their ferocity, suggesting indulgence of their lusts in life, and bidding them look and fight for a heaven of lust beyond it. So that here, too, there was no one point in which the *Saracen* character and history did not answer to the prophetic emblems. It was the same.

Thirdly. In respect to the *commission* said to be given to the Apocalyptic locusts: the *positive* commission to hurt the men that had not the seal of God on their foreheads; the *negative*, not to hurt the grass or trees. For, as regards the former, we read in the Koran that Mohammed understood and declared his mission to be against *idolaters*; and that he urged his Saracen followers against the men of Roman Christendom as being of the number. Again, as regards the latter, the very restriction that in the prophecy was put on the destroying career of the locusts—"It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree"—had its precise counterpart in the Koran. The often-quoted order of the Caliph Aboubeker, issued to the Saracen hordes on their first invasion of Syria—"Destroy no palm-trees, nor

any fields of corn; cut down no fruit-trees, nor do any mischief to cattle"—was an order originating, not from the individual character of the caliph, but from the precept of Mohammed. It was dictated to *him*, not by motives of mercy, but of policy. And the policy was soon justified in the rapid formation of flourishing kingdoms out of the countries conquered by the Saracens, a formation that, but for this, never could have been. But what must be chiefly impressed on the reader's mind is its *distinctiveness* as a *characteristic* of the Saracens. For let him but mark the extraordinary contrast they herein presented to the invasions of the Goths, Huns, and Vandals. The *ἐρημίαι*, or *desert places*, that abounded in the provinces conquered by them, were long a memorial of it. Hence, in the Apocalyptic prediction of the *Goths*, the wasting of the vegetation by them, is made a distinct feature of prophecy; in that of the *Saracens* before us there is the foreshowing of the direct reverse.

Fourthly. But who or what is that *fallen star* to whom the key was given wherewith to open the abyss? Here is a difficulty that by some has been thought almost fatal to the Saracenic solution.

Notwithstanding this, the reader will find that the explanation is very simple. Bearing in mind that a star indicates properly a prince or ecclesiastical ruler, and therefore a fallen star a prince degraded from supremacy and power, he will only have to look with attention into Mohammed's early history to find it.

Let it be remembered, then, that Mohammed was by birth of the princely house of Koreish, governors of Mecca. Originally the principality had been in the hands of the Jorhamites. But one of the Koreish had bought of them the keys of the Caaba, and that which went with the keys, the principality of Mecca, which from him descended lineally to Mohammed's grandfather, and was, in fact, in his hands at the time of the grandson's birth. Now this principality or government was one of no small eminence among the Arabs. Nor could the eminence of the family be unknown to the Romans. For with the frontier tribes they were well acquainted. Indeed, on the Red Sea coast, not very far from Medina, they had a custom-house only a few years before the birth of Mohammed. Thus, the elevation of Mohammed's ancestors as the governors of Mecca must have

been well known to the Romans. They were, in the view of the Syrian Greeks, as among the stars on the horizon of the political heaven. But just after his birth his father died; and very soon after, his grandfather also: and the governorship of Mecca, headship of the tribe, and keys of the Caaba passed into the hands of another branch of the family. His prospects of greatness seemed all blasted by their deaths. He found himself, so he recounted his own history afterwards, a neglected and destitute orphan. Though by birth a star on the horizon of the political firmament, he was now, at the opening of the 7th century, *a star fallen to the ground*; and must so have appeared to the Romans and Syrians when, in the character of servant of the widow Cadijah, he came to traffic in the markets of Damascus.

But thoughts were even then working in his mind which were to raise him to an eminence immeasurably higher than that of Prince of Mecca. May it not be said (so to the point is each trait in the Apocalyptic prophecy) that the fall of the star was probably the very cause of all that followed afterwards? If he had not lost the keys of the Caaba, the holy place of the Pagan religion of his ancestors and countrymen, he would have sought no other. But lost as these were, and with a mind brooding on his loss and fall, when another key, likely to lead to his re-ascendancy, that of a new and false superstition, was by the father of lies presented to him, he eagerly grasped it. The secret cave of Hera, three miles from Mecca, to which he withdrew each year, has not inaptly suggested itself to interpreters as the mouth, as it were, of that *pit of the abyss* whence the pestilential fumes and darkness were seen to issue. Then at length he declared his mission; first privately; three years after, publicly. For a while the elders of the city and uncles of Mohammed affected to despise the presumption of an orphan. They chased him from Mecca. But soon fortune changed. After an exile of seven years, the fugitive missionary was enthroned as the prince and the prophet of his native country.

Progress of the Woe predicted and fulfilled. (From Elliott.)

There was indicated, as well by the hieroglyphic itself as by the words of explanation accompanying, that to the

Arab cavalry hordes, thus gathered to the smoke of hellish exhalation, there would be opened a fearful career of conquest over Christendom; one in which they would fly with locust wings, destroy what opposed them with the strength of lions' teeth, and torment the Christians subjugated as with the poison of a scorpion-sting. And was there a correspondence with this in the facts of the subsequent Saracenic history? It was in the year 629 that the Saracens first issued from the desert into *Syria*, with proclamation of war against Christendom. They appeared, and they retired; it was but the omen of what was to follow. But in 636 they returned to prosecute their mission in earnest; and within less than three years *Syria* was subdued. The subjugation of *Egypt* followed quickly on that of *Syria*; then, some twenty or forty years after, that of the *African* provinces; then, at the beginning of the eighth century, that of *Spain*. Let us take, in exemplification of the rapidity and extent of their conquests and destructions, two historical statements. The one, that in the ten years of Omar's Caliphate, from 634 to 644, the Saracens had reduced to his obedience three thousand six hundred cities or castles, destroyed four thousand churches, and built one thousand four hundred mosques for the exercise of the religion of Mohammed. The other, that at the end of the first century of the Hegira, the Arabian empire had been extended to two hundred days' journey from east to west, and reached from the confines of Tartary and India to the shores of the Atlantic. "Over all which ample space," says Gibbon, "the progress of the Mohammedan religion diffused a general resemblance of manners and of opinions." Over all which ample space, we may add, the venom of the scorpion-sting of their conquerors was made to rankle in the breasts of the subject Christians.

For the bitter contempt and hatred flowing out from the Moslem faith towards them could not but be felt perpetually. It was marked in the very terms of appellation—Christian dogs and infidels. The enactments of the capitulations granted them were their every-day reminders of it. Deprived of the use of arms, like the Helots of old, and with tribute enforced as their annual life-redemption tax, with a different dress enjoined them from their masters, and a more humble mode of riding,

an obligation to rise up deferentially in the presence of the meanest Moslem, and to receive, and gratuitously to entertain for a certain time, every Mohammedan when on a journey—such were the marks of *personal* degradation ordained in them. And then, in token of the degradation of *their religion*—that to which, notwithstanding all their superstitions, they cling with fond attachment—there was the prohibition to build new churches, to chime the bells in those retained by them, or to refuse admission into them to the Moslem, though they regarded his presence as defilement. Add to this the inducements to *apostacy* operating to an incalculable extent on the young and thoughtless, in families more especially; and then the penalty of death against their returning to the Christian faith; the insults, moreover, to Christian females, and a thousand undefinable injuries of oppression: and how could it be but that the bitterness of their lot should be felt, and the poison rankle within them, even as in other days with the Jewish captives in Babylon, so as to make life itself almost a burden?

Thus we shall be better prepared to consider,

What is said of the locusts having a king over them, the *angel of the bottomless pit*, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Mede explains this angel as meaning *Mohammed*. The objection to this interpretation is, that, in the Apocalypse, wherever angels are mentioned, they seem to have been the angelic spiritual agencies, good or bad, by whose unseen instrumentality human affairs are affected. We may, however, by a modification of the interpretation reconcile it in a measure with the proper apocalyptic use of the word *angel*, and carry out its point and force much further; viz. by supposing not Mohammed personally to be intended, but the *spirit of evil* that inspired him, and of whom the false prophet was but the mouth and instrument. And then, and as so interpreted, we see not merely a singular fact predicted, but one of important bearing on all the main points of the prophecy. For the prediction was to this effect—that wheresoever the Arab locusts might travel in their career of conquest, there they would carry the false religion of Mohammed with them, be ruled by its laws, and actuated by its spirit. In this they differed from the *Goths*, *Hungarians*, and *Saxons*, who adopted the religion of the con-

quered, and thus were rapidly amalgamated into one people with them. But as the prediction respecting the symbolical locusts was fulfilled, so was it also in the case of the Saracens. Through all their conquests, in countries the most remote, the *Koran*, the book dictated by the spirit of the abyss to Mohammed, was the code of religion and of law that governed them; and the caliphs, invested with civil power, were invested simply in virtue of their religious character and office as caliphs or vicars of the false prophet. And hence, in fact, the perpetuation of their character through this period as destroyers to Christians. For the name of that *spirit of the abyss*, their king, was *Destroyer*. Such it appeared in the doctrine of the Book; such on the field of battle. And when we consider not only the destruction of bodily life resulting, but also the destruction of soul from the poisonous doctrines of Mohammedanism, surely the suitability will be allowed by all of the name thus given him. Oh, what a contrast in character, doctrine, and results to men, between the spirit that animated MOHAMMED and his *Koran*, and that of HIM, and His Gospel, against whom the deceiver set himself, the Prince of princes, the LORD JESUS—the one the Spirit of Peace and Salvation, the other the Abaddon, the Destroyer!

But there was a term and limit prescribed to these locusts; a limit as to *effect*, a limit as to *time*. They were not to *kill* the men of Christendom, *i. e.* to annihilate them as a political Christian body, but only to torment them. And this was to be done for the defined period of 150 days. These are the next points for investigation.

And first, as to the limit in *effect*. When the reader consults any carefully written history of the Saracens, he will be almost sure to find the notice of their successes succeeded by a notice of certain remarkable checks that they received after a while, the consequence of which was the preservation of Christendom, both in the East and in the West—for example, the two sieges of Constantinople, their repulses in the mountains of Asturias, and their repulses by the Franks under Charles Martel. It was said to the Saracen locusts “that they should not *kill*,” not politically annihilate the united Church and State of Christendom, either in the East or in any one of the kingdoms of the West, however, scorpion-like, they might mutilate the political body and torment the men, its constituents. In attempt-

ing to *annihilate* them they exceeded their commission, and were repulsed.

Again, there was restriction as to *time*. It was to a period of *five months*, or *150 days*, that their commission was confined to injure the inhabitants of Roman Christendom. In order to the understanding of this it is important, indeed essential, that the reader should bear in mind two things: 1st, that the period noted is not that of the *duration* of the symbolic locusts, but of their *aggressively striking, injuring, and tormenting* the men of Roman Christendom with their lion-like teeth and scorpion stings; 2ndly, that the period intended by the *150 days* is *150 years*. For the principle of expounding a *day* as significant of a *year* in the chronological periods of symbolic prophecy is the correct one.

The first question, of course, must be, *from what act or event*, as an epoch, to date the *commencement* of the period. It is not *one* epoch only that suggests itself as that from which we might reasonably date such commencement of the period, *but two or three*. Thus, if we knew when first the idea established itself in Mohammed's mind of preaching his new and false religion, *that* perhaps might be considered a fit epoch of commencement; as being the time when the key of the abyss was given him. Next, there was that of the year 609, when Mohammed began *privately* to preach his divine mission, and so, in the eyes of his family, to open the pit of the abyss; and yet again, that of 612, when he first *publicly* announced his prophetic mission, and so publicly caused the smoke of the pit of darkness to rise up before the eyes of men. Fourthly, there was the epoch of the year 629, when the locust armies first issued out of the smoke to make their attack on Syrian Christendom. Now, out of the four epochs, Mr. Elliott selects the *third*. He prefers it to the two first, because, in regard to the term of duration of any public woe, we ought to have some *noted public* act, and not anything merely *private*, to mark both its commencement and its end. He prefers it to the *last*, both because the Christians in Arabia and along the Red Sea suffered previously to the year 629 from Mohammed's persecutions, as well as because the commencing epoch 612 has a suitable epoch of termination corresponding with it, whereas that of 629 has none. Till A.D. 750 the power of the locust hordes remained unbroken. But

in 750 it received a shock by the *Abassides*, descendants of a different family of the early followers of Mohammed, supplanting the *Ommiades* in the caliphate. And then what followed? First, the one and only survivor of the deposed and proscribed family escaped to Spain; and he was there received, acknowledged, and established as the lawful caliph. This was in the year 755. So at length was the caliphate divided. There was thenceforth a caliph in the West in opposition to the caliph in the East. "The Colossus," says Sismondi, "that had bestridden the whole South was broken."

Out of this change of dynasty a most important consequence followed in the East. The new Abassidean caliph, dissatisfied with the *Syrian* capital, determined on building another on the *western banks of the Tigris*.

It was in the year 762 that Almanzor laid there its foundations; and thither the government and head of the locusts then took its flight, far eastward away from Christendom. Now the locusts no more roved in a body in search of conquests. In fact, the ancient warlike spirit, at least in this eastern division, had ceased as once to animate them. The very name that the caliph gave to the new capital was but an indication of the comparatively peaceable character that was thenceforth to attach to the Saracens. It was named the *City of Peace*. The æra is further noted by historians as that of the *decline* of the Saracenic power. So Gibbon observes, x. 41: "The luxury of the caliphs (*i.e.* of the Abbassides) relaxed the nerves and *terminated the progress* of the Arabian empire." And, let me add, that the very geographical position of the new capital contributed to the relaxation of the woe. For not merely with reference to *maritime* enterprises against it, but with reference to *military* also, the distance of the new seat of government added to the difficulty and diminished the temptation.

And now, instead of aggressive war on the part of the Saracens, aggression has begun against them, and victoriously too, on the part of the Christians. In the *West*, under the son of Charles Martel, Narbonne and Septimania were in the year 755 recovered, and the Saracens driven beyond the Pyrenees. It was the same in the *East*. There Constantine Copronymus, the then reigning emperor, seized the opportunity of avenging the wrongs and en-

larging the limits of the Greek empire. So that the period beginning 612 and ending 762 is obviously in every way remarkable as the period of the deliverance of Christendom from the chief terror and persecution of the Saracens.

Thus the epoch of decided commencement may be fixed at Mohammed's public opening of his mission, A.D. 612; and the epoch of full termination at the removal of the caliphate to Bagdad, A.D. 762. And the interval between these dates of commencement and termination is precisely that laid down in the prophecy, *five prophetic months*, 150 years. It is remarkable how Gibbon not only weaves into his chapters on the Saracens the cause of the judgment in the apostacy of the Christian world, but that he even heads the 45th chap. thus—"Introduction, Worship, and Persecution of Images." Comp. throughout chap. xlix. l. lii.

The Sixth, or Second Woe Trumpet.

"*The Ottomans the scourge and terror of Christendom.*"—Gibbon.

Chap. ix. 13-19.—The thing most observable in the *voice* here spoken of is the point whence it issued, the *four horns* of the golden *altar of incense*. Now, when a voice of command, whether, as here, for the *commissioning* of judgment, or, as elsewhere, for its *arrest*, proceeded from the throne in the inner temple, from the heaven of heavens, or from some divinely appointed angel, in cases like these the meaning is plain. It was an intimation that it originated from God. But what when proceeding (which is more seldom the case) from some other local point or scene? In every such example we shall find that the locality whence the voice invoking judgment proceeded was one associated with the sin or guilt to be punished. So in the history of Cain, Gen. iv. 10: "The voice of thy brother's blood crieth unto me from the ground." So in Job's protestation of innocence, xxxi. 38: "If my land cry against me, or that the furrows thereof complain; if I have eaten the fruits thereof without money, or caused the owners thereof to lose their life." So Habakkuk ii. 11, James v. 4, and in Isa. lxvi. 6, an example more exactly parallel with that before us, we read, "A voice from the city! a voice from the temple! a voice of the Lord that rendereth

recompence to his enemies!" This is preceded by an appalling statement of the manner in which, in that Temple at Jerusalem, the Jews had profaned its holy sacrifices and services—"He that killeth an ox is as if he slew a man; he that offereth an oblation as if he offered swine's blood; he that burneth incense as if he blessed an idol." So that in that case the very incense-altar and altar of sacrifice, profaned as they had been by the Jews, were scenes of their guilt, and consequently scenes from which a voice issued denouncing vengeance against them—"a voice from the Temple, a voice of the Lord rendering recompense." Similarly, though with an inversion of the reasoning, in the case before us, since a cry was heard announcing and commissioning judgment against the third part of men from the *incense-altar* in the Apocalyptic temple of vision, it was to be inferred that that mystic incense-altar had been a scene of profanation or neglect by the above-noted division of the men of Roman Christendom. But this explanation is only partial. The Evangelist does not in mere general phrase describe the voice as issuing from the *incense-altar*, but specifically from the *four horns* of it: "I heard a voice from the four horns of the golden altar which is before God." It would seem therefore as if there had been guilt contracted in respect of some particular ritual in which these *horns* of the altar were concerned. And what were the rites which had this character? There were three services in the Mosaic ritual, and only three, in which, consonantly to the divine injunction, the altar-horns were used. The two first were the *occasional atoning sacrifices* for sins of ignorance, when brought to light, either of the priests as priests, or the people collectively as a people: the third, that of the stated and solemn *annual atonement*, for the sins both of priests and people, on the great day of expiation. Thus, the *object* of the three services was similar; and, with the exception of what was peculiar to the great day of atonement, in the High Priest's entering into the Holy of Holies, and the rite of the scape-goat, there was much similarity in the ceremonials. In each case the hands of the party seeking reconciliation and forgiveness were to be laid on the head of the victim, and his sins told over it; then, after the sacrifice of the animal victim, its blood was to be sprinkled by the priest seven times before the veil of the

sanctuary, and then some of the blood was to be put upon the *horns* of the altar of incense. But the rite of atonement thus duly performed, the promised reconciliation with God followed. From the temple and altar, and each blood-bedewed horn of the altar, a voice as it were went forth, not of judgment, but of mercy—of mercy through Him whose expiatory blood-shedding, and its application by Himself to purify and to reconcile, the whole ritual of atonement did but combine to typify. Instead of summoning destroying armies against Judah, from the Euphrates, it stayed them when advancing thence to its invasion under Sennacherib (thus striking was the contrast between Israel's cause under Hezekiah and that of Christendom we are now reviewing), and with authority that could not be resisted bade them back.

Such were the particulars common in these three rites of atonement; and with their real and spiritual meaning, as with that of the rest of the Levitical ritual, St. John was well familiar. It was by this divine knowledge that he had been prepared to understand that at the time correspondent with the preparing of the trumpets of judgment, the large majority in Roman Christendom would have forsaken the great High-Priest of their profession, in respect of his connection with either altar; in other words, both as their atoner for sin, and as their intercessor, mediator, and offerer of the incense of their prayers before God. And now when, after the judgments of five successive trumpets against them, he heard a voice denouncing judgment yet afresh from the *four horns* of the golden altar—those horns of which the one and only use was in the *rite of reconciliation* for a transgressing priesthood and people—what could he understand from it but this, that, in spite of the discovery and the rebuke of their apostacy from heaven, neither the priesthood nor the collective people, at least of this third of Christendom, would repent and return; that the offer, the means provided, and critical occasion of respite given for *reconciliation* would pass unheeded; that their idolatrous superstitions would be persisted in; that thus their sins would be graven even upon the *horns of the golden altar*, and the voice of the Intercessor himself forced to pronounce from the midst of them, Loose the four angels to slay the third part of **men!**

The question comes now before us, who or what might be these angels?—angels *four* in number; angels commissioned in the work of judgment, and here specially for the destruction of the third part of men; angels that had been *bound* previous to the blast of this trumpet, apparently as if in action before the act of binding, and whose binding had begun and had been continued *by the great river Euphrates*? Who or what were these angels? The notorious fact of the *Turks* having subverted the empire of Eastern Christendom has naturally and reasonably suggested a reference to *them*, as the grand subject of the sixth trumpet vision. We have only to look at the nature and use of angels, as represented in the Apocalyptic prefigurations, to arrive at a satisfactory view of the point in question. For in the Apocalyptic prophecy the angels figured as acting on earth seem to mean, almost uniformly, *superhuman angelic intelligences*, bearing commission from God as the executors of certain defined purposes in His providential government, and in their execution of them making use of, directing, controlling, overruling the earthly and human agencies subordinate. Nor is the *number* of angels specified on such occasions conformed to the number of earthly agents employed subordinately, whether national or individual. The circumstance of there being *one* angel, Rev. xiv., did not imply that it would be *one nation* only that would furnish the earthly agency. Again, the specification of four *angels*, in Rev. vii., as appointed to desolate the Roman empire, was no intimation of a *quaternion of nations* being intended to combine in that desolation. Rather the number *four* was chosen in accordance simply with the *propriety* of the figure. Hence the one obvious inference, with respect to the passage before us, that there is no necessity to suppose four *earthly* powers to be prefigured as combining in the work of the sixth trumpet, because four *angelic* agencies are represented as concerned; rather that the number of the latter may have been chosen from considerations altogether different. Yet further, the suspicion is suggested that, as the number of angels *here* mentioned is the same with the number mentioned in chap. vii., so it is likely that they may be, the one and the other, the *very same identical quaternion* of angels.

In respect of the new earthly agency—the Turkish—commissioned at the sixth trumpet-blast against Chris-

tendom, the two following points require notice: 1st, that the *locality* where it received its commission was the same as that where the preceding scourge was arrested and bound, viz., *Bagdad by the Euphrates*; 2ndly, that its people and power, then and there commissioned, *continued in life and action*, so as in due time to effect the work assigned them, *of slaying the third part of men*; to prove which two points nothing more will be necessary than to trace, as briefly as possible, the history of the Turkish nation, from its first commissioning as a Moslem antichristian power to the fall of Constantinople.

In the year 1028 *Mahmoud of Ghizni*, the only potentate whose power could reasonably have been deemed formidable to the Greek empire, died; and at his death forthwith his vast empire began to fall to pieces. Among his subjects had been numerous *Turkman* tribes, whom it had been Mahmoud's policy to move southward to Khorasan, a country between the Himalaya and the Caspian, thereby to separate them more entirely from their countrymen beyond the Oxus and Jaxartes. It was these that were now to become a woe to Christendom. In the year 1038 they rose in assertion of their independence—chose *Togrul Beg*, of the house of *Seljuk*, as their chief; defeated and killed Mahmoud's son Massoud; drove the Ghiznivite nobles eastward to the banks of the Indus; and, having extinguished the weak dynasty of the Bowides, who had ruled since A.D. 933 in Persia, stood forth before the world as lords of Asia. Originally idolaters in religion, they now, both princes and people, embraced with fervour the religion of Mohammed; and then, being called to his assistance by the Prophet's Vicar, the Caliph of Bagdad, in consequence of the threatening danger of domestic factions, the following memorable consequence resulted. After the quelling of the factions, their chief, Togrul, was invested with a scimitar by the caliph, as *his lieutenant*; and the Turk hereby legitimately constituted temporal lieutenant of the Prophet's Vicar, and so head of the secular power of Islamism. It was in the year 1057. Let the reader mark well the *time*. For it was the era intended in the prophecy before us as that of the losing and commissioning of the power of the Turks against Roman Christendom. And let him mark well the *place*. For it was the very place noted in the prophecy as that from whence the

destroying angels, under the sixth trumpet-blast, were to be loosed and recommissioned to destroy—*Bagdad by the Euphrates*.

This was *one* point that we were to prove in respect of the Turks. It only needs to pursue briefly their history to see in it the fulfilment of the *other*. Thus invested then, and with a freshness of fanatic fervour which spoke them animated by the same *angel from the abyss* as their early Arab precursors, a holy war against Greek Christendom was at once, in the very spirit of their commission, resolved on. The chief, Togrul himself, dying, it fell to his nephew, *Alp Arslan*, to execute the project. Bearing in the very name of Alp Arslan, “the Valiant Lion,” both his own character and that of his army—according to the prophetic notice, “I saw in the vision the heads of the horses as the heads of lions”—he passed the Euphrates, A.D. 1063, at the head of the Turkish cavalry: and the loss of the kingdom and frontier of Armenia (1065) was the news of a day. The then emperor, Diogenes Romanus, hastened to the defence of his empire; but in the fatal field near Malazgerd (A.D. 1071) his army was defeated, himself taken prisoner, and the fate of the Asiatic provinces sealed irretrievably. On the assassination of Alp Arslan, he was succeeded by his son *Malek Shah*. In his reign, Suleiman, a subordinate prince, achieved, in 1074, the conquest of Asia Minor; and, with *Nice* as his capital, founded what was then the *dependent* principality of *Asia Minor*, or *Roum*. This was indeed the most deplorable loss that the Church and the empire had sustained since the first conquests of the caliphs. Nor did the severity of the scourge end at Malek’s death; for Roum, now become an *independent* kingdom, continued the desolation of the Greek empire. It seems that Suleiman had been originally urged to the war against the Christian infidels by the voice of the caliph, as well as of the supreme Sultan; and as he deserved from them the title of *Gazi*, or *holy champion*, by the vigour and success with which he conducted it, so by the manner also in which he continued to make it subservient to the propagation of the Mohammedan faith. Mosques were built, the laws of the Koran established, the mission of Mohammed preached throughout the whole extent of the new kingdom; the Turkish manners and language were made to prevail in the cities, and Turkman camps

scattered over the mountains and plains. On the hard condition of tribute and servitude, the Greek Christians might enjoy the exercise of their religion; but their most holy churches were profaned, their priests insulted, thousands of the children circumcised, and of their brethren multitudes induced to apostatize. Alexius trembled on the imperial throne of Constantinople, and in plaintive letters implored the succours of Western Europe. Fearfully rapid had been thus far the progress of the woe; and unless some great intervention should occur to prevent it, it threatened *very speedily* to extinguish his empire, and kill the third part of his men. And such an intervention did, in fact, arise; for the time of its fall had not yet come. The *Crusades* began and continued for two centuries; not, indeed, so as to avert the destruction, but to delay it. And what must be chiefly marked at this point of the inquiry is this, that throughout those two centuries the *Turkish Sultans of Roum*, in spite of the hostility thus aroused against them, still all through *preserved their vitality*.

It was not until the next century that a power of a different character, and from a different quarter—viz. that of the Moguls—sweeping across Anatolia, broke the kingdom of Iconium: and then it was not so as to extinguish the *Turkman power* in Asia Minor, but only the *Seljukian dynasty* that had ruled over it. Immediately preceding this Mogul irruption a fresh band of Turkmans from Charisme and the Oxus, under Ortogoul and his son Othman, fleeing from the Moguls, had, in A.D. 1240, engaged themselves in the service and become subjects of Aladin, the then Sultan of Iconium. And when the Seljukian dynasty had been extinguished, as before stated, one of these, reuniting some of the broken fragments, furnished a new head to the Turkmans of Anatolia. And this process of reunion went on, until it might truly be said that the ancient kingdom of the Seljukians had again revived in the Ottoman dynasty. Under one dynasty the Turkman power began the fulfilment of the prophecy of the sixth Apocalyptic trumpet; under the other it completed it.

The decline of the Moguls and the death of Cazan, of the house of Zenghis, gave free scope to the rise and fall of the Ottoman empire. Under Othman X., Orchan, Amurath, and Bajazet, the European provinces from the Danube to the Adriatic were rent from the empire, until its vitality

was almost confined to Constantinople. Then at length, for the first time for above a thousand years from its foundation, Constantinople was surrounded, both on the Asiatic and European side, by the same hostile monarchy. The four destroying angels seemed to have occupied each its corner of the heavens, whence to destroy. The fatal assault was made; Constantinople fell; the Greek empire fell with it. The *slayer of men* trampled, and has ever since continued to trample, on its ruins.

Thus God's scourge under the second woe has been shown to apply to the Turks. In order, however, yet more distinctly to fix the application, there are added certain other characteristics of the people intended. Let us now consider such characteristics.

1. And, *first*, as to their *numbers*. "The number of the armies of the *horsemen*." it is said, "was *myriads of myriads*;" a numeral phrase indefinite, but, according to its natural and not unfrequent use in Scripture, expressive of large numbers, and of which the applicability characteristically to the Turkman armies, more especially as it is not mere numerousness of *army* that is noted, but numerousness of *horsemen*, is, to a student of the history of the times, notorious. Numerous indeed were the contemporary armies of Western Europe at the close of the eleventh century, yet not innumerable like the Turks. But here was a greater distinction. With them the cavalry or knights were comparatively few, the bulk of the army being foot soldiers; whereas of the Turkman the numbers numberless were cavalry. Further, it has been suggested that there may be probably an allusion also in the *form of expression* to the Turkman custom of numbering by *tomans* or *myriads*. For though used among other nations, yet there is probably none with whom it has been from early times so prevalent as with the Turkmans and Tartars.

It is added, "And I *heard* the number of them."

It must be remembered that St. John sustained a double character, *representative* as well as *personal*, on the Apocalyptic scene. In the *former* character, he saw and heard all that, whether in symbol or otherwise, was pre-enacted before him on the Apocalyptic scene, in other words, that of which the true *Christian Church*, of which he was representative, would in each successive age witness the realization. Now, considered in this point of view,

and supposing that the notification of the numbers and might of the Euphratean horsemen fell on the Evangelist's ear in the prefiguration with a *peculiar impressiveness*, what could it betoken but that the report of the Turkman's might and numbers would with more than common impressiveness strike upon the ear of the Christian Church? If so, it surely needs but a glance at history to see the realization of the prophecy. For the Crusades were but the result of the *bruit* of the Turkish might and terrible-ness.

2. The next descriptive trait represents to us their *personal* appearance and array: "I saw the horses in the vision, and them that sat on them, having breastplates of *fire* (*i.e.* of *fire colour*), and *hyacinth, and sulphur*," or of red, blue, yellow. The Ottomans, from their first appearance, have affected to wear warlike apparel of scarlet, blue, and yellow.

3. "The *heads* of the horses," the Evangelist proceeds to observe, "were as the heads of *lions*; and out of their mouths goeth forth *fire*, and *smoke*, and *sulphur*. By these three was the third part of men slain, by the fire, and the smoke, and the sulphur that proceedeth out of their mouths. For their power is in their mouths," &c. The horses and their riders are here evidently a composite symbol; the latter being mentioned just once, as if to notify *man's agency* in the scourge; but all the principal characteristics, including such as must needs refer not to animals, but to men, being said of the horses. So in the clause, "their heads were as the heads of lions." On which it must be observed, that as the *heads* are of course symbolic, and the symbol, according to its all but constant use in Scripture, to be interpreted of the Euphratean leaders—it was a pre-intimation that to these leaders the same lion-like, haughty, destroying character would attach, even as to the Saracens before them. And as to fulfilment, it was not seen in respect of character only, but even of title, in the Alp Arslans and others—the valiant lions and noble lions of the Seljukians.

But there is the other more descriptive point. "Out of their mouths issued *fire*, and *smoke*, and *brimstone* (or *sulphur*);" it being added, as if to limit and define their instrumental use, "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone

which issued out of their mouths." In this there is an allusion to the modern *artillery* used by the Ottomans against Constantinople. To this artillery, to "the fire and the smoke and the sulphur," the killing of the third part of men, *i.e.* the capture of Constantinople, and by consequence the destruction of the Greek empire, was owing. Constantinople, *and with it the Greek empire*, had stood fast for more than eleven hundred years against all the hostile assaults of the Goths, Huns, Avars, Persians, Bulgarians, Saracens, Russians, and even the Ottoman Turks themselves for a time. Hence the anxiety of the Sultan Mohammed to find that which would remove the obstacle. "Canst thou cast a cannon," was his question to the founder of cannon that deserted to him, "of size sufficient to batter down the wall of Constantinople?" Then the foundry was established at Adrianople, the cannon cast, the artillery prepared, and the siege began. Gibbon himself markedly and strikingly attributes the capture of the city, and so the destruction of the empire, to the Ottoman artillery. So "by these three was the third part of men killed, by the fire, and by the smoke, and by the sulphur, which issued out of their mouths."

4. Next, as to the appearance of the *horses' tails*. For "their power is in their mouth and in their tails: for their tails were like unto serpents, having heads, and with them they do injury." Now, had it been simply said, "their tails were like serpents, and with them they injure," the case would have closely resembled that of the scorpion-locusts of the plague preceding; and have indicated here, just as there, the injury merely, and venom of a false religion accompanying it, done by the new agencies of woe. But there is mentioned further the peculiarity of these serpent-like horse-tails, seen in vision, *having heads*; and thus according to the all but constant prophetic use of the symbol, the further idea is naturally, almost necessarily, suggested of *rulers*, or *governing authorities*, being associated with the horse-tails. But a horse-tail to denote a ruler is a strange association! Instead of symbolizing authority and rule, the *tail* is in other Scripture put in direct contrast with the *head*, and made the representative rather of the degraded and the low. And yet, among the *Turks*, that very association had existence, and still exists to the present day. It seems that in the

times of their early warlike career the principal standard was once lost in the progress of battle, and the Turkman commander, in its default, cutting off his horse's tail, lifted it on a pole, made it the rallying ensign, and so won the victory. Hence the introduction and permanent adoption among the Turks of this singular ensign, and this as that which was thenceforward to be their badge, mark their rank, and give them name and title. For it is the ensign of *one, two, or three horse-tails* that marks distinctively the dignity and power of the *Turkish Pasha*. Marvellous prefiguration!

“And with these they do injustice.” Every *historian* of the Turkish conquests and empire speaks of the oppression of the Christian rajah by the Turkman pashas. Villages permanently deserted in consequence of the oppression of neighbouring pashas, whose ensigns are *horse-tails*, almost every day are visible to the eyes of the traveller; and often with nothing but the silent grave-yard in its loneliness to tell the tale of former life and population. When one sees such scenes as these, the singular truth and aptitude of the symbol, as applied to the Turkman pashas, must fix itself indelibly on the mind. “For the *horse-tails* were like unto serpents, *having heads*; and with them they do *injury* and *oppress*.”

The four angels had been prepared for the hour, and day, and month, and year, to slay the third part of men. The mode of expression is singular. It cannot merely mean “for the very year, the very month,” &c., destined of God. So understood it is tautology, and, in the order in which the words stand, each additional one does but weaken the sense. When Daniel says “for a time and times, and dividing of a time,” he means *the sum* of these. So here we may understand *the sum* of one hour, one day, one month, one year, on the scale of a day for a year. Then,* even to the hour, the third part of men were to be slain by the storm loosed from the Euphrates. Thogrul Bag, called to help the

* *i. e.*, at the expiration of: Comp. Dan. xii. 7, 12, LXX. A day = a year; a month = 30 years as elsewhere in the Rev.; an hour = one-twelfth of a prophetic day (Are there not 12 hrs. in a day!); a year, here not *καιρός*, the term always used elsewhere for a prophetic year of 360 d., but *ἐνιαυτός*, a recurring year = 365 d. and a quarter, a day for a year. Total, less fractions + 3 ds. correction for *exact time* = 396 y + 118 d.

caliph of Bagdad, extinguished the power of the Bowides, was proclaimed protector and governor of the Moslem empire, revived it, and on 18th Jan. 1057, quitted Bagdad with his Turkmans on a long career of conquest. These Turkish conquests culminated in the capture of Constantinople, and "extinction of the Roman empire in the East, 29th May, 1453,* to the "consternation of Europe," and "grief and terror of the Latins."—Gib.

And the rest of men, who were not slain by these plagues, repented not of the works of their hands, that they should not worship προσκυνῶν (their) demons,† and (their) idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk; and they repented not of their murders, nor of their sorceries,‡ nor of their fornication, nor of their thefts.

Constantinople fell A.D. 1453; the Reformation began A.D. 1517. The interval was a remarkable one. Letters revived in the Latin world through learned Greeks flying from the Turks; many universities, academies, &c., were founded; printing, invented a few years before, spread rapidly; geographical discovery was wonderfully extended; the arts were diligently cultivated; § but there was no μετανοία, no change of mind as regards those things which provoked the judgments of God. New dead men were added to the number of those to be worshipped;|| the

* The interval is 396 y. + 130 d., but the crisis really came on the 40th day of the siege. "The fall of Constantinople could then no longer be averted."—Gib. Had the prophecy said two hours, not one, it would have been less exact. The truce granted to Rich. I. by the Turkman Saladin was for 3 hrs., 3 ds., 3 wks., and 3 mos.

† δαιμόνια, dead men made objects of worship. See Bp. Newton's 'Dissertation,' and Elliott.

‡ φαρμακία from φάρμακον, which came to be applied to "drugs," &c., but meant originally "any artificial means, especially for producing physical effects." Hence "any secret means of producing a thing," used in LXX. of pretended miracles of the Egyptian priests, Ex. vii. 11. The Heb. there is from חָתַם i. q. לָחַץ "to hide," "do secretly," hence used of "occult arts." Comp. לָחַץ "a veil."

§ It was the age of Lorenzo de' Medici, Politian, Reuchlin, Erasmus, Ximenes, &c.; of Faust and Schaefer, Gutenberg, Caxton, &c.; of Columbus, Cabot, Vasco di Gama, Diaz, Amerigo Vespucci; of P. Perugino, Leonardo da Vinci, Michael Angelo Buonarroti, Raphael, Bramante, Titian, Correggio, Albert Durer, &c.

|| Amongst them Buonaventura, who changed "Lord" to "Lady" throughout the Psalter.

rosary, with its prayers to the Virgin, first invented by Dominic, was revived; a festival was instituted by the Pope in honour of the immaculate conception. When Constantinople was taken by the Turks, "the divine images were stripped of all that could be valuable to a profane eye, and the canvass or the wood torn, broken, burnt, or trod under foot, or applied to the stable, or kitchen, or the vilest uses."—Gib. Yet there was no knowledge nor understanding in the Latin world to renounce such. An important Council, the 5th Lateran, was held for the reformation of the church, and total extirpation of heresies. It forbade a few external abuses, but the whole doctrinal system of the apostasy was passed over as needing no reform. The previous persecutions, as of Huss and others, were spoken of in it with approbation. The interval between jubilees was shortened, two held, and the infamous traffic in indulgences increased under the notorious Tetzl.

Intervention of the Covenant Angel fulfilled in the Reformation.

Chap. x. 1-3. —This vision must have rejoiced the heart of the Evangelist, for there was comfort for him in the very *character* and *person* of the angel intervening. From the description in the prophecy of this angel, it was evident that it was the LORD JESUS, the mighty One of Israel, the Angel of the covenant, Him whose presence, mantled with a cloud as His proper covering, was, under the older dispensation, seen to visit this our earth, first by Israel in the wilderness, then by one and other of the prophets afterwards; and whose countenance as the sun, and his feet like fine brass, as if they burned in a furnace, St. John had himself beheld at the opening of the Apocalyptic visions, when, overcome by the greatness of the glory, he fell at his feet as dead. Had other evidence been wanting, it was given afterwards in his speaking of the two witnesses for Christian truth as *his* witnesses; so that the fact was evident. And was it not joyous for him to see the Lord he loved appearing on the dark theatre of this world, and showing that He had neither forgotten nor forsaken His Church?

Further, the *nature* and *object* of the *intervention* indicated must have been most cheering to him; for the object was evidently the vindication of His own honour, and revela-

tion of His own grace and gospel. To this tended each epithet and characteristic noted of the angel, and his descent in the vision—indications never to be overlooked. For in the Apocalyptic notices of the intervention of the Lord Jehovah, just as in those of other Scriptures, we find that those, among His attributes, are for the most part chosen for specification or exhibition which best suit the nature of the action on which he is about to enter, and which are in it to be most displayed and glorified. For here there was the figuring of a bright irradiation before St. John of the covenant-rainbow's light, and the sunbeams of his glory; there was, too, the descending in power, the planting of his feet on land and sea, and speaking in voice audible over the earth. From all these circumstantials of power and glory accompanying it, this intervention was surely to be sudden, striking, and most extraordinary, in vindication of His *covenant of mercy* to the Church; that it would be one in which He would specially display before men His illuminating beams as the *Sun of righteousness*; and in which by word, and perhaps by act, He would *assert His rights* to this world as His inheritance, and, with voice audible through the whole Roman world, even as of the *lion* of the tribe of Judah, would rebuke and strike terror into the enemies of His Church. By the *book* that He held opened in His hand, the instrumental means seemed figured, whereby all this was to be accomplished—viz. the opening of the volume of His own book, the *Bible*. And as, in the deliverance of Israel from out of Egypt, the pillar of fire did not only give light to Israel, but sent out its lightning-fires, as the Psalmist intimates, to trouble the host of the Egyptians, so the notice of His feet now appearing as pillars of fire from beneath the cloud that mantled Him, must be meant to signify that He would make the destroying fire of His power to be felt among men, to the confusion of His enemies, and the triumph of His own cause and people. Thus much must have been inferred by the Evangelist from the circumstantials of the vision concerning the nature, glory, and results of the intervention of Heaven here prefigured. And can we, who live in this latter age, after having been brought, in our investigation of the Apocalyptic series of prefigurative visions, step by step through the Roman world's history down to the close of the fifteenth century, hesitate to recognise in that before us (it being

the next that followed) the figuring of that grand event with which the sixteenth opened—the REFORMATION? Surely, if we look simply to the one most prominently marked characteristic of the figuration, as betokening some extraordinary, sudden, light-giving, world-arousing intervention of the Lord Jesus for His own cause and Church, there is not an event, from St. John's time even to the present, that can be shewn to answer to it but the Reformation; while, on the other hand, not only does the Reformation answer to the figure in this respect, but there is not a particular in the vision of *all* we have just noted in respect of which it did not answer, even to exactness. Sudden, unexpected, most extraordinary—the human instrumentality employed so inadequate, and the results of such surpassing importance—if ever event had the character stamped upon it, above others, of some *direct intervention of Divine Providence*, this was the one. Its most prominent characteristic as a religious revival consisted in its being one in which the glory of the Lord Jesus as the *Light of the soul*, the *Sun of righteousness*, *Jehovah our Justification*, was publicly set forth, and by multitudes in different nations owned and felt. It was one in which, through the voice of the Reformers, far-sounding and loud, He rebuked His usurping enemies, even as *the lion of the tribe of Judah*; and both by it, and by the providential overthrow of the usurper's power in a *tenth of the apostate city*, did also assert His rights to this earth as His inheritance, all in connection with the *opening* of His own *written word*, that had been so long neglected and forgotten. Finally, the auspicious result of this deliverance of His church and His religion was not accomplished without *fiery contentions*, in which the divine power was manifested to discomfit the enemies of the truth. Just as it was said by Luther, when alluding long afterwards to the effect of his protestation against indulgences: “This was to set the world on fire, and disturb the whole order of the universe.”

Epoch of Antichrist's Triumph the Epoch of Christ's Intervention.

It is natural for the question to arise, whether there be not here some *allusive reference and contrast*, the rather because there appears in the action of the angel, whether

as regards his planting of his feet on earth and sea, or his roaring as a lion, a singular abruptness and decision; in no way so simply explicable, it might seem, as by the supposition of reference to some signal usurpation of his rights at the time figured, and the triumph of some enemy and rival. Thus we are led to inquire, whether, at the epoch just before the Reformation, there was any such signal triumph of antichristian usurpation and usurper in Christendom? Also whether, just at the said epoch, his triumph was so signalised as to furnish any remarkable *parallelism of particulars*, in contrast with those that accompanied Christ's emblematic appearance and descent in the vision now before us?

The which suggestion and inquiry direct us at once to *Rome*. For with Rome and its seven hills prophecy prospectively connected Antichrist. To Rome, then, let us pass in imagination, and observe what may be enacting at Rome, and by the Pope, at the epoch and crisis that immediately preceded the Reformation.

There has been recently a new election to the Popedom. And now—after the delay of a month, to allow of the proper pomp attending it—the day is come for the celebration of the ceremonial of his going to take possession of the church of his bishopric, St. John Lateran. The city is thronged with visitors on the occasion. Besides the hierarchy of Rome, there appear many of the independent princes of Italy; ambassadors also from most of the states of Western Christendom; and, moreover, the episcopal and ecclesiastical deputies that have assembled to represent the Church universal in the General Council now holden at the Lateran. The concourse from early morn has been to the great square before St. Peter's. There the procession forms, on horseback, and thence puts itself in motion. First in order is a troop of cavalry; then a long line of the gentry and nobility; then, successively, the senators of Rome, a file of Florentine citizens and other provincials, the Pope's body-guard, and a second file of provincial barons and gentry; then the envoys from Germany, Spain, Portugal, and other parts of Christendom; then abbots, bishops, archbishops, patriarchs, upwards of two hundred and fifty in number; then the cardinals, the ecclesiastical dignitaries wearing their jewelled mitres and their copes; the rest drest in richest costumes, and with banners streaming, as on a

day of jubilee: then at length, thus preceded, and duly followed and closed in by a troop of military, himself the *hero* of the day, the POPE! The horses of the bishops and cardinals preceding him are covered from head to foot with white trappings. He comes forth himself, too, on a white horse, a cope of richest broidery covering him; the ring of espousal with the Universal Church glittering on his right-hand finger; and on his head the imperial tiara of three crowns. A canopy is borne over him by the chief Roman authorities. The streets are strewed with tapestry and flowers for him to pass over. The welkin rings with acclamations of welcome. The multitudes fall on their knees as he approaches to receive his benediction. "It seemed to me," says the narrator of the pageant, "that it was the Redeemer of mankind on the Palm Sunday going to Jerusalem: there being substituted only for *Hosanna to the Son of David!* the acclamation, *Viva Papa, Leone! Life to the Pope, to Leo!*"

But is it really the case that the people regard him as filling the place of Christ to them, and to be looked to as their Redeemer and Saviour? Every one knows the answer. It dwells on the exalted station of the Pope even more than on the personal character of Leo—its authority, power, sacredness, high above that of the kings of this world, being divine rather than human, as of the very VICAR OF CHRIST AND GOD; and on Leo's personal virtues—his prudence, firmness, decorum of manners, knowledge of worldly affairs, love of splendour, and taste for classic literature and the arts—chiefly as fitting him for applying the matchless authority of his office of CHRIST'S VICEGERENT, to the glory of Rome, the amelioration of the evils that from without and from within have long afflicted Christendom, and the introduction of a brighter age.

But the devices and paintings that everywhere, on triumphal arches, columns, and other decorated erections for the occasion, meet the eye, as it passes onward with the procession, will be the most faithful as well as most graphic expositors of the general state of thought and feeling respecting him.

There is a strange mixture in these paintings of things sacred and profane, of Christian saints and heathen demi-gods; St. Peter and St. Paul, Moses and Aaron, SS. Cosmo and Damian, intermingling with Apollos, Mercuries,

Minervas. Surely this fact well illustrates what has been said of the homogeneity and natural fellowship of the *δαμόνια* of Rome, modern and papal, with those of old Pagan Rome!

Does it not exhibit to the very eye what has been called the invincible Paganism of Italy, but which was rather the invincible Paganism of apostate Christendom?

But to the point in hand—the expression of the mind and spirit of the age respecting its newly-elected POPE LEO. No doubt some of the pictures and devices depict him with reference simply to his *personal* character. Such is that where *Justice* is introduced with her *balance*, and *Virtue* as assaulted by various serpent-formed vices, but delivered by a *lion*; such that where the *Arts* and *Literature* are represented as rejoicing in their patron being made Lord of the world. Again, there is another painting that depicts him as exercising *patriarchal* functions—that, in fact, which represents the lately-convened General Council in the Lateran Church, the cardinals and bishops appearing seated in it, and the Pope high-throned among them, with the legend, “Thou shalt put an end to the Council, and be called the Reformer of the Church.” But, generally, the allusion is to his acting as *Christ’s representative*: insomuch that there is the application to him alike of the *history, titles, and offices* of Christ our Saviour; just as if he were indeed, as they say he is, His very impersonator on earth. So, for the *history*, in that picture of the three kings of Christendom fixing their eyes intently on a star in the East—the morning-star evidently, not of Christ, but of Leo; so in that of Pope Leo sitting, and many kings kneeling, and presenting gold and silver to him as their offering; so in another, where he sits youthful in age, and in his cardinal’s dress, disputing with aged doctors, and conquering; so in yet another, where *Christ*, indeed, is represented receiving baptism, but in which the notification of John Baptist as the patron saint of Florence, the presence of SS. Cosmo and Damian, saints of the Medici family, and that of two *lions* holding the scroll, plainly indicate that in the Christ there depicted Pope Leo is signified, His supposed impersonator; and in which picture even Christ’s Godhead is ascribed to Leo, the titular legend inscribed being, “A God wonderful among his saints!” Then, again, as to Christ’s *offices*, Leo is portrayed at an altar,

sacrificing, surrounded by his cardinals and bishops, and the scroll above reads thus, "Tanquam Aaron;" and also in another, opposite, he appears at an altar kneeling, with troops armed behind him, and the words written above, "Tanquam Moses." He is in these represented as, in Christ's place, both the High-Priest, Mediator, and Captain of the Church. And the legends beneath tell the expected happy results—the one, "Thine eye is on the ceremonial of divine worship, and now Religion shall have its due observance;" the other, "Thou art the intimate of the Deity, and the enemies of the Christian name shall yield to thee." As to the general hopes of prosperity and happiness, they are elsewhere thus symbolized. From a *ball*, the heraldic ensign of Leo, an ear of corn appears to spring, and a grape-cluster of extraordinary size, such as poets describe to have been produced in the fabled Saturnian age, and such, perhaps, as, according to the traditionary report of Papias, might answer to St. John's prediction of the fruitfulness of the earth in the millennium; the legend beneath indicating this new *Viceregent of Christ* as its introducer, and that now at length its golden age was come.

There are *three* other paintings of him in this character, which, on account of their singularly illustrative bearing on the prophecy before us, demand a separate and particular attention. First, that in the Genoese arc, between the castle of St. Angelo and the Vatican. Here the azure of heaven is represented; on its verge, refulgent with glory like as the new-risen *sun*, stands portrayed the Pope; a *rainbow* in the air reflects its cheering radiance on a landscape of land and water, men and women, just emerged apparently out of night and tempest below; and the sentence appears written underneath—"The world hath been unveiled to light; the King of Glory has come forth!"

Next comes that painting in the arc of the Florentines. The Pope is here represented with *one foot on the land, the other on the sea*, having a key, moreover, in his right hand with which he opens heaven, and in the other another key (the key of hell, or perhaps of purgatory); and, beneath, the legend, "*In thy hand I behold the empire of earth, and sea, and heaven.*" Certainly we have in these two pictures of the pageant the very counterpart to the opening emblems of the vision before us. Yet again the *lion* there, as here, appears prominently and repeatedly as a symbol in the

devices. For instance, in the triumphal arc near the bridge of St. Angelo there appear two *lions*, each with one foot on the Papal insignia, to designate that it is the Pope they symbolize, the other on the *mundane globe*; and with the legends, as the cry uttered by them—“*The prey is worthy of my glory!*” and “*To me the charge belongs!*” With which last we may associate that in the *Via Pontificum*, where a Pope sits enthroned, and two kings, having cast their crowns before him, kneel and worship. These a *lion* is represented as licking and fondling; but on other two, that appear armed and hostile in the distance, another *lion* seems as about to spring; and the motto proclaims, as with a lion's roar, that implicit submission is the law of this pontifical empire.

Such is the triplet of counterpart paintings in this Leonine fragment in contrast with the Apocalyptic triplet of symbols in the vision before us. But before we proceed to give them a full and separate consideration, let us trace the procession to its termination: and let us mark in doing so the almost ostentatious exhibition in it of Christ's degradation and nothingness as contrasted with the exaltation of the Pope, of him whom, having now viewed not only as head of the apostasy, but as the blasphemous usurper also of Christ's place in the Church, we need no longer hesitate to call the *Papal Antichrist*. Let us mark the contrast exhibited between them; for Christ, too, is present, they tell us, to swell the triumph of the day. His place they point out under the canopy, upon the white palfrey, just before the line of bishops, some five-and-twenty attendants being disposed, each with a kindled wax-light, round him, and the sacristan as his guard behind. It is that box, they say, which the gold brocade covers, that holds him. There is the holy Eucharist, the consecrated wafer. That is CHRIST. Christ indeed appears, but he is a state-prisoner, to add to the brilliancy of the pageant, a puppet in the hands of the priesthood!

Meanwhile, with all pomp, and with each of the magnificent decorations that adorn the procession symbolizing his glory, with every eye fixed upon him, and every knee bent before him, the POPE advances on his triumph. At length the Lateran is reached—that church with which the Papal episcopate is connected, and in the portico of which, as justificatory of its asserted uni-

versal jurisdiction, an old marble records its dignity as the mother and head of all churches. And as on the setting out a studied mimicry of Christ was observable, and the paintings, too, and the legends, reminded the passer-by that "the Heaven-sent One," "the King of Glory," was gone forth, so at the close of the procession the studied mimicry continues. Dismounting at the church vestibule, the Pope sits for a moment, as if in great humility, on a lowly seat placed for the occasion; then, amidst the chanting of, "He raiseth the poor from the dust to make him inherit the throne of glory," he is raised from it by some of the officials of the church, led up the nave, and seated on the Papal throne within. They call it his *assumption*, or *taking up*, as if, like that of One before him, to the elevation, not of a mere earthly throne, but a heavenly, and with all power given to him in heaven and on earth.

We now advert to three remarkable symbolizations of the Papal Antichrist above noted. Considering how exactly they answer to the triple symbolization of *Christ* in the Apocalyptic vision before us, *His* face, too, being depicted as the *sun*, and with an investing *rainbow*, *His* feet as planted on *land and sea*, *His* voice as a *lion's* roaring—considering further the *chronological coincidence* of the one emblematic figuration and the other, the one in the prophecy, the other in history—considering the fact, already twice exemplified, that *allusive contrast* to that which would at any particular epoch be opposed to and usurpatory of his prerogative, is a feature observable in the chief Apocalyptic prefigurations of Christ's intervention—considering all this, the question must at once be asked, whether it be credible that the parallel and the contrast are in this case either unforeseen or unintended by the Eternal Spirit? But the full *signification* of the three devices needs yet to be unfolded. Also it needs to be shown that what they signified, as to the Papal prerogative, was not the mere exaggeration of popular fancy or feeling at Rome on a festival day of excitement, but *realities*, such as the Apocalyptic vision, when allusive, can alone allude to. This is the next subject for consideration. To furnish in each case the illustrative historical facts requisite, will necessarily occupy us some considerable time; for it is impossible that anything could exhibit

more strikingly the extent of the Papal usurpation of Christ's glory and prerogatives, just before His glorious intervention in the Reformation, as well as the crisis of Papal triumph in regard alike of things temporal and things spiritual of this world and the next.

1. First, then, as to the *meaning* and the *acting out* of the emblematic painting which represented the Pope as the newly-risen *sun*, the King of Glory, beaming from heaven on this earth, and with the *rainbow*, the covenant-rainbow, as his accompaniment.

We are not to suppose that there was merely meant by this a symbolization of the Pope's supreme dignity, and of the happy promise of his reign; just as the symbol of a rising sun and rainbow might have been applied, in the hyperbole of painting or poetry, to designate the hopes entertained from the reign of any other mighty sovereign on his accession, though this no doubt was included. There was general expectation of happiness from Leo's reign signified by the emblem, on the scale of the Golden Age, fabled and also predicted, as its measure and character. Let it be well observed, as inferable both from the accompanying emblem of the rainbow, and from the title of "The King of Glory" given to the Pope in the picture, that it was as *Christ's representative* chiefly that the symbol was applied to him; and thus, that as Christ was the sun in the Christian system, *so* the symbol was meant to designate Pope Leo.

Now, of Christ the symbol indicated both the *inherent divine lustre*, as Him in whom was light—the light of *life*, *truth*, and *holiness*—and in whom was no darkness at all; also how out of this light, treasured in infinite fulness in Himself, it pleased Him to *impart* to the children of men, as He said, "I am the light of the world; he that followeth me shall have the light of life." In this character His glory was recognised while on earth as the glory of the only-begotten of the Father, full of *grace* and *truth*; and was sung of long previously, in Hebrew prophecy, as that of the *Sun of Righteousness*. In these same senses, then, we must expect that the symbol was intended to apply to Leo. And, in point of fact, in the writings of the time we find them all expressly noted. We shall presently see how the Portuguese orator addressed him as dispersing the mists of his mind by the *subbeams* of his *divine* countenance. In

similar tone, in the Lateran, in presence of the General Council of Christendom, his countenance is spoken of by the chosen orator Puccius as “beaming from it the insupportable lustre of *divine majesty*.” By one of the poets of the day, a splendour, dazzling as the sun’s, is described as flashing from his triple crown, with reference to the *divine glory* attached to it of an empire over earth, hell, and heaven. By the same poet he is elsewhere depicted as the sun’s dwelling-place, because of the light of *wisdom* that dwelt with him. The Maronite patriarch, and another of the Oriental ecclesiastics, address him in their letters as like the sun or the moon, *full of truth*; and again, as the sun refulgent in *holiness*. Further, he is represented as, like the sun, *imparting* out of this his treasure-house of light to the children of men; not only otherwise as their enlightener, but chiefly as their *illuminator* in matters of *faith, revealing* and *opening* to men the *way to heaven*, and also shedding a *healing* influence with his beams on the darkness and woes of humanity. In the influence last ascribed to the light of the Papal countenance, we see the exact counterpart to that ascribed to Christ’s in Malachi’s beautiful prophecy, just before alluded to—I mean that in which he speaks of Him as the *Sun of Righteousness*, rising on them that fear Him with *healing* in His wings.

Thus it appears, that besides the *inherent* glory of majesty, wisdom, and holiness supposed to reside in the Pope, the *sun* of Roman Christendom, there were also two principal points of view in which, like Christ, he was believed to *shed forth* from himself this light and glory on mankind, viz. as the dispenser to them of the light of *truth*—*i. e.* the *true faith*—and the dispenser of the light of *grace* and *salvation*. And to shew the Pope’s *actual exercise* in real life of the prerogatives thus falsely assigned him, we have only to remember, with reference to the *first*, that in all disputed matters of religious faith and doctrine, the ultimate reference was to him, his decision considered final, and even the Bible statements supposed to derive their authority from him, not his from the Bible; also, in regard to the *second*, that it was from him, as the *recognised fountain of divine grace and mercy*, that the *indulgences* proceeded, whereby not only the temporal judgments due to sin were remitted, but the eternal, its guilt blotted out, innocence restored to the sinner, and salvation insured. The exercise of the

latter seems, from the accompaniment in the painting of the covenant-rainbow, to be extremely characteristic of the Papal usurpation of Christ's most glorious spiritual prerogative, and illustrative, by force of contrast, of the emblematic outburst of the Sun of Righteousness in the prefigurative vision before us, and of its glorious fulfilment in the Reformation.

2. Next, would we learn the meaning, and its realization in actual life, of that most striking representation of the Pope in the Florentine triumphal arc, as *fixing one foot on the land and another on the sea*, how can we better satisfy ourselves than by marking what passed at Rome in the second year of Leo's pontificate, on the occasion of an embassy arriving from the King of Portugal? The ambassador was a general celebrated for his part in the late conquests of the Portuguese in the far Indies. In testimony of them, he brought, among other most magnificent presents to the Pope Leo, animals from the East, the leopard, the panther, and the elephant—animals unknown to the citizens of Rome since the time and shows of its imperial grandeur. And great was the popular admiration as these presents were led in procession through the streets of Rome, more especially when, on arrival before the pontifical presence, the elephant, as if with more than instinct, stopped and knelt, and thrice bowed himself, as in act of adoration, to the ground. But listen to the orator of the embassy. For a moment he hesitates, as overcome by a sense of the majesty of him he is addressing. "Fear and trembling," he exclaims, "have come over me, and a horrible darkness overwhelmed me." Then, reassured by the Pope's serene aspect towards him, "the divine countenance which, shining," he says, "as the sun, had dispersed the mists of his mind," he proceeds to the objects of his mission, narrates the Eastern conquests of the Portuguese arms, addresses the POPE as supreme Lord of all, and speaks of these conquests as the incipient fulfilment of God's sure promises—"Thou shalt rule from sea to sea, and from the Tiber river to the end of the world;" "the kings of Arabia and Saba shall bring gifts to thee, yea, all princes shall worship thee, all nations shall serve thee;" and, under thy auspices, "there shall be one fold and one shepherd." That is, he explains, the promised universal latter-day subjection of the world to Christ as meant of its subjection to the *Pope*; and the

Portuguese discoveries and victories over the heathen as signs that that consummation was at hand. Thus does he well illustrate to us what was *intended* by the Florentine device under consideration; concluding in the same spirit by a solemn act of adoration to the Pope as his king's lord and master—"Thee as the true Vicar of Christ and of God, the Ruler of the whole Christian Republic, we recognise, confess, profess obedience to, and adore: in thy name adoring Christ, whose representative thou art." As to the *acting out* by the Pope of this prerogative of *universal earthly supremacy* thus assigned him by painter and orator, we might be sure, even prior to examination, that such must have been the case when it was so obsequiously confessed to, and with such expressions of personal fealty, not by an immediately subject people only, but by a powerful and constant monarch like him of Portugal. And it needs, indeed, only to look into European history to find the proof.

Already, four centuries before, Gregory VII. had put forward pretensions to authority, as Christ's Vicar, over the kings and kingdoms of the world. And in the course of those four centuries examples had not been wanting, very remarkable, of the application of this Papal prerogative within and even beyond the limits of the old Roman earth, European Christendom. So, for instance, in that fateful Bull of Pope Adrian IV., A.D. 1155, whereby, on the English King Henry's *petition*, permission was granted him, agreeably with the Pope's undoubted right and prerogative over all professedly Christian lands, to subjugate Ireland, on condition only of an *annual quit rent to the Roman See of one penny for each house inhabited within it*. And so again, about the middle of the fourteenth century, in the grant of the Canary Islands, not long before discovered, though beyond the pale of European Christendom, to Prince Lewis of Spain by the Pontiff Clement VI. But the Portuguese discoveries along the African coast, towards the Cape of Good Hope, began about the middle of the fifteenth century; and the more memorable one by the Spaniards, some fifty years afterwards, of a new world beyond the Western Ocean, gave scope and occasion for its exercise in far distant seas on a scale immensely larger. The application came first from Prince Henry of Portugal to the then reigning Pope, that since, as Christ's Vicar, all kingdoms of the

earth were subject to him, he would, in virtue of that authority, confer on the Portuguese crown a right to all countries inhabited by infidels that they, the Portuguese, might discover, promise being added that he would spread the Christian religion in them, establish the Papal authority, and so increase the flock of the universal pastor. A Bull was issued granting the Portuguese all they might discover from Cape Non to India. In 1493, after Columbus's discovery of America, on the application of Ferdinand and Isabella, a similar grant was made in terms still more presumptuous and striking. Thus, it was not without reason that King Emanuel did fealty to the Pope on the occasion we are considering, and acknowledged *his* supremacy by whose grant he held his conquests.

Thus we have seen enough to convince us that the Florentine painting exhibited on the day of Pope Leo's enthronization was not an absurd or exaggerated device, but only a graphic symbolization of a prerogative already exercised, as well as asserted, by the Popes. Pleased with the devotedness of the Portuguese king, he made a donation to him in terms more ample than those of the original grant to Prince Henry, of all countries, provinces, and islands which he might recover from the infidels, not only from Capes Bojador and Non to the Indies, but in the parts yet undiscovered, and unknown even to the Pontiff himself. So did he plant one foot on the land, and another on the sea, and the countries in it, even where the mists of distance and imperfect geographical knowledge might as yet hide them from view, distributing them, as their undoubted and supreme lord, to whom he would. And, both in doing so, and in accepting the appropriation to the Papacy of the latter-day prophecies, he stood forth before Christendom, in all that concerned this world's dominion, as a daring and gigantic usurper of the rights of Christ.

3. Again, we must exhibit, in the actual realities of life, that *voice* of the *Pope*, in guise and character as a *Lion*, asserting the world as his prey, claiming to himself its government, and threatening wrath and destruction against opponents or rebels. In order to this, let us again direct the eye to Rome. The solemn Council-General of Christendom is there at this very time holding its sessions. Where so likely a place in which to hear the voice of the Papal Lion? The session is in the Lateran church, the

same that the Pope was enthroned in. There, then, let us enter, look, and listen. Behold gathered within its walls, and sitting all in ordered array, above three hundred bishops and archbishops arrived as representatives from England, Spain, Portugal, the Germanic empire, Savoy, and the lesser States of Italy, together with ambassadors, generals of the religious orders, the Patriarchs of Alexandria and Antioch, and not a few of other ecclesiastics from beyond the seas, the whole, under Pope Leo's presidency, constituting the Council-General, or representative body of the *Church Universal*.

The Council has been convened by the Papal Bull for the *extirpation* of the *schisms* and *heresies* that have divided the Church, its *union*, *reformation*, and *exaltation*. And this is the arrangement for its proceedings: that before it transact official business, and the Papal Lion, who is using it as his instrument, speak his and its enactments, the mass be first celebrated; the litanies, Gospel, and hymn, 'Veni Creator Spiritus,' chanted, and a sermon or oration, bearing on the business, pronounced by a select member of the Council. And in the Council, as in the painting, the sovereignty of the world is assigned him.

And now hearken to the *lion's voice*. His *first* and preliminary act in assertion of that sovereignty over the world, and fulfilment of that office of its administration, is the citation of the adherents of the Pisan Council and Pragmatic Sanction as schismatics and rebels. And behold, at the very threatening of his voice, both the schismatic cardinals and the French king hasten, in public humiliation, to announce alike the one and the other, and to ask for absolution: on which the absolution is granted; and, in the confessed subjection of all the kingdoms of Western Christendom to the Papal supremacy, the schism healed.

Then against the *Bohemian heretics*, the only ones apparently known of as remaining, a citation is issued, with similar promise of consideration and clemency in case of submission. *Then*, and with a view to prevent any fresh rising of heresy or schism, and so to insure the continued unity of his *bride* the Church, without spot or wrinkle, in continued subjection to himself, the Papal Lion thus again from the height of his apostolic office, as from the top of Mount Zion, issues his voice of command: 1st, that forasmuch as *printing*, that wonderful, recently-invented art,

might be used to disseminate heretical notions, no books be *printed* without the previous censorship of the Pope's inquisitor in the district; 2nd, that no *preaching* be allowed, or explanation of the Scriptures, except in conformity with that of the recognised fathers and doctors of the Church, and no mention moreover made by them of *Antichrist* or speculations mooted as to the time of the final predicted judgment; 3rd, that the inquisitors fail not to exercise their vigilance, and proceed with all zeal against *heretics*, if fresh arising, in order to their utter elimination from the congregation of the faithful.

So much for the preservation of the *unity* of the Church. As to its *reformation*, he undertakes it as that which, like the rest, belonged to his province as supreme administrator; and accordingly issues enactments limiting pluralities, and forbidding a few other external abuses, but passes over, as needing no reform, its *dæmonolatry*, sorceries, and religious thefts and murders. Finally, in order to the effecting of the last and chief object of the Council, the *exaltation* of the Church, *i. e.* of the Church of Rome, he solemnly repeats and confirms the famous Bull, "Unam sanctam," of Pope Boniface VIII., in which Bull the unity of the Church is defined as that of one body under one head, the Roman Pontiff, Christ's representative, and of which this is the conclusion: "We declare, define, and pronounce, that it is essential to the salvation of every human being that he be subject to the Roman Pontiff;" prefixing thereto the declaration, "Whosoever obeys not, as the Scripture declares, let him die the death!"

Such is the voice of the Pope, the "Leo Papa," as of a lion roaring; and the whole Christian Church, by its representatives in Council, assents and consents to it. On which, each object of its assembling having, as they viewed it, been accomplished, the Roman Church, by the Council's reforming canons, been renovated, as the heavenly Jerusalem, by the extinction of heresies and schisms, made one, and, by the universal subjection of secular princes, elevated as Mount Zion on the top of the mountains, a Te Deum of thanksgiving is chanted, and the Council concludes: and, in order to the increase of the joy of its members at this its auspicious ending, a plenary remission of sins and indulgence is granted to each one of them by the Pope, once in life, and in the article of death.

Thus has been shown the realization, or acting out in real life, by the Roman Bishop Leo X., of those prerogatives and functions of Christ which were attributed to him in the three remarkable paintings to which attention has been called, as exhibited before Christendom in the pageant of his enthronization. And now at length we are prepared to revert with abundant advantage to the *Apocalyptic vision* of the Covenant-Angel's descent, and the glorious events that it presignified. And in this vision there was prefigured, as what would take place at the same precise epoch, Christ's own opening to the world of that forbidden book of God—His revival of that forbidden Gospel-preaching—His exposure of Antichrist, as even then alive in the *Popes*—and revelation, too (so far as man might know it), of the time of the fated judgment, as involving the Popedom's destruction, and placed at but one trumpet's interval from the chronological epoch of the intervention here symbolized. All these things, I say, were foreshadowed in the vision before us; and in the Reformation all these things, as we shall see, were done.

Finally, as the Papal Lion spoke enactments in its roaring, with a view to *eliminate* and cast out of the company of the faithful all *heretics*, or those that dissented from the Roman apostasy and Roman Antichrist, so there was prefigured in the Apocalyptic vision a solemn elimination and casting out from Christ's true Church and the communion of the faithful, of Rome, its bishop, priests, and Church, as apostate and antichristian. This also had its fulfilment in the same great event; and, together with a certain political revolution accompanying—the fall of a tenth part of the mystic Babylon preludeing its entire fall—appeared both in the prophecy and in the history as what may be called the completing act of the Reformation.

To show this, we must pass on to that memorable history. With the Apocalyptic vision before us as our guide, we shall find ourselves called to notice, just in this very order, *the commencement, progress, and each grand epoch* of the Reformation of the sixteenth century.

Commencement of the Reformation.

Chap. x. 1-4.—It is the *origin* and *commencement* of the REFORMATION that is now our subject. And how can we so

well set it forth, or how so well expound the Apocalyptic vision which prefigured it, as by tracing its development in the *mind* and *history* of LUTHER? For Luther was both the master-spirit of that great revolution of the sixteenth century, and the type, in the inward experience of soul that made him a reformer, of what afterwards influenced the soul of many another. "The Reformation passed," it has been said by a learned Professor of Modern History, "from the mind of Luther into the mind of Western Europe;" and by M. Merle d'Aubigné more in particular, "The *different phases* of the Reformation succeeded each other in the soul of Luther, its instrumental originator, before its accomplishment in the world."

Of these phases the *two first* are figured to us, as distinctly as beautifully, in that portion of the Apocalyptic vision that stands referred to at the head of this chapter. Let us consider the two separately. They will exhibit to us the *secret origin*, the *first public acts*, and so the *opening epoch* of the Reformation.

§ 1.—*The Discovery of Christ the Saviour.*

Chap. x. 1-3.—Luther, then, was God's chosen instrument to effect this great revolution—Luther, the son of a poor miner at Mansfeld; one who when at school in his early boyhood had to beg his bread, under the pinching of want, with the pitiful cry, "Panem propter Deum," and was indebted to the charity of a burgher's wife at Eisenach, afterwards spoken of as the pious Shunamite, for the power of pursuing his studies and almost for his preservation. But let us hasten to that crisis of his history to which our subject directs us: that wherein he was prepared for, and then began to act out, the great part assigned him in the reformation and revivification of Christ's fallen Church.

He had grown at this time into manhood, and, having passed from the schools to the University of Erfurt, had there, in the course of the usual four years of study, displayed intellectual powers and an extent of learning that excited the admiration of the University, and seemed to open to his attainment both the honours and emoluments of the world; when behold, on a sudden, to the dismay as well as astonishment of his friends, he renounced the world and all its brilliant prospects and betook himself to the solitude

and gloom of an Augustine monastery. Wherefore so strange a step? We find thoughts deeper and mightier than those that agitate the surface of a vain world were then pressing on his soul,—the thoughts of death, judgment, eternity, GOD ALMIGHTY! There had combined together different causes to induce this state of mind. He had found a *Bible*. It was a copy of the Vulgate, hid in the shelves of the University library. Till then he had supposed that there existed no other gospels or epistles than what were given in the Breviary or by the preachers. The discovery amazed him. He was at once riveted by what he read therein. It increased, even to intemperance, the desire already awakened in his heart to know God. At the same time there was that in its descriptions of man's sinfulness and God's holiness and wrath against sin which awed and alarmed him. *Providential occurrences* following soon after confirmed and deepened the work on his conscience. He was brought by a dangerous illness into the near view of death. He saw a beloved friend and fellow-student suddenly cut off with scarce a moment's warning. He was overtaken, while journeying, by a lightning-storm, terrific to him, from his associating it with an angry God, as the lightnings of Sinai to Israel. He felt unprepared to meet Him. How shall I stand justified before God? This was now the absorbing thought with him. Thenceforth the world, its riches, and its honours were to him as nothing. In the pursuit, however, of this great object no success seemed to attend him. He longed to know God, but neither his own understanding nor the philosophy and learning of the University yielded him the light he needed for it. He longed to propitiate Him, but his conscience itself was dissatisfied with the inadequacy of his performances. It was the long-established notion among the more serious that the *convent* was the *place*, and its *prayers*, *penances*, and *mortifications* the *means* whereby most surely to attain to the knowledge and favour of God. There, then, he determined to pursue his absorbing object. He gathered his friends around him, ate his farewell meal with them, then sought the monastery. Its gate opened and closed on him. He had become an Augustinian monk.

But yet his object was not attained. The holiness or the peace with God that he longed for, not found. In vain he practised all the strictest rules of the monkish life. In

vain he gave himself, night and day, to the repetition of prayers, penances, fastings, and every kind of self-mortification. He found that in changing his dress he had not changed his heart. The consciousness of sin remained with him—of its indwelling power, its guilt, its danger. “O my sin! my sin!” was the exclamation heard at times to burst from him. Pale, emaciated, behold him, moving along the corridors like a shadow! Behold him, on one occasion, fallen down in his cell, and, when found, lying in appearance dead from the exhaustion of the mental conflict yet more than of sleeplessness and fasting. He is a wonder to all the convent. “A wounded spirit who can bear?”

There was a copy of the Vulgate chained in the monastery. With eagerness still undiminished he renewed his intense study of it. But it gave him, no more than before, the consolation that he sought for.

It was at this time that Staupitz, Vicar-General of the Augustines, was sent by God as His messenger to assist in shedding light on the darkness of this wounded soul and opening to him the Scriptures. On his visitation of the convent at Erfurt he at once distinguished from among the rest the young monk of Mansfeld. He beheld him with his eyes sunk in their sockets, his countenance stamped with melancholy, his body emaciated by study, watchings, and fastings, so that they might have counted his bones. It needed not an interpreter to tell him what was passing in that sorrowful soul. For Staupitz was one who, in secret and unknown to the world, had gone through somewhat of the same conflicts as Luther, until in the Gospel, rightly understood, he found a Saviour. In the experience of his own heart he had both a key to understand, and a spring of sympathy to feel for, what was passing in Luther's. He sought and gained his confidence. He entered with him on the solemn subjects of his anxiety. The Bible lay opened before them. He expounded from it to the poor trembler God's love and mercy to man as exhibited in *Christ crucified*. He spoke of His *death* as the expiation for penitent sinners; His *righteousness* and perfect *justice of life* as their plea, their trust. These were views as comforting as new to Luther. He heard the words: he received them; received them not as the voice of his Vicar-General, but as the voice of the Divine Spirit speak-

ing by him. It was the opening to him of the Gospel; the setting forth to him of the two things he had been so intently seeking, and which now he saw to be clearly expressed in the Gospel record—the principle of *justification before God*, and the principle of godly *penitence* and *sanctification* within. O how did the glory of JEHOVAH-JESUS, even of Him that furnishes both to the believing penitent, begin now to shine before him! Was it not just as in the *emblems* of the *Apocalyptic vision* under consideration? With the eye of faith he beheld Him beaming upon this lost world as the *Sun of Righteousness*; and the dark thunder-clouds of the mental storm that had passed over him only served to throw out more strikingly the beauty of the *rainbow* of covenant-mercy as reflected from them. In the sunshine of this forgiving love the former overwhelming bitterness of his sense of *sin* yielded to sweeter sensations. “O happy sin,” was his very heart’s language, “which hast found such a Redeemer!” The subject of *repentance*, too, was now as sweet as once it had been bitter to him. He sought out in the Bible all that related to it; and the Scriptures that spoke upon the subject seemed, he tells us, as if they danced in joy round his emancipated soul. Nor, in the delight of these perceptions of the Divine forgiving love and mercy, did he rest content and inactive. From the view of Jesus he drew *strength* as well as *righteousness*.

Thus was Luther inwardly prepared for the work that Providence intended him. It remained that he should act as God’s chosen minister, to set before others, in all its glory and power, what he had himself seen and felt. Already a fit sphere of action had been provided for the purpose. A University had been just recently founded at Wittenberg by the Elector of Saxony. A principal part of the arrangements had devolved on Staupitz. Impressed with a sense of Luther’s intellectual powers and piety, he summoned him to a professorship in the University. The call of his Vicar-General was obeyed, as in duty bound, by the young Augustinian monk; and being appointed in the University Doctor of Divinity *ad Biblia*, and having to vow on his appointment to defend the Bible doctrines, he received therein *his vocation as a reformer*. It was another epoch in his history. Forthwith, in his lectures to the students, and in his sermons too in the old church of the Augustines to the people, he opened to them the Gospel

that had been opened to him, and set before them the glory of JESUS, mighty to save. Against the schoolmen, and their scholastic doctrine of man's ability and strength to attain to righteousness in religion, he published Theses, and offered to sustain them, his text being *Christ is our strength and our righteousness*. Multitudes crowded from different parts to the University to hear a doctrine so new, and expounded with eloquence so convincing. The eyes of men were directed to the true Sun of Righteousness, as risen upon them with healing in His wings.

Thus far the manifestation of Gospel light, however glorious, had been comparatively noiseless and tranquil. There had been simply the revelation of Himself by the LORD JESUS to the favoured ones at Wittenberg in his character of the Sun of Righteousness and the rainbow-crested Angel of the Covenant, mighty to save. But now the calm was to end. There was to be added His roaring, like as the Lion of the tribe of Judah, against the usurping enemy, and so the conflict to commence between these two mighty antagonist principles and powers, between Christ and Antichrist. The infamous Tetzels precipitated the conflict. Approaching, in prosecution of his commission, to the near neighbourhood of Wittenberg, he there proclaimed, as elsewhere, the Papal Bulls of grace and indulgence; in other words, set forth the *Pope* as the heaven-sent dispenser of mercy, the Sun of Righteousness, and source of all divine light, grace, and salvation. Then was the spirit of the reformer kindled within him. Little thinking of the effect they were to produce, he published his celebrated ninety-five Theses against indulgences, affixing them, according to the custom of the times, to the door of the chief church at Wittenberg, and offered to maintain them against all impugners. The truths most prominently asserted in them were the Pope's utter insufficiency to confer forgiveness of sin or salvation; Christ's all-sufficiency; and the true spiritual penitent's participation, by God's free gift, and independent altogether of Papal indulgence or absolution, not merely in the blessing of forgiveness, but in all the riches of Christ. There were added other declarations, also very notable, as to the Gospel of the glory and grace of God, not the merits of saints, "being the true and precious treasure of the Church;" a denunciation of the avarice and soul-deceivings of the priestly traffickers in

indulgences; and a closing exhortation to Christians to follow CHRIST as *their* chief, even through crosses and tribulation, thereby at length to attain to His heavenly kingdom. Bold, indeed, were the words thus published, and the effect such that the evening of their publication has been remembered ever afterwards, and is ever memorable, as the epoch of the Reformation. With a rapidity, power, and effect unparalleled, unexpected, unintended—even as if it had been the voice of one mightier than Luther speaking through him—the voice echoed through continental Christendom and through insular England also. It was felt by both friends and foes to be a mortal shock, not merely against indulgences, but against the whole system of penances, self-mortification, will-worship, and every means of justification from sin devised by superstition, ignorance, or priestly cunning: a mortal shock, too, though Luther as yet knew it not, against the *Papal supremacy* in Christendom. For there had been implanted in men's minds, both on the *mainland* and the *island*, a view of Christ's glory, rights, and headship in the Church, which, notwithstanding the support of the Papacy by most of the Powers of this world, was not to be obliterated. The result was soon seen, both in the one and in certain countries of the other, in the national erection of the Gospel standard, the overthrow of the Papal dominion, and the establishment of churches, pure and reformed, that acknowledged Christ alone as in *spiritual* things their master. Adopting the symbols of the Apocalyptic vision, we may say that the fixing of His right foot on the sea and His left on the mainland was thus fulfilled in sequence to the uttering of His voice as when a lion roareth. Nor did He quit the ground or remove the marked stamp of His interference till the political overthrow had been accomplished, both in the one locality and the other, of a part of the mystic Babylon; in short, until, as stated in the conclusion of this vision, "a tenth part of the city had fallen, and there had been slain in it names of men seven chiliads,"—a pledge of its ultimate overthrow, and of the establishment on its ruins of Christ's universal kingdom.

§ 2.—*Discovery of Antichrist the Usurper.*

Chap. x. 3, 4.—In order to trace the next great step in the Reformation, as prefigured in the two verses which stand prefixed to the present section, there will be needed, in the first instance, a very careful sifting of the prophetic enunciation that develops it. What mean *the seven thunders*?

In the phraseology of this remarkable passage there are to be noted five things:—1st. The *vocality* of the thunders spoken of, for they are said to have voices; 2ndly. *The absoluteness of the prohibition*, "Seal up, and write them not;" 3rdly. The singular definition of the voices of the thunders as *their own* voices; 4thly. *The distinctive article* prefixed to and defining the thunders intended; 5thly. Their further definition by the *septenary numeral*. And to the above there must be further added the consideration of *St. John's symbolic character* on the Apocalyptic scene. This done, all will be clear as to the signification of the prophecy, and nothing more needed than a reference to history to make its fulfilment clear also.

First, then, there is to be observed the *vocality* attributed to the *thunders*; the thunders being said, twice over, to have *voices* and to *speak*, evidently in a manner intelligible to St. John. By this they are distinguished from the thunders elsewhere mentioned in the Apocalyptic visions as proceeding from the throne; the which were known, indeed, to be sounds of wrath and judgment from on high, echoed in the judgments forthwith following on earth, but still sounds not articulate or intelligibly vocal. Such being the case, the thunders mentioned in the 12th chapter of St. John's Gospel offer themselves to our remembrance as the nearest Scripture parallel to those before us; for we read that there was heard in *them* also an articulate voice from heaven, the which the people around thought the voice of an angel, and of which the words are actually given us. This, says Mede, was by the Jews called *Bath Kol*, *i. e.* a voice from heaven or oracle. The inference, of course, respecting the thunders *here* spoken of is, that they too, as they fell on St. John's ear, fell intelligibly, as an *oracle* or *voice from heaven*.

2. We are to note the *absoluteness of the prohibition*: "Seal up the things which the seven thunders have uttered,

and *write them not!*" Now, had there been merely the first injunction, "Seal them up," we might have inferred the *total* consignment of these oracular voices to *oblivion*; seeing that no period, however distant, was assigned for *their* unsealing. But, besides this, there was added, as by way of explanation, the further and yet more emphatic prohibitory clause of which the absoluteness could not be mistaken, "Write them not!" And what was the reason of the prohibition? Surely it was as simply as satisfactorily to be inferred from the reasons of the contrary injunction, "Write them," given three times elsewhere to St. John on occasion of his hearing other voices as from heaven. First, that in ch. xiv. 13, "I heard a voice from heaven saying unto me, Write! Blessed are the dead which die in the Lord; *Even so, saith the Spirit.*" Next in ch. xix. 9, "He saith unto me, Write! Blessed are they which are called to the marriage-supper of the Lamb. And he said, These are the *true sayings of God.*" Once more, in ch. xxi. 5: "He said, Behold I make all things new. And He said to me, Write! for *these words are true and faithful.*" These are all the examples of the kind that occur from the beginning of the prediction of things future in ch. ix. to the end of the Book. And in every case the reason given for the Apostle's writing was of one and the same character; viz., because the voice that was to be written was true and faithful, because it was the voice of the Spirit, because it was the true saying of God. The necessary inference as to the reason of the *prohibition*, "Write not!" is this: that what the seven thunders uttered, though *apparently* an oracular voice from heaven, was *not* true and faithful, *not* the voice of the Spirit, *not* the true saying of God; but, instead thereof, *false* and an *imposture*.

3. Directly accordant with which is the inference from that most singular definition of the voices of the thunders as *their own* voices; a singularity the more observable because it is with marked emphasis *repeated* (in the following verse). For what can the phrase imply but this, that the voices of these thunders were in direct contrast, and apparent opposition, to that voice of the Covenant-Angel, spoken of in the clause next preceding, that was like a lion's roaring?—which being so, inasmuch as the angel's voice was that of Christ, the probability suggests itself of

the voice of the thunders opposed being that of Antichrist. Certainly the supposition seems thus far well to suit. For the voices of the *Pope*, expressed in his decrees and bulls, were, we know, regarded as oracles from heaven: indeed, the name most commonly given to them, when condemnatory, was that of Papal *thunders*.

4. We have to remark the distinctive prefix of the *definite article* attached, on their first mention, to these thunders. "When he had cried, *the* seven thunders uttered their voices." We have already seen reason to suspect, from the three previously noted characteristics, that these thunders were the voices of the Papal Antichrist. And it needs nothing more than the mere mention of them to satisfy us as to *their* notoriety and pre-eminence. In a subordinate sense each synod, each primate, indeed each bishop, might issue ecclesiastical thunders, within his or its sphere and diocese. But the *Papal* bulls and anathemas were emphatically *the* thunders, the Pope *the* thunderer. Regarded as he was in the light of God's Vicar on earth, there was supposed to be the condemning voice of God Himself in the thunderbolts of His wrath. Invested with which terrors by the prevailing superstition, throughout the long middle ages, where was the kingdom in Western Europe that did not tremble,—where the heart so stout, of noble or prince, that did not quail before them?

5. There remains the distinctive *septenary numeral*. And this indeed is all that is wanted to complete the evidence of the *Papal* thunders being those intended. There is something very pointed and characteristic doubtless intended chiefly by the numeral, a something which history will readily suggest to us, and which the Apocalyptic account of Antichrist, given afterwards, might equally well have suggested to St. John. For in the 17th chapter of this prophetic Book it was told him that *the locality of the throne of Antichrist* would be seated upon the fated *seven hills* of Rome. *Thence* were his thunders and lightnings to issue.

Now it accords with the figurative style, alike in prophecy and poetry, to apply the numeral distinction of the parts characterizing the locality whence a voice or other emanation might issue to that voice or emanation itself. So the *seven thunders* are explicable as being thunders from the *seven hills* of Rome; and the truth is, that this specification

of the locality has here a peculiar point and propriety. For so it was that the locality of *Rome* seemed necessary to give the Papal thunders their full sacredness and authority in the estimation of Christendom. During the seventy years secession of the Popes to Avignon this became notorious, and has been remarked by Mosheim and Le Bas. The language of the latter is quite illustrative of the phrase we are discussing. "The *thunders*," he says, "which shook the world when they issued from the *seven hills* sent forth an uncertain sound, comparatively faint and powerless, when launched from a region of less elevated sanctity." In effect, the seven hills seemed, like Olympus of old, to be an almost necessary *earthly* adjunct to the mock ideal *heaven* of the Papal Antichrist's Apostolic supremaey.

And now, then, we may say that the signification of the seven thunders here spoken of is clear. The five Apocalyptic distinctives answer completely, one and all, to the thunders of the Vatican. And when, their signification being thus settled, we next enquire whether what is said in the prophecy of the seven thunders uttering their voices of opposition immediately on the Angel's lion-like roar, had its fulfilment in the utterance of *Papal* thunders against Christ's voice by Luther, it need only that we look into the historic page to see it. Scarce had Luther published his Theses when the attack on them by Sylvester Prierias, the official Censor at Rome, and which was dedicated to Pope Leo, showed what was to be expected from Pope Leo himself; and ere a year had elapsed, a solemn Papal Bull, condemnatory of Luther's Theses, and in defence of the whole system of indulgences, was committed to Cardinal Caietan, and by him presently after published.

It is added, "And when the seven thunders had uttered their own voices, *I was about to write*," &c. We have here a statement which will be found to lead us forward another step, and a most important one, in the history of the Reformation. In order, however, to our drawing this inference from it, it will be necessary that we recall and apply that important exegetic principle to which allusion has already been made, viz., of *St. John's symbolic character* on the Apocalyptic scene. For the Apostle is personally associated with this bright vision of Christ, and glorious manifestation of Himself on the Apocalyptic mundane scene; and moreover, prominently, variedly, and

remarkably acting out his own part in the dramatic vision. For we read of his rising up to meet the revelation, and, notwithstanding the cloud that mantled the Covenant-Angel, realising the glory and divinity of his aspect and his voice; then, on occasion of the seven thunders sounding, preparing to write, until deterred by a warning from heaven against it; then hearing a solemn declaration from the Covenant-Angel respecting the chronological place of this intervention in the great mundane drama, as separated by but one trumpet more from the consummation; then, under the same heavenly impulse as before, going and taking the book out of the hand of the Covenant-Angel, and eating it, and tasting its sweetness and its bitterness; then, receiving the Angel's solemn charge to prophesy again; then being presented with a reed like unto a rod, wherewith to measure the temple and them that worshipped in it; then, finally, having the history of Christ's witnesses through the dark ages preceding, even up to the time then present, retrospectively set before him, which being so, supposing we are satisfied that St. John is to be viewed as a symbolic character, not merely will the *general* inference follow that there must have been prefigured hereby some singular *re-awakening* in the Church at that time of ministerial *apostolical spirit*, in all its energy of *action*, but also as to *details*, that each *particular* thing heard or done by the Evangelist in vision must have been meant to symbolize something correspondent in the views, history, and actions of the reforming Fathers, his successors in office and in spirit.

To show this, will occupy us for some time. For the present it is the meaning of the *first particular statement*, viz., "When the seven thunders had uttered their own voices, *I was about to write*," together with that of the clause following, "And I heard a voice from heaven saying unto me, *Seal up those things which the seven thunders uttered, and write them not*," that claims our attention.

"And when the seven thunders uttered their own voices *I was about to write*." Applying the principle of interpretation just laid down to this statement, the fact presignified seems clearly to be this—that those members of Christ's true Church whom we suppose St. John to have symbolized, Luther most of all, even after witnessing the glory and beauty of Christ's revelation of Himself as the Sun of

Righteousness, would yet, on hearing the hostile Papal thunders, be ready to *receive and publish them*, as if they were what they professed to be, *a voice from heaven*. And such, indeed, if we look into history, was the very case with Luther. For the cry of the *Pope* being Antichrist, raised long previously by the followers of Waldo, Wicliff, and Huss, had almost died away in Christendom; and if heard of by Luther at Erfurt or at Wittenberg, had been heard of only as a blasphemous heresy. With a conscience very tender, and tremblingly afraid of offending God, the supposed sacredness and authority of the Pope, as head of the Church and Christ's Vicar, induced in his mind a predisposition to bow with implicit deference to the Papal decision, both in other things and in the controversy about indulgences that he had engaged in. In his *Theses* nothing appeared against the authority of the Pope, but the contrary. For he himself says, "When I began the affair of the indulgences I was a monk and a most mad Papist. So intoxicated was I, and drenched in Papal dogmas, that I would have been most ready to murder, or assist others in murdering, any person who should have uttered a syllable against the duty of obedience to the Pope." And again, "Certainly at that time I adored him in earnest." He adds, "How distressed my heart was in that year, 1517, and the following,—how submissive to the hierarchy, not feignedly but really,—those little know who at this day insult the majesty of the Pope with much pride and arrogance. . . . I was ignorant of many things which now, by the grace of God, I understand. I disputed; I was open to conviction. Not finding satisfaction in the works of theologians, I wished to consult the living members of the Church itself. There were some godly souls that entirely approved my propositions. But I did not consider their authority as of weight with me in spiritual concerns. The popes, bishops, cardinals, monks, priests, were the objects of my confidence. After being enabled to answer every objection that could be brought against me from sacred Scripture, one difficulty alone remained—*the Church* ought to be obeyed. If I had then braved the Pope, as I do now, I should have expected every hour that the earth would be opened to swallow me up alive, like Korah and Abiram." It was in this frame of mind that, in the summer of 1518, he wrote that memorable letter to the Pope, of

which the tenor may be judged from the clause following; and nothing can more admirably illustrate the passage we are considering:—"Most blessed Father! prostrate at the feet of thy Blessedness, I offer myself to thee with all I am and all I have. Kill me or make me live, call or recall, approve or reprove, as shall please thee. I will acknowledge *thy voice* as the *voice of Christ* presiding and speaking in thee." Thus, when the *seven thunders uttered their own voices* he was *about to write*; i.e., as the word means, to receive, publish, submit to them; even as if they had been what they pretended to be, an oracle from heaven.

But so it was that just at this critical point of temptation and danger a *real voice* from heaven, the voice of God's Spirit, saying "*Seal up what the seven thunders have uttered, and write them not,*" was his preservation.

Already, in the October of that year, on being summoned and appearing before the Papal Legate, Cardinal Caietan, when the Pope's judgment was affirmed by the Legate to be in favour of indulgences, and also of the efficacy of the sacraments, *ex opere operato*, and *independent of faith* in the recipient, seeing its contradictoriness both to the word and spirit of the Gospel, he would not receive it. Still, however, for a while he remained partially in suspense. He doubted, indeed discredited, the fact of the Papal sanction. But soon after, when the publication of the Pope's Bull in direct sanction of indulgences had forced him to identify the Pope himself with those antichristian abuses,—and yet more when, in the year next following, on occasion of the approaching disputation with Eck, he was brought into the necessity of examining the origin, foundation, and character of the Papal supremacy, then the real antichristian character of the Papacy began more and more to open to his view.

Early in 1519, not long before the dispute with Eck, in answer to a request from the Elector of Saxony to be in all things reverential to the Pope, he wrote to Spalatinus, "To separate myself from the Apostolic See of Rome has not entered my mind." But now the antichristian character of the Papacy pressed upon him with greater and greater force. The Elector was startled with hearing, "I have been turning over the Decretals of the Popes, with a view to the ensuing debate at Leipsic: and would whisper it into thine ears that I begin to entertain doubt whether the

Pope be not the very Antichrist of Scripture." Further study of Scripture, and further teaching of the Holy Spirit, concurred, with the Pope's reckless support of all the anti-christian errors and abominations against which he had protested, to make what was for a while a suspicion only an awful and certain reality to him. And when at length, in the summer of 1520, the Pope's Bull of anathema and excommunication came out against him, when the seven thunders pealed against the voice that the Covenant-Angel had uttered by him, with all their fury, he did an action by which all Europe was electrified. He summoned a vast concourse of all ranks outside the walls of Wittenberg; himself kindled a fire in a vast pile of wood previously prepared for the purpose; and, by the hands of the common hangman, committed the Bull, together with the Papal decretals, canons, &c., accompanying, to the flames. Moreover, in his published Answer to the Bull, he rejected and poured contempt on its thunders as *the infernal voices of ANTICHRIST*.

Such was the memorable act that marked the completion of the first epoch of the Reformation. And now he was no longer alone in the undertaking. Melancthon, Justus Jonas, and many others, had already joined themselves to him. In most of the German universities and towns, by students and people, and by not a few even of the monks and priests also, the new doctrine had been embraced with enthusiasm; besides that, in Switzerland, too, the work was progressing. It is the remark of his biographer, when arrived at this epoch of the Reformation, that at various times the world has seen the power of an *idea*, even of common and earthly origin, penetrate society, and rouse nations; how much more, he adds, when, as now, it was *an idea originating from heaven*. In this observation he is speaking of the new view spread abroad of Christ and Antichrist. And have we not a comment in it on the Apocalyptic statement, "I heard a voice from heaven, saying to me, Write not!"

Revelation of the Advanced Chronological Position of the Reformation, in Daniel's and in the Apocalyptic Prophecies.

Chap. x. 5-7.—At this point of the vision, let us, as before, first well consider the *figuration* then turn to *history* to inquire after the fulfilment.

I. *The Prophecy.*—Now with regard to this *prophetic passage* under consideration, it is to be premised that two important changes of translation have been made in it. The first is of the clause “*that the time shall not yet be,*” in place of the authorised version, “*that time shall be no longer;*”—the other of the clause, “*whensoever he may be about to sound,*” instead of the authorised, “*when he shall begin to sound.*”

And now that the above changes have been remarked, let us pass to the figuration itself.

Attention need not be called to the exceeding impressiveness of the act and words figured. Consider the *announcement!* It told of no less an event than the certain approach and nearness, at the distance of but one more grand epoch, of the long-promised consummation. And this consummation was the ending of what is emphatically called *God's mystery*. Consider, too, the *Person* announcing it; the same divine Covenant-Angel, JEHOVAH-JESUS, who now brought with Him, as His own proper investiture, the same glory as the God-man in the earlier vision of Daniel. And, once more, the exceedingly solemn *adjuration* which confirmed it; “He lifted up His hand to heaven, and swore by Him that liveth for ever and ever, who created the heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein;” an oath of which the *form*, by lifting up His hand to heaven, appears from other Scripture to have been that which was adopted as most solemn, not by man only, but God; and in which *God himself* was invoked as a witness to the truth.

There is also a striking parallelism of the act and oath, with the one in Daniel, for besides the similarity in respect of the terms and manner of the oath, in the latter as in the former, it is evident from the context that He who lifted up his hands to heaven, and swore by him that liveth for ever, was the Angel Jehovah:—Further, his *position*, as standing upon the waters of the Hiddekel or Tigris, corresponds with the Angel's standing upon land and sea in the Apocalyptic vision. Yet again the *consummation* referred to in Daniel may be inferred, not otherwise only, but from the Apocalyptic Angel's express reference to the *ancient prophets*, to be one and the same with that meant in the Apocalypse. But amidst all these marked points of

correspondence in the two cases, there was one point as marked of difference. Whereas to Daniel the vision was declared to be one of *many days*, and the appointed time of the end to be not until after the lapse of an enigmatic period, it was here, on the other hand, declared to be approaching, and comparatively nigh at hand. It would not indeed, the Angel swore, be just as yet. But He swore also that there should intervene but one more trumpet-sounding before it. "In the days of the seventh Angel (whenever he may be about to sound), then the mystery of God shall be finished, according to the glad tidings He hath declared to His servants the prophets."

II. *The Historical Fulfilment.*—For here, as elsewhere, St. John is to be considered not so much in his *personal* as in his *symbolic representative* character. Whence the inference follows that there ought to have been some impression on the mind of Luther, and other fathers of the Reformation, correspondent at the time, in real historical fact, with that figured in the drama, as it was impressed on the ear and mind of the Evangelist. Already examples have occurred of certain solemn *chronological* notices, declared on the open Apocalyptic scene, having had their fulfilment in history, just as well as other prefigurations, as under the fifth seal, for instance. Hence the rather a conviction that in this the most emphatic, as well as most striking, of all the Apocalyptic chronological notices, there must have been intended the prefiguration of some proportionally strong and definite expectation of the consummation, impressed in its due order of time on the minds of the Reforming fathers. And such indeed was the case. For on *Luther* and *Melancthon* among the German reformers, on *Leo Juda* and *Bullinger* among the Swiss, on *Bishop Latimer*, *Bishop Bale*, and *Foæ*, among the reformers of Great Britain, on all these there was impressed, with the force and vividness of a heavenly communication, the conviction of the fated time being near at hand, though not indeed yet come, of Antichrist's final foredoomed destruction, and therewith also of Christ's kingdom coming, and God's great prophetic mystery ending: just agreeably in respect of time with the Angel's oath heard at this epoch in the Apocalyptic drama by the representative man St. John.

*The Progress and Ecclesiastical Establishment of the
Reformation.*

Chapters x. 8—xi. 2.

We have here a prefiguration of the two next great steps of advance in the Reformation: *first*, the special commissioning by Christ of faithful spiritually prepared ministers of the Reformation, to preach His Gospel in various countries and languages; *next*, the constitution and definition of evangelical and reformed churches, to the exclusion, as heathen-like and apostate, of the Church of Rome. Let us consider the two separately.

§ 1.—*Commissioning by Christ of the Gospel-Preachers of the
Reformation.*

Chap. x. 8-11.—The points to be noted in this passage are the Spirit's direction to St. John to take the little book from the Angel, the Angel's giving it him, together with the charge to eat, and prove both its sweetness and its bitterness; then, after St. John's so eating and proving it, his solemnly *commissioning* him to the *resumption* of the work of his *ambassador and preacher of His Gospel*: "Thou must prophesy again, before many peoples, and nations, and languages, and kings."

From the *general* Scripture use of the word *prophesy* it appears that it is, in the present instance, open to us to construe it in the sense of *preaching the Gospel*, as Christ's ambassador, just as much as in that of *predicting future events*. From which, if we turn to consider the *Apocalyptic context*, it will be evident that the former can alone be the true meaning. For, *first*, this is the undoubted sense of the word as used by the Angel in his account of the witnesses, just but a verse or two after that we are considering: "I will give power to my two witnesses, and *they shall prophesy* a thousand two hundred and sixty days in sackcloth." *Farther*, it is this sense which alone agrees with the symbolic act of *receiving and eating the little book* preparative to St. John's receiving the commission. For the little book is evidently the substance and manual of that which he was to prophesy. And as, in the precisely parallel case of *Ezekiel* (Ezek. ii. 3, 7, &c.), the book given to be eaten by *him* was not the mere *pre-*

dictive part of God's message intrusted to his charge, but the *whole* of it, and moreover not to be prophesied by him simply by committal to *writing*, but to be declared and preached by him, as God's ambassador, to the Jewish people *vivâ voce*, so we may infer the same respecting both the *subject-matter* and the *mode*, here intended, of *St. John's* prophesying. Nor must we omit to mark the consistency of the interpretation thus given with the antecedent parts of the vision. For whereas the message intrusted to Ezekiel and the other prophets was the same substantially that we find in the prophetic Books bearing their names, it is the *Gospel* of the *New Testament* that is emphatically enjoined as the subject-matter of preaching on every one of the ambassadors of Christ Jesus. And from this we infer that the *Little Book* must have been either the *whole Bible* in miniature form, or else some miniature *part of the Bible*; such a part as contained in it that which is the substance and essence of all Bible doctrine, the record of the Gospel of the grace of Jesus: and hence probably *Christ's Gospel-ministers' chief manual*, the *Little Bible*, the *New Testament*. This premised, and with the remembrance, further, of *St. John's symbolic character* on the Apocalyptic scene, as representative of Christ's faithful ministers of the time, figured—more especially, in this present act of the Apocalyptic drama, of him that was the head, guide, and master-spirit of the ministers of the Reformation, *Martin Luther*—the thing pre-signified in the passage heading the present Section will appear to be this; that, at the time following on Luther's recognition of Antichrist's voice in the Papal thunders, as also of that Antichrist's fated and approaching doom. both he and other reformers with him, *impelled by the same heavenly influence* as before, and *prepared by the experimental digestion of the Gospel* in their own hearts, would be *commissioned* as from Christ himself (there being apparently some particular reason for noting this *divine origin* of their commission) to go forth as His *Gospel-preachers* and *witnesses*, specially against the Papacy,—the word *again* implying some notable previous *suspension* or interruption of this preaching work; the concluding words of the sentence farther indicating that this Gospel-preaching would thenceforth be before *many different kings and people*, and also in many different *languages*. All this seems to be implied; nor will the historical fulfilment

here fail to appear on investigation, as simply and completely as in all before.

For we find that during the dark ages this most important function of *Gospel-preaching* had been neglected almost universally. Living addresses to the heart and conscience, fresh from the living fountain of truth, and making appeal by the setting forth of God's grace and love through a dying, risen, and interceding Saviour, continued all but unknown in the church-worship, even up to the close of the fifteenth century, and epoch of Luther's first preaching: in other words, to the commencement of the Reformation. And now having to shew the fulfilment of the Apocalyptic symbolization contained in the passage that heads the present Section, "The Angel said, *Thou must prophesy again* before many nations, &c.," in other words, must resume and revive the function and work of *Gospel-preaching*, it may naturally occur to the reader that Luther had already, from very soon after his discovery of Gospel-light, begun partially at least to fulfil the holy work. And, in fact, perhaps it will be well worth our while for a moment to pause on this circumstance; and to mark how he did it in accordance, as he deemed, with his *ordination vows* and *ritual*.

For so it was that though, on ordination to the *Priesthood*, the *paten* and the *chalice* having been delivered into his hands by the ordaining Bishop, he was therewith only empowered and enjoined to *sacrifice for the living and the dead*, yet at his previous ordination as *Deacon* there had been observed and given him a ritual and a charge, not of late institution, but comparatively primitive, and not founded on man's falsehood, but on Christ's own express appointment, which, agreeably with the proper significance of the rite, pointed to it. For the *Book of the Gospels* being then placed in his hand by the Bishop, he was thus charged, "Take authority to read the Gospel in the Church of God;" and words were added respecting his duty, as that not only of "assisting the priests in ministrations at the altar," but also of "declaring the Gospel and other Scriptures of the New Testament, and of preaching the word of God." Thus, mere form as it had become, Luther, taught as he was by the Spirit, even before his discovery of the antichristian character of the Papacy, felt, as others felt not, the solemnity of the charges. And, his subsequent

ordination as *Priest* not in his mind invalidating the obligation, and the order of his Vicar-General having confirmed it, and the more he was quickened from above, the deeper becoming his sense of the obligation laid on him, he had thus given himself quite early, and while yet but partially enlightened, to the fulfilment of the function of *Evangelist*.

But the *crisis* followed (just agreeably with the position of the vision before us) forthwith after Luther's rejection of the Papal oracle, as the voice of the foredoomed Antichrist, and persistence therein at Worms before the Emperor. For thereupon the supreme *secular* and *ecclesiastical* powers had issued condemnatory decrees against both him and his fellow-labourers, and so against the Gospel-ministry itself. By those of the *latter* they were excommunicated from the Church, and degraded from the ministerial office: by those of the *former* they were, on pain of confiscation, imprisonment, and even death, interdicted from the preaching of the Gospel. And as for Luther himself, he was proscribed as one out of the protection of the law; so that confinement in a lonesome castle of the Wartburg forest seemed to his friend, the Elector of Saxony, the only alternative whereby to hide him awhile from the storm, and to save his life. Then was the time for his reflecting in solemn solitude and insulation on things past, present, and future, on what had been done in other days, and on what it now needed that he should do for the cause and Church of the Lord Jesus. And what then did he? Did he bow to the storm, and abandon the work? Let us but follow out the apocalyptic figurations, as further enacted by St. John on the visionary dramatic scene, and we shall find that what *he* then and there heard, felt, and did, depicted in just the truest and best manner the next actings of Luther, and therewith the further progress of the Reformation.

First, "the angel said, go, *take the little book* out of the Angel's hand." The chief occupation of Luther during this his year of exile, was the taking in hand the *New Testament*, with a view to its translation into the vernacular German: And truly this was a work in which his very soul felt complacency. Already, long since, he had fed upon and experimentally digested its sacred contents. And now, in their more particular and accurate consideration, he again *digested* it, and again *tasted its sweetness*.

However bitter the consequences of preaching it (and bitter indeed he afterwards found them), it was now with him just as with St. John himself, when having received the little book from the angel, he ate it, and found it in his mouth *sweet as honey*. Then "the angel said, *Thou must prophesy again.*" It was with a view to *Christian ministers* digesting, like himself, and preaching the Gospel, as well as to the people generally reading it, that Luther, in fact, urged on his translation of the New Testament. For full well did he recognise this, that Gospel-preaching was still instrumentally the power of God unto salvation, that to its long neglect and interruption through the dark ages was very principally owing the establishment of the antichristian apostasy in Christendom,—that by its renewal (mark the word "*prophesy again*") the power of apostasy was partially and primarily broken, according to prophecy,—and that on them, the ordained ministers of Christ, who had been enlightened to seek a Reformation, the obligation specially lay of accomplishing it. The Pope's official annulment of their ministerial orders could neither cancel those orders nor alter the obligation consequent. The act of Antichrist could not cancel a commission which, traced upwards to its source, not he, but Christ himself, had communicated. Nor again, notwithstanding all his deference to "the powers that were," could the Emperor's interdict move him on that point; convinced as he was that God's word must not be bound by any earthly potentate. Hence after the issuing of the decree of Worms, and when himself an exile, he recognised the voice of duty, and stimulated Melancthon and his coadjutors at Wittenberg to the continued exercise of *evangelic preaching*, just as if there had been no Papal revocation of their orders, or Imperial interdict against their preaching; in other words, he urged upon reforming ministers *at this momentous crisis of their insulation from the Romish Church and Empire*, the fulfilment of what the angel's injunction prefigured in vision, "*Thou must prophesy again!*" And though, as regarded himself *personally*, both regard to the Elector's kindly mandate, and the fear of rushing *uncalled by God* into danger, made him awhile resist the desire that burnt like fire in his bones; yet so soon as the doubtless divinely intended objects of his seclusion had been accomplished, and when a crisis had

arisen, in part through the bitter persecution of fellow-labourers in Germany for preaching what were called Lutheran or evangelic doctrines, in part through official hindrances to the progress of the Gospel in the Saxon electorate itself, in part through the rise of a fanatic sect called Anabaptists, who, styling themselves apostles and prophets, as if inspired from heaven, were but Satan's counterfeits, raised up by him in order to bring discredit on the true; then, as under direction of that same *voice from heaven*, and with a view to heading them in the fulfilment of this their *ministerial* commission, he took the decisive step of returning to Wittenberg, albeit without the Elector's permission, and at the imminent risk, proscribed as it was, of his own life. And on the road he wrote thus to the Elector, explaining his motives: "Inevitable reasons compel me to this step: *the Divine will is plain, and leaves me no choice*: the Gospel is oppressed, and begins to labour." Adding, with allusion not so much to the significant rite of his formal ordination as Deacon as to the higher commissioning from above, and obligations consequent, that resulted from Christ's own opening of the Gospel to his soul, "It is not from *men* that I have *received the Gospel*, but from *heaven*, from the *Lord Jesus Christ*; and henceforth I wish to reckon myself simply *His* servant, and take the title of *Evangelist*." So the Rubicon was passed; and the reforming Gospel ministers, with Christ's commission on their banner, constituted a body independent of, as well as separated from, Rome's ruling Antichrist. Then the next clause in the Apocalyptic prediction, "*Thou must prophesy again before many nations and kings*," &c., as God might open the door to its progress, exactly tallies with what we read of next in history. For it was in 1522 that Luther returned, and resumed his work of prophesying at Wittenberg. And within the next two or three years we are told of its successful preaching (before princes as well as people) not in Germany only, but in Sweden, Denmark, Pomerania, Livonia; in France, Belgium, Spain, and Italy also, though not so successfully; and further, last mentioned but not least, England. We read, too, of translations of the Bible being made simultaneously by evangelic ministers into most of the vernacular tongues after Luther's prototype. The prediction seemed fulfilling, "The Lord gave the word, great was the company of the preachers;" and yet more par-

ticularly and exactly, that clause of the Apocalyptic prophecy that prefigured it, "Thou must prophesy again *before many people, and nations, and languages, and kings.*"

Still there remained on this head yet another point for decision, a point essentially connected with the continuance of this renewed evangelic preaching, and by far too important for the Reformers to overlook in acting.

It is obvious that in the first instance the fulfilment of the charge, "Thou must prophesy again," embraced those only who, *already ordained in the Romish Church*, had been by the Papal and Imperial decrees interdicted from preaching, and degraded from holy orders. But cut off as they were from the ecclesiastical hierarchy, and without any bishop, at least in the Saxon electorate, uniting with them, whence was to come the *subsequent ordination* of their ministers, whereby to furnish the supply necessary for the continuance of the preaching of the Gospel? Was the Reformation to be left, like that begun more early by the *Bohemians*, to dry up for the want of pastors? Could it be Christ's will that the very separation from Antichrist should involve as its consequence Antichrist's triumph? Surely not. In fact, the case must seem to be one provided for in the original Scripture record of the first times of Christianity; not merely by the absence in it of any direct Apostolic *proscription* of other than episcopal ordination, but by the Apostolic constitution of some of the Churches (of *Corinth*, for example), with but the *two* clerical orders, *Presbyters* and *Deacons*, not the *three*. Thus satisfied that both the *spirit of Scripture* countenanced the proceeding contemplated, and though not the usual *rule*, yet the *exception*, of *Apostolic practice*, Luther decided to arrange for the future independently of the Romish hierarchy. In 1523 he published a treatise against the falsely called ecclesiastical orders of Pope and bishops. A year or two after, the function of ordination was formally taken by the Reformed Churches into their own hands. In the *German* churches it was vested in superintendent presbyters, chosen among themselves as a substitute for bishops; in the *Swiss* churches simply in the presbytery. On the other hand, in the cases of Denmark, Sweden, and England, it was through God's favouring Providence so ordered, that the direct episcopal succession should pass into the Reformed Church, and the more regular medium of ordination was

continued. Thus was a provision made for the *permanent* fulfilment of still the same Apocalyptic commission, "Thou must prophesy again." Of course, on account of the departure in *some* cases from direct episcopal ordination, and on account of the ordaining bishops in *the other* cases being excommunicated and degraded by Rome, the cry was raised by their enemies against ministers so ordained, as if in reality unordained and uncommissioned. But behold in the wonderful figuration before us *God's own divinely pronounced sentence* in the matter. Supposing that the sense that has been attached to the passage before us be the right one (and, considering the context in which it occurs, it will be hard indeed to disprove it), we have in the fact of *St. John's* being made *representative of the ministers of the Reformation*, at this particular stage in the Apocalyptic drama, a direct intimation of their being all in the line of the *Apostolic succession*; and in the *Angel's* words, "Thou must prophesy again," of their being *commissioned* by HIM who commissioned the apostles,—the COVENANT-ANGEL, the LORD JESUS.

There is yet *one other* point that must be noticed, viz., the *change in the ritual of Priests' ordination* now introduced by the Reformers. The imaginary function of sacrificing being renounced as blasphemous, and that of preaching the Gospel (in conjunction with the right administration of the sacraments) being considered as the grand function of the Christian ministry, a corresponding change was made universally in *the verbal formula*; and instead of the words, "Receive thou authority to *sacrifice* for the living and the dead," authority was given, and a solemn charge added, to *preach the Gospel*. Moreover, in some of the reformed churches, and more especially the Anglican, there was a change in the *symbol* as well as in the *words*. Not merely was the delivery of the *chalice* and the *paten* abolished, but instead thereof there was in the churches alluded to, the substitution of the delivery of what most probably was the Βιβλαρίδιον of the Apocalyptic figuration, the *little Bible*, the *New Testament*, or perhaps the whole *Bible*, now through the art of printing (and the fact was most important) made a *small book*. We find it appointed in the English formulary that the candidate for *Deacon's* orders shall, on his ordination, have the *New Testament* given into his hands by the ordaining bishop, and the candidatæ for

Priest's orders the *Bible*. Yet again, in the consecration of *Bishops*, it was judged fit that the same significant symbol should not be omitted. Thus, in each of the three cases, considering that the ordaining or consecrating bishop acts in the ceremony as *Christ's deputy*, there remains in our English ritual the perpetuation, substantially, of the Apocalyptic prefiguration of the commissioning of the ministers of the Reformation. Surely the fact is most remarkable.

§ 2.—*The Ecclesiastical Constitution and Establishment of the Reformed Churches, and their Separation from the Church of Rome.*

Chap. xi. 1, 2.—“And the angel said, Rise and measure the temple of God, and the altar (or altar-court), and them that worship therein.” It is to be here observed that the *temple* was, agreeably with the Apostle's own application of the figure, to be considered symbolic of the *Christian Church universal*: the *Holy of Holies* and its company representing that part of it, and their blessed state and worship, that might have been already gathered into *paradise*; the *remainder of the temple*, and those worshipping therein, the Church on *earth* and its worship. It is to be further observed respecting this its remainder, including the holy place and the altar-court, that the *holy place*, being that which was concealed with its candlestick and incense-altar from general view in the *Jewish temple*, and that wherewith in the *Apocalyptic temple* the great High-Priest alone appeared conversant, must be regarded as figuring the Church in respect of its *secret spiritual worship*, unseen by men, but marked by Jesus: on the other hand, the *altar-court*, and they that worshipped in it, as figuring the Church in respect of its *visible and public worship*. Already some illustrations of this the symbolic signification of the *altar-court* have occurred to our notice. For instance, the figuration of the souls under the altar, in the fifth seal. And now that the symbolic temple is again introduced into notice, with the new feature superadded of its *outer-court*, or *court of the Gentiles*, the explanation continues obvious on the same principle. The *altar-court*, with *them that worshipped in it*, is still used as the symbol of that part of the *Church visible* which adhered to the true and divinely instituted worship that the altar indicated. On the other hand, the *outer or Gentile court* is the symbolic

scene of the adscititious members from out of heathenism, who having called themselves Christians, and been thus enrolled into the body of the New-Testament Israel, had yet ere long forsaken the Christian altar-worship, and were now at length denounced by the Angel as having visibly, though not professedly, apostatized to heathenism.

Thus much on the *temple scene*, and the emblematic meaning of those two different parts of it, the *altar-court* and *court of the Gentiles*. In addition to which, that it would be scarce possible for St. John not to view the heathenized professors of the outer court here mentioned as of the same line of apostasy with that of the unfaithful ones described in sundry notices; the same against whose usurping head there had been recently figured the intervention and wrathful cry of the Covenant-Angel; and from whose seven-hilled metropolis, in hostile answer, there had sounded forth the seven antichristian thunders.

This premised, the meaning of the predictive clause before us—"Rise and measure the temple," &c.—will readily approve itself to the reader. It must signify that they whom St. John at this particular epoch represented—that is, Luther and his brother reforming ministers—would, as the sequel to their resumption of prophesying or Gospel-preaching, 1, be directed to the *regular constitution of the Reformed Church*, for the measuring implies the edification and constitution, as well as definition, of what is measured; 2, that they would *define*, as those who only could be considered to belong to it, such as in public profession and worship recognized that cardinal point of the Christian faith, *justification by the alone efficacy of Christ's propitiatory sacrifice*, and *through Christ's alone mediatorship*; 3, that they would *exclude* therefrom, or *excommunicate* (for such is the ecclesiastical force of the word) the *Romish Church*, as apostate and heathen; 4, that, in order to these important acts, a certain *ecclesiastical authority* would be officially given them, it being said "there was given me a reed like unto a rod," with which to measure; and both the more usual Scripture use of the word *rod*, and the fact of this use being here absolutely necessary, in order to the words having any force at all, indicating that that same *official rod* was intended by the word, which was the badge of *ecclesiastical or civil authority*. It remains to show the fulfilment of these four several points in the further history of the Reformation. Let it,

however, be premised before doing so, that with the same marvellous appropriateness of symbol that we have seen exemplified both in our last chapter and almost uniformly before, alike the figure of *putting a rod into the hand*, and that of *casting out from a temple's enclosure*, will be found to have been symbols used in Christendom both before and at the time referred to (as well as by Jews, Christians, and Romans at the time of St. John), to signify the things and the actings that they have been here explained to mean.

And now then for the historical fulfilment. It has been already noted that up to the time of Luther's return to Wittenberg, in March, 1522, to resume, despite the Papal and Imperial interdicts, his ministerial functions of preaching, the *established* religion in Saxony, as well as everywhere else, was still the *Romish Papal* religion. So much was this the case, that when the reforming ministers at Wittenberg, conjointly with certain commissioners of inquiry appointed by the Elector Frederick, began to take steps for the abolition of some of the more prominent superstitions of the Papacy, the Elector declared that they had exceeded their orders, and might embroil him with the Romish prelates and the Emperor. Nor, indeed, did Luther as yet wish much more from the civil power than the freedom of evangelic preaching. His idea was that through the simple preaching of the Gospel, unenforced by any further act of the civil power, the Papacy, which was to be broken *without hand*, would fall into ruins. This was the state of things at the end of 1522. But Milner, speaking of the state of things in the year 1523, says "The difficulty of providing for the *instruction* and *edification* of the Lutheran churches began to be now more and more apparent. It was not possible that public worship and the administration of the sacraments could be conducted decently and in order without some plan of ecclesiastical discipline. The great personal authority of Luther seemed to be the only cement of union among those that loved the Gospel. Hence what feuds and divisions might arise! And there was no opportunity of forming a general synod of pastors and elders, which might regulate the external state of religion." In the providence of God, many of the old canons of Wittenberg having died about this time, the revenues of their canonries fell in; and so the execution of one part of Luther's plan was facilitated, viz., the forming

out of them a common treasury, as he called it, for the support of ministers, as also of schools and hospitals. Still the authority was not given; the plan remained unexecuted. At length, after another year or little more, the Elector Frederick, thoroughly convinced that the Reformation was accordant with God's mind and will, determined on taking bolder steps, and giving his authority for the ecclesiastical organization of the Reformed Churches. But he was now sinking under age and infirmities, and died before it was done. "No sooner, however," says Milner, "did the Elector John (Frederick's brother) find himself in possession of the sovereign authority, than," assuming to himself that supremacy in ecclesiastical matters which, according to the Reformers alike in Germany, Switzerland, and England, was the natural right of every lawful sovereign, "he exercised it with resolution and activity by forming *new ecclesiastical constitutions*, modelled on the principles of the great Reformer." The prefiguration was fulfilled, "There was given me a measuring reed *like unto a rod*;" and the Reformers *rose up* in their strength to make the measurement. The account follows in history of the execution of this most important commission assigned them of *measuring, or ecclesiastically constituting*, what was called the *Evangelic Church*, the mystic temple; of the authorization and introduction throughout the Saxon churches of new formularies of public worship, drawn on evangelic principles by Luther and Melancthon; of the removal from the Church and church-worship of Romish images and superstitions; of the appropriation of the ecclesiastical revenues of the electorate to the support of the *reformed* parochial clergy and schools; and of the ordination, independently altogether of the Romish hierarchy, of a fresh supply of ministers of the Gospel. All this was effected in the autumn of 1525. And somewhat later, viz., in the years 1527, 1528, a general visitation of the electorate by Luther and other of the Reforming Fathers was made, on the Prince's order, to see to the execution of the new system, and complete what might be wanting to the *ecclesiastical establishment* of a *separate evangelic Church*; in all of which regulations the example of Saxony was followed, *pari passu*, by the other reforming States already noticed, in Germany, Denmark, Sweden, and afterwards England; the *ἡνάβδος* of the civil authorities being given for this purpose to the reforming

ministers, without which the probability is that the reformed churches would have soon fallen into misrule and anarchy. And what we are here called on, by the Apocalyptic prefiguration, further and specially to notice, is this: that the principle acted on in them all was precisely the same as that laid down by the Angel in the vision for the symbolic measurement of the Apocalyptic temple, viz., to make salvation through Christ's meritorious death and mediatorship (that which the *altar* of the Jewish temple symbolized) the prominent characteristic of the worship of the newly reformed Church, and to exclude those who (having forsaken the altar) had made to themselves another method of salvation, and given themselves up to heathen superstitions and idolatries; in other words, the worshipping professors in the apostate pseudo-church of Rome. Charged by the Papists as *schismatics*, the principle was solemnly avowed and justified before the world. At the first Diet of Augsburg, held A.D. 1525, an apology was delivered in by the Elector, written by Melancthon, and in which the following points were insisted upon:—1st, that every minister of God's word is bound by Christ's express precept to preach the leading doctrine of the Gospel, *justification by faith in Christ crucified*, and not by the merit of human performances; whereas men had by the Romish doctrines been drawn from the cross of Christ to trust in their own works and superstitious dainties; 2ndly, that it became princes simply to consider whether the *new doctrines*, as they were called, were or were not *true*, and if true, to protect and promote them; 3rdly, that the Roman Pope, cardinals, and clergy did not constitute the *Church of Christ*, though there existed among them some that were real members of that Church, and opposed the reigning errors; that the true Church consisted of the faithful, and none else, who had the word of God, and by it were sanctified and cleansed. On the other hand, that what St Paul had predicted of *Antichrist coming, and sitting in the temple of God*, had had its fulfilment in the Papacy; which being so, and God having forbidden under the heaviest penalty every species of idolatry and false worship, of which class were the sacrifice of the mass, masses for the dead, invocations of saints, and such like,—things notoriously taught in the Church of Rome,—that they were not guilty of schism, either because they had convicted Antichrist of his errors, or made alterations in

their church worship and regulations, whereby the Romish superstitions were cast out. Such was the manifesto of the Reformers, if it may be so called, in the *first* Diet of Augsburg. In the *second* and more important Diet, held there in 1530, after the completion of the re-formation of the Church in the countries already particularized, the same principles were asserted in the celebrated *Confessions of Faith* then presented to the Diet and the Emperor, and which may be regarded as standards of the Churches,—the *Lutheran* confession of Augsburg, the *Swiss*, and the *Tetrapolitan*. Differing as these Confessions might do in matters of doctrine and of discipline, unessential and comparatively unimportant,—and the same may be said of the *English* Confession, or Articles of Faith, drawn up a few years after,—yet, on the three points inculcated in the Apocalyptic vision upon him that represented them, the Reformers were altogether agreed, viz., in charging the *preaching of the Gospel* on their ministers, and declaring their fulfilment of this function essential to the right constitution of a Christian Church, in setting forth *justification by faith in a crucified, risen, and mediating Saviour*, as the only true method of salvation, and in *separating themselves from the Romish Church, as a body excommunicate from Christ's true Church*, and apostate. Surely it was a wonderful and blessed consummation. Such was the *ecclesiastical constitution and establishment* of the reformed evangelic Churches; and with it concludes the *second grand epoch* of what, in exact accordance with the Apocalyptic emblem before us, has been called the *re-formation, or new constitution*, of the Church.

Retrospective View from the Reformation of Christ's two Witnesses, considered in respect of their Character, and of the earlier half of their History.

Chap. xi. 2-7.—We here commence an account, given by the Covenant-Angel, of certain *witnesses*, as they are called, who throughout the apostasy so long reigning, and from which the reformed Churches had just separated, would have kept up a testimony for Him. The view is retrospective, and on a subject most important and interesting.

And with reference to the *fact* here announced of Christ's having kept up a witness for Himself during the long dark times of the apostasy preceding, that it is that of which,

even independently of this direct statement, we might have felt assured—the faithful word of promise guaranteed it. (See Isaiah lix. 21, and Matt. xxviii. 20.) Could it be, then, that the *forty-two months*, or a *thousand two hundred and sixty prophetic days* or *years* of the apostasy, should have prolonged their dreary course without a witness having been kept up for Christ? It was in the *nature of the case* impossible. It would have been the falsification of the direct promises in the above-mentioned passages of Scripture, as well as the abandonment of His own glory. Thus we see, independently of any fresh prediction of it, the fact was one of which the beloved disciple must have felt well assured. In the Apocalyptic visions, however, as nothing of importance was to be omitted, so a fresh and full communication was now made to him on the subject. After mention of the forty-two months, during which the heathenized Christians of the apostasy (the same that had just been cast out at his command, in the measuring of the temple), would, as the Angel said, tread down the Holy City, or the faithful in Christendom, he proceeds to inform St. John that through a period precisely equivalent to those forty-two months there should be all along witnesses to testify for Him: “I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.”

Now, with regard to this great prediction about the Witnesses, it may perhaps be treated with advantage under three principal *divisions*: 1st, there is the *commission, character*, and *previous earlier history* of the witnesses, as retrospectively described by the Angel, and as fulfilled; 2ndly, the *particular and later history*, as described and fulfilled, of their *slaughter and resurrection*; 3rdly, the notice of the *ascent* of the witnesses, and certain important *political* events contemporaneous with it; which last division must be treated of separately from the second, and by itself, for this reason, viz., because it seems broken off from what precedes by a notable change in the *person narrating*; what precedes being related retrospectively by the Angel, then the narration at length resumed by St. John. Thus the events described previous to the break must be regarded as *already past* at the epoch correspondent with the Angel's giving the narration; that is, at the epoch next following that of the ecclesiastical constitution of the Reformed Churches

and the Diet of Augsburg. On the other hand, those described after the break as chronologically *subsequent* to that epoch, and as marking the yet further development and progress of the Reformation.

This premised, let us proceed to the *first* and largest of these divisions, which answers to the passage referred to at the head of this chapter. And, with a view to distinctness, let us in the first place and first section consider the general description of the witnesses given in the *prophecy*; then, in the three or four subsequent sections, their realization in *history*.

§ 1.—*The Witnesses as described in Prophecy.*

In the Angel's description of the two witnesses, the following points are observable.

1. The term designating them implies *personality*. For in the only nine other places where the word *witness* is used in the New Testament, there can be no question that *persons* are intended by it; and so too in the forty or fifty passages where it occurs in the Old Testament, as derived from the Hebrew word properly corresponding. The same inference results from what is said of their *prophesying*; for the verb *prophesy*, which may be found some hundred times in the Bible, is never used but of *persons*: besides that *persons* witnessing for Christ are elsewhere in the Apocalypse distinctly noted. See Rev. xii. 17. There cannot be a reasonable doubt, then, that *living confessors* were intended.

2. The appellative "*my witnesses*," points out to us the grand subject of their witnessing, viz., the *Lord Jesus*; His glory, His grace, His salvation.

3. They are described as "the two *olive-trees* and the two *candlesticks*, or *lamp-sconces*, that stand before the Lord of the whole earth."

Of these emblems the *candlesticks* or *lamp-sconces*, are explained by Christ Himself, Rev. i. 20, to symbolize *Christian Churches*: i. e. communities uniting together in a true Christian profession and worship; the individual members contained in which shone, by their consistent doctrine and life, as lights in the world. We must remember that these must be small, as well as large. See Col. iv. 15. In the present case the whole description

indicates paucity of number and depression. As to the emblem of *olive-trees*, since it was the olive-tree that supplied nourishment to the temple-lamps, it would seem that those must be symbolised thereby who supplied the needful spiritual nourishment to the *Christian Churches*; in other words, all faithful *ministers* and *Gospel-preachers* ministering to them. And to this effect, indeed, is the explanation given of the emblem in Zech. iv. 11.

Thus from the *union* of the two symbols, of *lamps* and *olive-trees*, we are to understand that both the *ministers* or *Gospel-preachers*, and the *churches* or *communities* taught by them, were alike included in the Apocalyptic witnesses.

4. We must observe the *number* noted, "my *two* witnesses." We may take it for granted that here, as uniformly elsewhere in the Apocalypse, the *representative* system is followed; and thus that the *two* witnesses stand for *many*. But why the number *two*, *unity* being most usually adopted in cases of representation? To this the answer seems sufficient, that two or three witnesses were required in the Mosaic law to constitute a conclusive testimony; and therefore that, had but *one* witness been made the representative of a number, sufficient, as is evidently intended, for effectively testifying, the usual propriety of emblem observable in the Apocalypse would have been wanting.

In addition, that the circumstance of the *two*, not the *three*, of the Mosaic law, being the number chosen, seems to indicate that the witnesses would be only just enough for the purpose; the very smallest number that might suffice to make out the testimony satisfactorily. The which fact seems also implied in the specification of but two *lamp-sconces*; whereas both in Zechariah's vision just alluded to, and also in the vision at the commencement of the Apocalypse, the number of symbolic lamps exhibited was *seven*.

5. Their *condition*, during the time of their witnessing, is indicated by the garb said to be worn by them; "They shall prophesy a thousand two hundred and sixty days, *clothed in sackcloth*." Sackcloth was among the Jews the almost universal sign of *mourning*; as in the cases, for example, of Daniel, Mordecai, and the Ninevites; and it was worn doubtless on this account by the ancient *Jewish* prophets, their condition being generally one of

trial, and often of persecution, amidst the prevailing apostasy and rebellion of their countrymen. The same is to be inferred respecting the condition of the Apocalyptic sackcloth-robed witnesses. We must suppose that both their righteous souls would be vexed by the prevalent apostasy and irreligion of those around them, the paganised Christians of the outer court, and also that they would often suffer persecution from those enemies of Christ and Christ's truth, politically supreme as they were to be during the thousand two hundred and sixty days of the witnesses' prophesying.

6. The next thing noted of the two witnesses is the *avenging power* given them against their enemies. "Who-soever will injure them, fire goeth out of their mouth, and devoureth their enemies. These have power to shut heaven, that it rain not during the days of their prophecy; and have power over the waters to turn them to blood, and to smite the earth with every plague as often as they will." There is a reference evidently in all this to the supernatural power, that attached to certain of the ancient prophets, of *literally* thus acting against their enemies, viz. to *Moses, Aaron, and Elijah*. In the present case the figurative character of the whole prophecy shews that these statements are meant *figuratively*; and so too as they might apply to the two Apocalyptic witnesses, the symbolic representatives of a long succession of many. It could not be that for a thousand two hundred and sixty years there should be no *natural* rain; a *spiritual* drought must be intended. Again, their *turning the waters into blood* can only be interpreted of the bloodshed of wars, inflicted in God's Providence on the enemies of the witnesses; and the *fire going out of their mouths*, of God's fiery judgments destroying the apostates *nationally* that might have persecuted them. So in fact the phrases are interpreted elsewhere in prophecy. See Jer. v. 14; Isa. v. 6; and Amos viii. 11.

For, let it be further observed, *immediate* fulfilment was not implied, in respect of the *destruction* spoken of as caused by *the fire* issuing from *the Apocalyptic witnesses' mouths*, any more than by the fire issuing from Jeremiah's in the passage to which reference had just been made. The *individual* witnesses or prophets might even die; and yet their words remain like fire to consume the guilty people.

So it was said by Zechariah to the Jews, after the return from the captivity of Babylon: "The prophets, do they live for ever? But my words, which I commanded my servants the prophets, did they not take hold of your fathers?" Of the judgments noted as to follow on the rejection and persecution of Christ's witnesses, *one* is declared to be *continuous* through the whole period of their prophesying, viz. the spiritual drought, or shutting up of the doors of heaven; one *occasional*, the smiting of the land with plagues as often as they will; the third we may infer to be *final*, viz. the destruction of their enemies by fiery judgments from God.

7. And lastly, with regard to the *commencing time* of the two witnesses' *testifying* in sackcloth, it is evidently coincident with that of the heathenised Christians treading the Holy City. And to fix in history this latter epoch there seems required the concurrence of two things: first, the lapse of professing Christendom and its ruling powers into heathen idolatry; secondly, their oppression of the truth by antichristian laws. In what was said *afterwards* to St. John of the same thousand two hundred and sixty days' period, its date of commencement was further defined as following after the Dragon's casting water out of his mouth to drown the Woman, the Church; and marked by the woman's hiding in the wilderness, and the seven-headed wild Beast, that had power given it for the same forty-two months, rising from the sea; the instrument of Satan for making war against them that kept God's commands and the testimony of Jesus. Rev. xii 15, 17; xiii. 5. From these data to infer the *actual* commencing epoch will not be difficult, on proceeding to apply the various figures of which we have been speaking to the facts of real history.

§ 2.—*The earlier Western Witnesses traced in History.*

And now it is our duty to trace an actual succession of living witnesses for Christ in character and history, corresponding with the above descriptive sketch by the Apocalyptic Angel, throughout the dark fated period of the thousand two hundred and sixty years.

As to the *commencement* of the thousand two hundred and sixty years of their prophesying,—it being the *same*,

apparently, as before said, with that of the *rise* of the *Beast from the Sea*, described in chapter xiii., in other words, as will afterwards appear, of the Papal Antichrist, and decem-regal Papal empire in Western Europe.—we cannot well fix it much earlier or later than the beginning or the end of the sixth century. For it was not till about the former date that the Popes assumed the direct character of Antichrist: or till the latter that the Lombards in Italy, and the Saxon Heptarchy, just previously formed in Britain, united themselves as constituents to the Papal Ecclesiastical Government. About which time that other characteristic of the thousand two hundred and sixty days, noted in this chapter xi. of the Apocalypse, viz., that of *Gentiles of the outer court treading down the Holy City*, in other words, of heathenised and idolatrous pseudo-Christians occupying and bearing rule in Christendom, had begun to have its fulfilment notoriously also. In the sixth century the apostasy had become dominant. “The use and even worship of images,” says Gibbon, “was firmly established before the end of the sixth century.” And again: “The Christians of the seventh century had insensibly relapsed into a semblance of paganism; the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration.” And so too Mosheim: “At this time (*i. e.* in the seventh century) true religion, weighed down by a heap of insane superstitions, was unable to raise its head. The earlier Christians were wont to worship God and His Son only. But in this age they who were called Christians worshipped the wooden cross, the images of saints, and bones of men they knew not whom.”

From about this epoch, then, we have to make our start in quest of witnesses for Christ. And *first*, and in the *present* section, our subject is the *earlier* notices that are discernible in history of WESTERN WITNESSES for Christ, from about the beginning of the seventh century.

Before entering here, however, on a more proper chronological period of inquiry, let us advert for a moment to those two remarkable individuals, previously raised up by God's special providence just at the disruption, as we saw long since, of the old Roman Empire under the Gothic temple-blasts,—AUGUSTINE and VIGILANTIUS. The *former*, eminent as a Christian teacher in every point of view, was

eminent most of all for his strenuous, holy, and for a time successful advocacy of the grand Gospel principle, that it is to *God's free grace in Christ Jesus*, preventing, forgiving, converting, sustaining, that man is indebted, *from first to last, simply and alone*, for salvation; and this only in the way of a *living personal union of each individual soul with Christ, by faith*.

The latter was eminent in the character of an uncompromising protester, far-sighted quite beyond his age, against the then already commencing abuses and errors of relic and saint worship, monasticism, celibacy, pilgrimages, and other such superstitious doctrines and practices. After the failure of God's tremendous Gothic scourge to induce repentance and reformation in Roman Christendom, and its subsequent fuller adoption, ever more and more, of all the above-mentioned antichristian errors and superstitions, it needed that the character of both these men of God should very soon be combined in the witnesses for Jesus. For Augustine's weak part had been, though protesting indeed, yet not to protest with sufficient discernment or decision against these instealing superstitions. And when they were authoritatively enjoined in the system, it was then needed evidently in the Lord's *witnesses*, not merely to meditate and feed on Gospel truth, like Augustine's, *in private*, as did multitudes doubtless in their convents and their families, who were Christ's secret ones,—nor merely to *protest for the truth*, as did Augustine himself, but also to *protest against* contrary prevailing *superstition and error*, even unto suffering, it might be, and death; in short, to unite in a measure the spirit and the doctrine of *Augustine and Vigilantius*.

Nor must observation be omitted of the *locality* of *Southern France*, being even in those early times notable for association with these the true principles and doctrines of Christ's witnesses. From Jerome's invective against him it appears that *Vigilantius'* chief sphere of protestation against the prevalent superstitions, and where both priests and bishops of the district joined him, was that of the Gallic Churches of *Languedoc*; and it seems very possible that his influence and doctrine may have extended eastward even to *Dauphiny* and the *Cottian Alps*, and beyond. Further, we know that *Augustinian* principles took early and deep root in the south of Gaul; and that Augustinian

bishops, councils, and monasteries united to keep up there the remembrance of Augustine's doctrine.

In illustration of which last-mentioned fact, let it be observed that about a century after him we find *Cæsarius*, bishop of *Arles*, in *Dauphiny*, in the Council of Orange, in the same province, held A.D. 529 under his presidency, uniting with twelve other bishops, still of *Dauphiny* and *Provence*, in laying down as the one object of the Council, most strongly, clearly, yet guardedly, and all on the ground of inspired Scripture, Augustine's evangelic doctrines above stated, including that of personal spiritual union with Christ, as, like the vine to the branches, the soul's one source of life, and urging them on both priests and laics, as the *healing* doctrine for man's soul. His life corresponded with the Christian excellence, so expressed, of his doctrine. It was given to the unwearied, self-denying fulfilment of his pastoral duties. But he was not exempt from trial and persecution. He was once calumniated to the mob as a traitor, and imprisoned; at another to King Alaric, and by him expelled awhile from his bishoprick; though soon, in either case, his innocence was acknowledged. He spoke of the world, like Augustine, as a wilderness; and thirsted for a draught from the water of life.

Nor must we omit to note the similar contemporary witness held by *Fulgentius*, and many other African bishops and ministers, on occasion of the ferocious Arian persecutions of Vandal Huneric. For it was not merely for the divinity of the Lord Jesus that they witnessed and suffered, but for the Augustinian doctrines of grace.

Let us now pass to that period at which our inquiries were more properly to begin, *the opening of the seventh century*: then, when paganized Christians, as before said, trod in authority the mystic temple, and when the lights of the sacred candlestick, gradually reduced from their sevenfold completeness, had dwindled into the smallest number that God's purposes and the perpetuation of the Gospel truth might permit. And here, at the outset, just when *Gregory the Great*, Bishop of Rome, had become eminent, we find SERENUS, Bishop of Marseilles, in a district adjoining that which had been visited and taught long before by *Vigilantius*, witnessing in somewhat of the same spirit as the reformer against the sin of *image-worship*. Against this *Serenus* pro-

tested, not in word only, but in deed. He ordered the *destruction* of the images of saints that had now commonly been set up and were worshipped in the churches of his diocese. The popular opposition and appeal to Rome made against him show the strength of the idolatrous feeling then and there prevalent. And alike this, and Pope Gregory's reasonings and remonstrances, must needs have made his course onerous and painful. But it was in vain. Serenus persisted in his purpose, as one that would destroy Baal out of the land.

The ancient *Anglo-Saxon* Church, too, not long after, protested, with prolonged protest, against this sin, as *Serenus* did in the south of France.

And in A.D. 794, the great COUNCIL of FRANKFORT, under Charlemagne, was held, and a protest of three hundred bishops of Western Christendom, as well as its Emperor, in opposition to the Popes of Rome, was made against image-worship. And surely this was a most remarkable protest of Western Christendom against that heathen practice and antichristian superstition. Nor was this all. For by its reception of *Alcuin* into the Council, and eulogium in its last canon on his erudition in ecclesiastical doctrine, it adopted and identified itself generally with *Alcuin's* published opinions on religion. What these were appears both from other of his writings and also from the capitularies of Charlemagne drawn up by *Alcuin*, in which there was set forth doctrine respecting the sufficiency of the Scriptures, the worship of God alone, prayers in the vulgar tongue, the eucharist, justification and repentance, pretended visions and miracles, and other like points. And in these capitularies, and those of Louis the Pious, there was enjoined the reading of the canonical Scriptures, as the sole rule of faith, without any regard to human traditions or Apocryphal writings, and the forbidding of private masses and other similar superstitions. With these sentiments, then, we may consider the Bishops of Western Christendom, including those from Dauphiny and Piedmont, to have admitted their concurrence at the great Council of Frankfort. And, indeed, with respect to one of their number, *Paulinus of Aquileia*, we have the distinct record of his both acting and writing conformably. It is further to be observed that as the judgment pronounced on the religious

dogmas in question was given as no *newly formed* judgment on them, there was implied that the same was the doctrine held, by many at least, long before the Council.

The testimonies next occurring are of AGOBAED, Archbishop of LYONS from A.D. 810 to 841, on one side of the Alps, and of CLAUDE of TURIN on the other.

Of the *former*, the protestation against *image-worship*, drawn out most fully and clearly in an express treatise on the subject, has been often noticed. But this was not all. In the same treatise he states his views on the *invocation of saints*, the character of which appears in the very heading of the third chapter: "There is no other mediator to be sought for but He that is the God-man;" and which has been branded as heretical in the Roman 'Index Expurgatorius.' He wrote a treatise also against Antichrist and the merits of works. And here, as in all his other works, we trace the disciple of Augustine. To his integrity and general excellence of life there is abundant testimony. It appears, however, that he was not without persecution in his course. He quotes himself those words of Scripture: "All that will live godly in Christ Jesus must suffer persecution."

Pass we now beyond the Alps, to CLAUDE, Bishop of TURIN. For about twenty years he laboured unweariedly in his diocese, and was called to his rest about A.D. 840. Against him, just as against others of similar character, the cry of heresy was raised, both during life and yet more after death. In particular he was charged with *Arianism*. So among others by Jonas, the contemporary Bishop of Orleans, and, in later times, by Bossuet. It was said by Jonas that he had not only taught and preached as an Arian, "but even in death left the same error written in his wicked books." But his books remain, and evince the falsehood of the charge. Nor this alone; but also that he was a true, fearless, enlightened, and spiritual witness for Christ's truth and honour, and against the superstition and wickedness of the age.

It appears from his own works, and from the treatise written against him, that his protestation was not against one error and superstition only of the times, but all. The written word was made by him the one standard of truth. He declared the essence of heresy to consist in a departure from that interpretation of it which the sense of the Holy Spirit demands; and affirmed that heretics of this character

might be found within, as well as without, the pale of the visible Church. He saw that Gentile professed proselytes of the outer court, who had intruded themselves within the mystic temple, were in doctrine and life Gentiles still, and protested against them (the resemblance was often noted by his enemies) in the spirit and power of *Vigilantius*. But his resemblance was even yet more striking to the evangelic bishop *Augustine*. Him, of all human teachers, he most loved and followed; and, like him, he delighted to set forth *Christ*, and *divine grace through Him*, as the all in all in man's salvation. Instead of the *Arian* views respecting Christ's person imputed to him, he expressly reprobates them, and speaks of Christ as very God, consubstantial with the Father. He represents Him, too, as the one head of the Church; and with the utmost fulness, unreserve, and precision, asserts the great doctrine of man's forgiveness and justification, in all ages, through faith alone in Christ's merits, and not by any works of the law, ceremonial or moral. At the same time the duty of practical, self-denying godliness is enjoined by him. "Christ Jesus did not command us," he says, "to worship the cross, but to bear it; to bear it by renouncing the world and ourselves." Nor has his own exemplification of the rule and personal holiness of his life ever been questioned.

Such were the truths for the assertion and defence of which Claude became a reproach among his neighbours. The Papal power had not yet established its supremacy in Turin; indeed it had not yet proceeded to deeds of blood in support of its ever-gathering system of superstition; nor had the secular power surrendered itself as an instrument to murder at its bidding. *That* marked the culminating point of the Papal Antichrist. And thus Claude suffered not unto blood. Yet the enmity of the bulk of both priests and people was in so far whetted and active against him as necessarily to have made his prophecy a *prophesying in sackcloth*.

As to the *local range* through which we may suppose his influence and doctrine to have extended, it is said that the *French* and *Germans* were infected, as well as the *Italians*. More especially we seem justified in the persuasion that such must have been the case in the churches of *Dauphiny*, on the other side of the Cottian Alps, considering both their

near neighbourhood, and that, according to credible reports, they were even comprehended at the time in the arch-diocese of Turin. Nor did the effect soon die away. A notable exemplification of the continued communion of sentiment of the Dauphinese with him, long after his death, occurred in the COUNCIL OF VALENCE, held A.D. 855, which Council was convened very much with the view of asserting the Augustinian or Claudian *doctrines of grace* on occasion of the opposition to, and persecution of, the monk *Gottschalcus*. It seems that, about the year 846, Gottschalc left his monastery in the diocese of Soissons, avowedly, says Hinckmar, with missionary objects, and that, after preaching the Gospel agreeably with *Augustine's* view of it for a few months in Pannonia, and then afterwards in *Lombardy* and the *Delphinate*, he was recalled by ecclesiastical authority into the north of France, there to give account of his doctrine, and to undergo the persecution of *Rabanus Maurus* and *Hinckmar*, the then two famous archbishops of Mentz and Rheims. By the latter he was condemned, on maintaining these doctrines, as a heretic, degraded from the priesthood, beaten with rods, and cast into prison, where he lingered, still refusing to retract, till 870, and was then, on dying, denied Christian burial by Hinckmar. It is admitted by both Fleury and Dupin that the charges against him were unjust, and that his doctrinal sentiments were only those of Augustine. These, however, as being opposed both to natural pride and to the growing *ecclesiastical semi-Pelagianism*, as well as growing *superstitions*, of Western Christendom, were now unpalatable. Hinckmar did but represent on this point the spirit of the world and of the age; and so Gottschalc prophesied in sackcloth. But it gave occasion to the Council of *Valence*—that to which allusion has just been made, and at which the metropolitan bishops of Dauphiny, *i.e.* of *Lyons*, *Vienna*, and *Arles*, with others, attended—solemnly to reassert the Augustinian doctrines on grace and election, as those which had been continuously handed down to them; making reference specially to that former Council of *Orange*, held three centuries before under Cæsarius, which has been already noticed, as their example and pattern. And we have treatises yet later on the same subject, emanating from the Lyonnese Church, and exhibiting still the same decided adhesion to the doctrines of Augustine.

Thus we advance towards the close of the ninth century ; and in doing so we advance also into a period of deep obscurity, especially as regards the history of Piedmont. There is noticed by Bishop Newton a *Council* held at *Trosly*, near Soissons, in the year A.D. 909 ; at the conclusion of which a confession of faith was made, including none of those superstitions which constitute the essence of Popish doctrine,—“ of the Pope’s supremacy, of the sacrifice of the mass, of purgatory, of the worship of creatures, or of commentitious sacraments.” And thus it is a testimony of much interest, though not undefective. Again, Mr. Faber has a reference, locally more in point, to a notice in the letters of *Atto*, *Bishop of Vercelli*, near Turin, A.D. 945, of certain false teachers, known among the common people by the name of *Prophets*, who taught them, Atto says, diabolical error, and induced them to forsake their priests and their Holy Mother the Church : respecting whom Mr. Faber conjectures that they were *Vaudois* dissentients, long since *fixed in their Alpine settlement*, making missionary incursions into the plain of Turin and Vercelli. But clearer evidence is needed to shew the class and character of these prophets. It seems that we must admit not a partial gap in the line of evidence, but rest on the obscurity of Piedmontese history in this earlier middle age as sufficiently accounting for it.

It seems that a purer and more simple faith had remained with the original Alpine mountaineers, just as with their Augustinian brethren on the other side the Alps in Dauphiny, during the two or three preceding centuries ; and that *after Claude’s death* the people of the plains that held his sentiments, under the pressure of increasing persecution, *gradually* drew off more and more to the hills, and there intermingled and united with the original inhabitants and the sub-Alpine Dauphinese ; yet still not by any formal act of colonization, nor so as to leave none, or few, of their sentiments in the Piedmontese plain or cities. Thus we may fairly conjecture that it is to *some* of these spiritual descendants of Claude that what is said by the above-mentioned Vercellian bishop Atto may probably be referred, about the false teachers, called *prophets* by the people, who in his time, about A.D. 945, seduced them to desert their priests and their churches. Again, it is from them that we may with yet more confidence consider the sect to have descended which we read of as discovered

A.D. 1030 at Turin, of whom it is said that they received the Holy Scriptures alone as the rule of doctrine, rejected the formal observances and rites of the Romish Church, and followed a strict rule of life.

And thus it is that we enter on the opening of the eleventh century, a time much to be noted in the history of witnesses in the West; it being the era of the *Councils of Orleans and Arles*, in which heretics and heresies were condemned that had been imported, it is said, from *Italy*; and which introduced and was followed by that of *Berenger, Arnold of Brescia, Peter de Bruys*, and his disciple *Henry*, and, in fine, of the *Waldenses*. Before speaking of these, however, it may be well to trace in a separate section a distinct line of confessors for scriptural evangelic truth, who, contemporarily or nearly so with Serenus and Claude of Turin, had kept up a witnessing for Christ and God's word in the *East*; and afterwards in the tenth and eleventh centuries, having migrated into the West, seem then and there to have intermingled with the Western witnessing body for Christ. The body known under the name of *Paulicians*, or *Paulikians*, in ecclesiastical history is referred to.

§ 3. *The Eastern or Paulikian Line of Witnesses.*

Let us now proceed to sketch *the rise and subsequent history of the PAULIKIAN SECT*, up to the time of their westward migration in the eleventh and twelfth centuries; it being reserved for a later occasion to discuss *characteristics* of them that seem well to agree, *primâ facie*, with those given of Christ's two witnesses in the Apocalyptic prophecy.

The sect thus began. In the year 653, soon after the Saracenic conquest of Syria, an Armenian named *Constantine*, residing near Samosata, received from a deacon whom he had hospitably entertained on his return from captivity in Syria the present of two volumes, then very rare; one containing the four Gospels, the other the fourteen Epistles of St. Paul. It is reported by *Petrus Siculus* that he had been educated previously in the principles of *Manicheism*. However this might be, the perusal of these sacred books caused a revolution in his professed principles and whole subsequent course of life. Separating himself alike from

Manichean or other heretics, and from the established, but now apostate, Church of Greek Christendom, he applied himself thenceforward to the formation of a distinct Christian sect or church—a sect consisting of such as might be willing, with himself, to found their faith and practice on the simple rule of those sacred books, the only part, apparently, then possessed by him or them of God's written word. In the missionary labours whereby he sought to accomplish this object, he likened himself to a disciple of St. Paul. "I," said he, "am *Sylvanus*; you, the *Macedonians*:" thus intimating that it was the doctrine of *St. Paul*, very specially, that he wished himself to teach and them to follow. And they, acquiescing in his views, adopted, as if in public token of this their profession, the name which has thenceforth ever attached to them of PAULIKIANI, or *disciples of the disciple of St. Paul*. Now supposing Constantine sincere in his profession, it needs not to say how noble the enterprise; or, again, how strikingly, if carried out, it must have been a witnessing for Christ in the midst of the prevailing superstitions and apostasy. His sincerity has however, been impeached. The historians from whom this narrative is taken, assert that it was done *hypocritically*, and in order, by means of the words of Scripture perverted, to propagate more safely, as well as insidiously, the principles of *Manicheism*. Yet they agree that he burnt all his Manichean books, abjured Manicheism, and made it a law to his followers not to read any other book whatsoever but the Gospels and Epistles of the New Testament; moreover, that these Gospels and Epistles were unadulterated by the Paulikians, and both received and preserved in precisely the same words as the authentic copies of the Greek Church.

The ministrations of Constantine were prolonged for a period of near thirty years. Then at length, the sect having become sufficiently considerable to attract notice, an edict of persecution was issued against him and his Paulikian congregations by the Greek Government, and the execution of the edict intrusted to an officer of the Imperial palace, named Simeon. In the fulfilment of it Constantine was stoned to death. But from the stoning of Constantine a new head to the Paulikian remnant was raised up in the person of his murderer. Impressions were made on *Simeon* by what he had seen and heard, that he

could not shake off. For three years, we are told, he secluded himself in his own home, reflecting on it; then, having made up his resolution, *left all*, and, joining himself to those whom before he persecuted, became their new head and chief teacher. The report of the revival of the heresy after a while reached the ears of a neighbouring Bishop, and by him was communicated to the then Emperor, Justinian II. On this the Imperial mandate was again issued against the sectaries, and Simeon and a large number of his followers convened to answer the charge. They were interrogated each separately on their tenets, and opportunity offered them for retractation. But in vain. They continued pertinacious in what was deemed their errors, which being the case, a vast funeral pile was constructed near the heap piled up in Constantine's memory, and they were all thrown on it and burnt alive.

Still the heresy, as it was called, rose again from its ashes. One *Paul*, who had with his two sons escaped to Episparis, and after him one of those two sons, *Gegnesius*, surnamed *Timothy* (who, summoned before the Patriarch, witnessed, even by Petrus's admission, a good confession), and then three other teachers, named *Zacharias*, *Epaphroditus*, and *Baanes*, perpetuated the sect through the *eighth* century. At length, just as that century was expiring, there arose to head the sect another teacher, more eminent, perhaps, than all before, named *Sergius*, who was for some thirty-four years the chief minister and head of the Paulikians; having, like his predecessors, adopted the name of one of St. Paul's followers, *Tychicus*, in token of his *professedly*, at least, expounding and propagating that Apostle's doctrine. His spirit was eminently *missionary*, and his laboriousness and activity such that in one of his letters, written in later life, he thus expressed himself: "From east to west, and from north to south, I have run, preaching the Gospel of Christ, and labouring with these my hands." The words seem to Petrus like words of boasting. At the same time he bears testimony, incidentally, and we may say unintentionally, to Sergius's sincerity of motive in his labours. It was his object, he says, to deliver his countrymen from what he now considered as their *fatal error*. And he adds that a success attended him not inconsistent with this his laboriousness. Not of the laity only, but even of "priests and Levites,

monks and nuns," many were induced by him to join the Paulikian sect, and indeed to become teachers in it. Thus it grew and multiplied greatly.

It was in the course of these thirty-four years of Sergius's ministry that a severe persecution was begun and carried on against them by command of the Emperors Michael Rhangabe and Leo V., and at the instigation of the Patriarch Nicephorus. On this, some of the Paulikians, now grown numerous, resisted; and they at length took up a position of defence in Argæus, near Cæsarea, in Cappadocia,—a position in which the neighbourhood of the Saracens proved to them, in the event, to be an additional protection. In regard to Sergius himself, however, he *dissuaded them from resistance*, and at length he ended his own course by the accidental stroke of the axe of a woodcutter: "a fit punishment," says the historian, "for one who had so divided the Church of Christ." This was about the year 840.

It was not long after Sergius's death that the Paulikian sectaries were visited by a far severer persecution, originated by direction of the Empress Theodora; and both the severity of the persecution and the numbers of the sect may be judged of by the multitudes said to have been sacrificed in it. Reckoning together those that were drowned in the sea and those that were put to the sword, the numbers stated are not less than a hundred thousand.

On this the Paulikians determined on more decided resistance to their persecutors, and under Carbeas, previously an officer of high rank in the Imperial service, but who had now deserted to them, fortified themselves on Mount Tephrice, in Armenia, and maintained a war of various success, until at length reduced by the first Basil.

The subsequent history of the Paulikians is *European*. They had already, in the year 756, under direction of the Emperor Constantine Copronymus, detached a colony, which acted also as a religious mission, to *Thrace*. A century after they appear to have strengthened this by a second. Yet another century after (about A.D. 970), the Emperor John Zimisces removed the rest across the Bosphorus, and settled them on the northern frontier of the Empire: free toleration being now granted and the city and district of *Philippopolis* given them in possession. There Cedrenus describes them as living in the eleventh century. There

the Emperor Alexius Comnenus vainly attempted to convert them to the Catholic faith at the commencement of the twelfth. There again the Latin Crusaders who conquered Constantinople found them in the year 1204. The which last-mentioned speak of them under the name of *Popolicani* or *Poplicani*. And so at the precise epoch at which our sketch of the earlier *Western* witnesses concluded we are led by the fortunes of the *Eastern* witnesses to the *West* again, and shall there have to trace in the records of the two lines conjoined or intermixed the further history of Christ's witnesses.

§ 4.—*Joint Witnesses in Western Europe, whether of Western or Eastern Origin, during the eleventh and twelfth Centuries up to the Rise of Peter Valdes.*

In pursuing this our subject we shall have to abstract the extant notices of certain professed confessors for Christ brought before the Councils of *Orleans*, *Arras*, *Toulouse*, *Oxford*, and *Lombes*, in the years 1022, 1025, 1119, 1160, and 1165, respectively, filling up the long chronological interval between the *second* and *third*, in the want of recorded *details* of certain other intervening Councils, by notices of *Berenger* and *Peter de Bruys*, with their respective followers; and that between the *third* and *fourth* by *Evervinus's* account of heretics, still evidently of the same line and character, that were condemned A.D. 1147 at *Cologne*. In regard of *some* of these, the connection in respect of local origin, as well as character, with the *Paulikians of the East*, is marked decisively; in regard of all, it is very possible. Of the heretics condemned by the Council of ORLEANS, we have four nearly contemporary reports, the fullest being that in the chartulary of the monastery of Chartres: all, however, reports by *enemies*, and therefore to be received with the necessary allowance and caution.

It is said that the heresy, hitherto unknown in France, originated from a woman who had come from Italy—the country where Paulikian emigrant bands early gained footing in Western Europe—and who, wherever she went, exercised so singular an influence as to seduce not the more simple only and the laics to her opinions, but many even of the more learned of the priesthood. Thus at Orleans, as elsewhere, during a temporary sojourn in the

city, she corrupted several of the clergy, more especially two of the canons, named *Stephen* and *Lisoie*, who for their rank, learning, wisdom, almsgiving, and general sanctity of character, were, according to the united testimony of all four of the chroniclers, held universally in the highest reputation. These now became the local heads of the new heresy, and with all their zeal endeavoured to propagate it both at Orleans and beyond it. Among others, the chaplain of a Knight of Rouen (the latter named *Arefaste*) heard their fame, became their disciple, and, returning home, sought to proselyte his patron Arefaste, whom he loved, we are told, with singular affection, assuring him that Orleans shone above other cities with the light of wisdom, the lamp of holiness. Arefaste suspected *heresy*, and, with the privity of the King and some of the priesthood, went to Orleans and feigned himself a disciple of the two canons, in order the better to detect it. In his case, just as in his chaplain's, the instructions of these new teachers began with and were based on the Bible. They opened to him views strange and heretical on the religious tenets in vogue throughout Christendom, saying that in *Baptism* there was no washing away of sins, in the *sacramental elements* no conversion by the priest's consecrating words into Christ's body and blood; that it was vanity to make prayers to the *saints* and *martyrs*; that *works of piety* and *justice*, esteemed in the Church Catholic to be the purchase-price of an eternal reward, were superfluous; further, that the heaven and earth, as now visible, had existed from eternity; that all the Bible said of a Trinity of Godhead in unity was false: and that Christ was neither born of the blessed Virgin Mary nor had suffered for men, nor had been really buried in the tomb, nor had risen from the dead. Now, whatever the Knight may have thought or felt respecting *Christ*, it is notorious that it was on the saints and sacraments, the works of merit and the penances, thus alike set aside by his teachers, that he must have rested his hopes of salvation. "If not to these," he said, "tell me what I may look to, lest I despair." In answer, he was told that in their further instructions they would shew him the way wherein he would be cleansed from every spot of sin, and taught by the Holy Spirit unreservedly that doctrine which was the mystery and glory of all Scripture; after which he would have heavenly food wherewith

to satiate his soul, would see angelic visions, and in the abiding fellowship of the Lord of all, in whom were all the treasures of wisdom and knowledge, never know want again. The narrative then proceeds to tell of the assembling of a Council against the heretics. It was under the presidency of King Robert and the Bishops of the neighbourhood, and Arefaste and the two canons were summoned before it. At first, on their rendering a confession of their faith, it seemed difficult to convict them of heresy; but when charged by Arefaste with having taught him, as Gospel, the several anti-sacramental and antichristian errors above specified, and reminded also of their assurance to him that from that doctrine neither tortures nor death should ever make them swerve, they confessed to the charge, and said they had long held the doctrine; nor could either the arguments of the Council, enforced for some hours, or the threats of a torturing death, induce recantation either from themselves or others, who now, to the number of ten or twelve, chiefly clergy, eagerly pressed forward to declare their accordance of faith with them. Their final answer to the Council is said to have been as follows:—“*Ye may say these things to those whose taste is earthly, and who believe the figments of men written on parchment; but to us, who have the law written on the inner man by the Holy Spirit, and savour nothing but what we have learnt from God, the Creator of all, ye speak things vain and unworthy of the Deity. Put, therefore, an end to your words! Do with us even as you wish! Even now we see our King reigning in the heavenly places, who with His right hand is conducting us to immortal triumphs and heavenly joys.*” On this, after shameless insults and acts of violence, received both from the people and specially the Queen, who was present, they were despoiled of their clerical vestments and led to a great fire kindled without the city. Even then their confidence did not forsake them. They smiled, it is said, when tied to the stake and in the midst of flames. The number burnt is stated at from twelve to fourteen; two only out of the whole number having recanted. At the same time the corpse of another canon, who, it was learnt, had died in the heresy three years before, was, at the command of the Bishop of Orleans, exhumed from its sepulchre and cast, in token of indignity, by the highway.

Of the heretics examined at the Council of ARRAS the

account is as follows. It was reported to the Bishop, when holding a station there in the year 1025, that certain men had lately come into the neighbourhood from the confines of Italy and introduced a new heresy, setting forth a certain kind of righteousness as that by which alone men were purified, and asserting that there was no sacrament of the Church by which otherwise they could attain to salvation: thus overthrowing the established religion. The chief teachers of the sect being, it would seem, absent, the other and more illiterate members of it were summoned before the Bishop and asked of their doctrine, worship, rule of life, and chief teacher. They replied that they were the hearers of one Gandulph, from the parts of Italy; that they had been instructed by him in the precepts of the Gospels and Apostles; that they received no scriptures but these, and held to them in word and life. When questioned respecting the established religion, it appeared that they disbelieved and denied the whole doctrine and discipline of the Romish Church. As regarded themselves and their rule of life, they said, "If any one will diligently examine, it will be found agreeable with the doctrine of the Gospels and Apostles. It is to separate from the world; to gain our livelihood by the works of our hands; to restrain the flesh from concupiscence; to injure none; and to shew love to all who unite in desiring to follow the same doctrine and life." The result of the examination of these simple and illiterate men is said to have been their return to the Catholic Church through the persuasions of the Bishop, whose arguments were based on the Holy Scriptures, as what was received by them, the *Old Testament* as well as the New. Thus, though they failed of being witnesses for Christ, yet the sketch given will assist us the better to understand the nature of the heresy that had been taught them.

The link that next demands more direct notice in our chain of evidence, is the history of the notable heresy and sect of BERENGER. It was in the year 1045, being then principal of the public school at Tours, that he first excited attention, by combating the received doctrine of transubstantiation. His doctrine was condemned in Councils held at Rome, Vercelli, and Paris, in the year 1050: and he was in consequence deprived of the temporalities of his benefice. Still, however, professing and promulgating his

doctrine, he was summoned, in 1055, to another Council, at Tours, at which Berenger seems to have retracted. The retraction, in terms more or less dubious, was repeated a second and a third time in the course of the thirty years following. His retraction, however, was not from conviction, but under the influence of fear. In every case he reasserted the same doctrine after quitting the Council; employed poor scholars to disseminate it through France; and died, we are told, A.D. 1088, a penitent and in sorrow—not, we know, on account of his anti-Romish doctrine, but on account of his retraction. His views on the Sacrament were, that Christ's body is *spiritually* present to the *inner man*, and *spiritually* eaten by those, and those only, who are the true members of Christ. With reference to the *other* sacrament also, we have direct testimony that Berenger, like his Paulikian contemporaries, held similar heretical views.

Let us proceed now to the history and the heresy of *Peter de Bruys*.

The account of PETER DE BRUYS is derived chiefly from a letter written against him by the contemporary Abbot of Clugny. It seems that he was originally a presbyter of the Church; then became a missionary and protester against what he denounced as the superstitions of the day, in the French provinces of Dauphiny, Provence, and Languedoc; the former the subsequent scene of the labours of Neff. His success was great; and a sect formed of his followers. They were regularly called after him *Petrobrussians*, but called themselves *Apostolicals*, as being men who professed to follow apostolic doctrine. At length, in the year 1126, after near twenty years of missionary labour, he was seized by his enemies and burnt to death in the town of St. Giles, near Toulouse; thus passing, so says the abbot, from temporal to eternal fire.

The account of the Petrobrussian heretics, given by Peter de Clugny, is as follows: 1st. That Christian *baptism* is of no benefit without faith accompanying; and *that* not the faith of *others*, but of the *baptized one*—a view grounded by them on Christ's words: "Whosoever *believeth* and is baptized shall be saved," so doing away, says the abbot, with infant baptism; and which he elsewhere notices as thus expressed by the Petrobrussians, "Neither baptism is of

avail without personal faith, nor personal faith without baptism."

2nd. That Christ's body and blood are not present in the *sacrament of the altar*, nor ought indeed to be offered to God as for the salvation of the souls of the people; seeing that His body was once for all given to His disciples at the Last Supper, and has since then been never *made by* any one, nor *given* to any one. 3rd. That it is vain to sacrifice, pray, give alms, or do other good deeds in behalf of the *dead*, the latter being wholly unaffected thereby, and *purgatory* a mere invention. 4th. That the *cross* is not to be adored or honoured; rather that, as representing the instrument on which Christ was cruelly tortured and killed, it should be marked with hatred, and cut up or burnt. 5th. That the building of *churches* is unnecessary, since God's Church consists not of a multitude of cemented stones, but of the unity of the faithful gathered together; and prayer is equally heard by Him everywhere. 6th. That God is mocked by the priest's *chanting* in public worship, seeing that He is not pleased with musical sounds, but with the affections of the heart. Besides these charges, he notices that of *rejecting* the Old Testament, acknowledging, however, that he had only heard it rumoured, and that it might not be true. Again, by St. Bernard, the further charges were soon after added, of *condemning marriage and meats*; and Bossuet, in later times, insisting on the truth of these, as well as of the charges before enumerated, has branded Peter de Bruys and his disciples as undoubted Manicheans.

It may be well, therefore, to observe that two *facts* are incidentally noticed by the Abbot of Clugny, which constitute a direct contradiction to Bernard's accusations, the *one* that Peter de Bruys and his disciples, in order to mark their contempt of the crosses and cross-worship, had impiously, on a certain Good Friday, broken a wooden cross to pieces, kindled a fire with them, *roasted flesh* thereon, and *caten it*, after a public invitation to the people to partake; the other that they had actually compelled certain monks to *marry wives*. Besides which, it is to be observed that the Petrobrussian doctrine that the cross should be hated as the *instrument of Christ's torture and cruel death*, is a direct refutation of the charge of *docetic Manicheism*; the

which, as is well known, represented Christ to have been a mere *phantasm*, and not of flesh and blood, susceptible of suffering and death like our own.

The heresies of Peter de Bruys were propagated after his death by one named HENRY, an *Italian* by birth, and whom the Abbot of Clugny and others speak of as a disciple of Peter. Beginning from *Lausanne*, he soon transferred his labours to *Provence* and *Languedoc*, with eloquence such as to melt all hearts, and character for both sanctity and benevolence such as to win all admiration. He was the *Whitefield* of the age and country. And his success was so great, that when St. Bernard was called on to stem it, a change appeared in the very habits and manners of the people, such as is thus graphically described by him:—"The churches are without people; the people without priests; the priests without reverence; Christians without Christ; the churches reckoned but as synagogues, the sacraments not held sacred; pilgrimages, saints' invocation, oblations for the dead, and festival-days neglected; by denial of the grace of baptism, infants precluded from salvation, and men dying in their sins, their souls hurried away to the terrible tribunal without penitence or communion." The eloquence of St. Bernard was successful in restoring the ascendancy of the established faith. Henry was pursued to Toulouse, and then to Rheims, where, in the year 1147, he was seized, convicted, and imprisoned, and soon after died; whether by a natural death, or by the flames, is a point disputed.

But let us hasten on to speak of the heretics discovered and burnt at COLOGNE in that same year 1147. We have an account of them in a letter addressed to St. Bernard from *Evervinus*, Præpositus of *Steinfeld*, near that city. He says that they were brought up before an assembly of the clergy and laity, including many nobles, and presided over by the Archbishop himself. The inferior and more illiterate members of the sect had declared that if their teachers failed to make good their cause, they would return to the Catholic Church; although otherwise resolved rather to die than do it. Accordingly, on the gathering of the assembly, two of these teachers maintained their heresy from the words of Christ and His apostles; and in so far successfully, that though some returned, yet others continued firm in their heresy. On this, after three days' admonition, they were

seized by the people, put into the fire, and burnt. "And what is most wonderful," adds Evervinus, "they entered to the stake, and bare the torment of the fire, not only with patience, but with joy and gladness. Holy Father! I wish your explanation, how these members of the Devil could with such courage and constancy persist in their heresy, as is scarcely to be found in the most religious of the faith of Christ."

Evervinus also mentions of the individuals burnt that they spoke of their members as scattered almost everywhere, and of their heresy as having been concealed from the time of the martyrs, and preserved in Greece and some other countries; thus expressly connecting themselves and it with the *Paulikians* of the Greek Empire as its recognised parent-stock and founders.

Let us now pass on to the narrative given in William of Newbury of the *Publicani* condemned A.D. 1160, at the Council of OXFORD. It is as follows:—

"About the same time certain vagrants came into England of the class that they generally call *Publikani*. They were in number, counting both the men and women, somewhat more than 30. Dissembling their error, they entered the country peaceably; their object, however, being the propagation of that pestilential heresy. There was one *Gerard* leading them, whom all looked up to as their preceptor and head. For he alone was in some little measure literate; whereas the others were illiterate, and evidently rustic and unpolished, of the Teutonic language and nation. During a sojourn of some little time in England they added to their company one woman, and one only, she having been circumvented by their poisonous whisperings, and fascinated (so the report is) by certain magic arts. They could not long be hidden. Enquiries were made by some persons out of curiosity; and forasmuch as they were of a foreign sect, they were seized, and kept in public custody. The King, unwilling either to dismiss or punish them without investigation, commanded an episcopal council to be assembled at Oxford. There, when met in solemn assembly as on a matter of religion, they answered through him who was the literate among them, and who, undertaking the cause, spoke for all that they were *Christians*, and revered the doctrine of the Apostles. Being interrogated in order on the articles of our sacred faith, they

answered rightly indeed concerning the *substance of the heavenly Physician*, but perversely concerning the *remedies* whereby He deigns to heal man's moral infirmity, *i.e.* the *divine sacraments*; expressing *detestation* of holy *baptism*, the *eucharist*, *marriage*; and wickedly derogating from the Catholic unity to which these divine assistances attach.

“When they were urged with evidence taken from sacred Scripture, they answered that they believed as they had been taught, but were unwilling to dispute concerning their faith. Then, admonished to do penance, and reunite themselves to the body of the Church, they despised that salutary counsel. The threats, too, which were piously set before them, in order that they might retract through *fear*, if through no other motive,—they treated with derision, absurdly applying to themselves those words of our Lord, ‘Blessed are they who suffer persecution for righteousness’ sake, since theirs is the kingdom of heaven.’ Then the bishops, in order that the heretical poison might not be diffused more widely, having publicly pronounced them heretics, delivered them up to the Catholic Prince for the infliction of corporal punishment. His command was that the mark of heretical infamy should be branded on the forehead, and that they should be beaten with rods out of the city, before the eyes of the populace; strictly enjoining that no one should presume either to receive them under his roof, or minister to them any consolation. The sentence having been pronounced, they were led forth to that most just punishment; and they went rejoicing with light steps, their teacher going before them, and singing ‘Blessed shall ye be when men hate you.’ To such an extent had the spirit of seduction deceived them! The woman, indeed, whom they had led astray in England, induced by fear of punishment, left them, confessed her error, and obtained reconciliation. But the hateful company of heretics suffered the just severity of having their foreheads cauterized, he who was their head, and as for a mark of his primacy, sustaining the disgrace of a *double* branding, one on the forehead and one round the chin. Further, their garments being cut down to the girdle, they were publicly scourged, and with the sounding of the whips cast out of the city. After which, through the inclemency of the cold (for it was winter), and as no one shewed them even the slightest act of compassion, they perished wretchedly.”

We will conclude our long historical *catena* with a notice of the heretics denominated *Boni Homines*—one of the titles of the *Cathari*, or *Paulikians*, of Western Europe, and who are also said to have been *Henricians*, or followers of *Henry* of Italy, by the Benedictine historian of Languedoc, and others—who were examined and condemned at the Council of LOMBERS, A.D. 1165. In answer to the several charges brought against them, they thus replied: that for *inspired Scripture* they received the New Testament, and besides it, as appeared afterwards, Moses, the Prophets, and the Psalms, in those points of testimony, and those only, which are authenticated by Christ and His apostles; that, in regard of the *baptism of infants*, they would say nothing of their own, but only answer out of the Epistles and Gospels; that the *sacrament of the body and blood of Christ* was consecrated by every good man, whether ecclesiastic or layman, and that they who received it worthily were saved, while they who received unworthily received to themselves damnation. Respecting *matrimony*, they would only answer, as St. Paul, that man and woman were united to avoid fornication; respecting *repentance*, and *confession*, and whether *fastings*, *mortifications*, and *alms* were necessary after repentance, in order to salvation, that the Apostle James had said simply that they should confess one to another, and so be saved; and that they did not wish to be better than the apostle, or, like the bishops, to add anything of their own. As to any direct or more full *confession of their faith*, they declined to make it to the Episcopal conclave examining them, only adding their belief of the *unlawfulness of oaths*; and also, respecting the *priesthood*, that if persons were ordained to it in character different from what St. Paul had described in his Epistle, they were not bishops or priests, but ravening wolves and hypocrites, whom men ought not to obey. When, however, upon this the presiding bishop had proceeded to pass sentence on them as heretics, fortifying the judgment pronounced by arguments from Scripture, they replied that the bishop was a heretic, and not they; that he was their enemy, and the enemy of God, and had not judged rightly; and that they would not answer *him* concerning their faith, the Lord having commanded them, “Beware of false prophets, who come to you in sheep’s clothing, while inwardly they are ravening wolves.” But turning to the *people*, they said, “We will confess now,

out of love to *you*, and for *your* sakes. Hear our faith! We believe in one living and true God, triune and one, Father, Son, and Holy Spirit; and that the Son of God took flesh, was baptized in Jordan, fasted in the desert, preached our salvation, suffered, died, and was buried, descended into hell, rose the third day, ascended into heaven, sent the Spirit, the Paraclete, to His disciples on the day of Pentecost, will come at the day of judgment to judge the quick and the dead, and that all will rise. We acknowledge also that what we believe with the heart we ought to confess with the mouth. We believe that he is not saved who does not eat the body of Christ, and that it is not consecrated except in the church, and also not except by a priest; and that it is not better done by a good than by a bad priest. We believe also that no one is saved except by baptism, and that children are saved by baptism. We believe also that man and wife are saved, though carnally united; and that every one ought to admit of penitence in heart and with the mouth, and of being baptized by a priest, and in the church!" And, indeed, if anything more (received in the church) could be shewn by the Gospels or Epistles, that they would believe and confess it.

When pressed to *swear* to this confession, they declined, as judging oaths unlawful. Thus it was of no avail to their acquittal. Their condemnation was ratified, and subscribed to by the whole council.

§ 5.—*True Christian Witness. Character of the Earlier and Middle-age Paulikian Sectaries.*

Thus by copious extracts from writers contemporary for the most part, and *all hostile*, has been set forth in the two last sections the history of a continuous line of Paulikian dissentients from the established apostate churches of Romish Christendom, tracing them down from their rise, about the middle of the seventh century, through a period of five hundred years, in part in Eastern Christendom, in part in the Western to the rise and times of Petrus Valdo, or rather Valdes, in the twelfth. This was the *first* point to be developed in the inquiry respecting the presumed EASTERN line of WITNESSES. It remains that we *consider* and *sift* the documentary evidence so set before us, with a view to deciding from it on the contested and very important point,

whether these dissentients were, as asserted by the hostile chroniclers, *abominable heretics*, or rather *real Christians*, witnessing, according to the Apocalyptic description, for Christ. In doing this it may be convenient, in order to distinctness, to consider the particulars of evidence, *favourable and unfavourable*, separately; there being thus suggested as the two main heads in this section:—

I.—The obvious points of agreement between these Paulikians and the figured Apocalyptic witnesses.

II.—The alleged points of disagreement between the two, and charges of heresy against the Paulikian sectaries.

I.—*The points of Agreement between the Paulikian Sectaries and the figured Apocalyptic Witnesses.*—And let it be premised, ere entering on the investigation, that an endeavour will be made to keep separate what may be said of the two great divisions, Eastern and Western, of the sect, in case we should prefer to regard *certain* of those that have been noted in Western Europe (as we may very reasonably) to be of a different and *Western* original.

Ist, then, in regard both of *ministers* and *congregations*, the *teachers* and the *taught* (for the two are found constantly united together in the Paulikian histories, just like the symbols of the *olive-trees* and *candlesticks* in the prefigurative vision), it is notorious that they bore a continuous and unvarying protest against those grosser superstitions of *saint-mediatorship*, *image-worship*, and other kinds of *idolatry*, through which the so-called Christians of the Roman world had degenerated into Gentiles of the outer court, and against which, consequently, witnesses answering to those of the Apocalypse must needs have testified. Among the prominent charges urged against the Paulikians before the Patriarch of Constantinople in the eighth century, and by Photius and Petrus Siculus in the ninth, we find the following: that they dishonoured the Virgin Mary, and rejected her worship, denied the life-giving efficacy of the cross, and refused to worship it, and gainsaid the awful mystery of the conversion of the blood of Christ in the eucharist; while by others they are branded as the originators of the iconoclastic heresy, and the war against the sacred images. In the first notice of the sectaries in Western Europe, viz. at *Orleans* and at *Arras*, they were similarly accused. Very much the same charges were brought against the *Petrobrussians*, the heretics at *Cologne*,

those at *Oxford*, and those at *Toulouse*. The protestation of the Paulikian sectaries against these *grosser* superstitions of the established churches of Christendom was, for the five hundred years we speak of, continuous.

2nd. Though before the eyes of men the self-styled Catholics of the Eastern and Western Roman world seemed to constitute Christendom, yet did these Paulikians regard and speak of them throughout as those who belonged not to the Church of Christ, but, being apostates, belonged rather (to borrow the Apocalyptic figure) to the *Gentile* or *outer court*.

3rd. As the Apocalyptic witnesses are said to have *observed the commandments and Word of God*, so the adherence of the Paulikian dissentients (professedly at least) to the Gospel word, as the alone ground of their faith, subject of their preachings and teachings, and rule of life, is all along marked most strongly. After his own conversion of sentiment through the perusal of the Gospels and Epistles of the New Testament, *Constantine* distinctly founded his new sect upon *them*, making it a law to his followers to read nothing else whatever besides these sacred books; and this, we must remember, in a text confessed by the enemies of the sect to be pure and unadulterated. And the fulfilment and effect of this rule meets us, as we have seen, in the subsequent annals of the sect continually.

4th. Although from first to last a cry was raised against the Paulikians for secret *immoralities*, even as a part of their religious ritual and system—a cry echoed in the East by *Petrus Siculus*, *Photius*, *Cedrenus*, and by others in the West continued downwards to *St. Bernard*; yet in no case do we find authentication of the charge; on the contrary, from time to time there transpires in other statements of the accusers that which is virtually a contradiction to those charges, and at least probable evidence of morals taught and generally followed being (so as *Christ's* witnesses they must have been) unimpeachable.

Thus in regard of their founder *Constantine*, if *Petrus Siculus* represents him as having embraced the foul crimes and the impurities of *Basilides*, it is but just, after stating him to have planned the revival of the heresy *in another form*, because of having observed that the *foul crimes* of the old impure sect of the *Manichees*, as well as their impious sayings, were an abomination and horror to all men; also,

that, in so reviving it, he did it *under a show of piety*. Again, in respect of *Sergius*, although he heaps on him the most virulent abuse, yet it appears from the narrative both that this eminent Paulikian was before his conversion to the sect a young man of excellent moral character, and that afterwards, "rejecting," as Petrus expresses it, "all the vices and lusts of the Manicheans, he fraudulently simulated virtues whereby the better to deceive, and so as, although a wolf, to appear vested before the world in sheep's clothing." Other examples repeatedly occur of the irreprehensibility of the moral character of the Paulikian sectaries; for instance, the eulogies on the character of *Berenger*, the non-impeachment of that of *De Bruys*, or St. Bernard's testimony to the *Petrobrussian* sectaries: "If you ask of the conversation of these people, nothing is more irreprehensible. What they say they do: they attack no one, circumvent no one, defraud no one."

5th. It is obvious that the *privations* and *sufferings* entailed on them by their profession of faith were such as to make the mourning garb of *sackcloth* their fit clothing; as also that under them they exhibited a *self-denial*, *unwearied zeal*, *constancy*, and *fortitude*, through life and unto death, just as if there was some superhuman power sustaining them; even a power such as St. John was told of in those words of the Apocalypse, "*I will give power* to my two witnesses." Denounced as they were from the first as Manichean heretics, they were from the first a class proscribed and without the pale of the law; and thus both their property and their lives exposed from day to day to forfeiture. Yet where was ever exhibited more earnest or more enduring zeal than in the profession and propagation of their doctrines? Like Simeon, those that possessed property had to "leave all" on the very undertaking of the work: like Sergius, to labour with their own hands while fulfilling it. Yet was the *all* left, and the life of *labour*, *poverty*, and *suffering*, undertaken and continued, not by one, but by many, in the *East*, up to the amnesty accorded by John Zimisces, near the end of the eleventh century; and from that time and ever after in the *West*. Then consider them on the threatening and in the immediate prospect of *cruel death*. It is said of Constantine by Petrus Siculus, that the reason of his casting aside the name and the books of the Manichees, when in a new form reviving

Manicheism, was fear from having seen many slain on account of that profession by the sword. Again, five hundred years after Constantine, the monk Eckbert imputes to the Paulikians of his time a similar concealment of their real sentiments from fear of death; saying that, *like thieves confessing under the gallows*, these heretics confessed and maintained their errors only when left without hope of life. These assertions are among the many palpable and shameless falsehoods which he who runs may read in the anti-Paulikian historians. Was it through shrinking from death that Constantine disowned Manicheism? The profession he embraced instead of it was that which exposed him just as much, indeed more, than Manicheism itself to death; and after a few years, in effect, brought him to suffer it in the cruel form of stoning. Was it because they could not help themselves, and were remedilessly doomed to suffer, whether they maintained their profession or not, that the Paulikians, either then or afterwards, held firm to their faith, and refused recantation? The very contrary is the recorded fact. We read respecting that earliest of their persecutions, how it was the royal command that the *disciples of Constantine* should be distributed through the Churches, and instructed in order to their conversion, with *promise* in such case of *free pardon*; but that the wretches preferred to die impiously in their error, rather than by repentance to obtain both temporal and eternal salvation. We read the same of Constantine's successor, *Simeon*, when the Paulikians were all gathered together and examined by the authorities. The same was the case with the canons at *Orleans*. The same was the case at *Cologne*, the same at *Vezelai*, the same at *Oxford*. And what is further most observable on this head, is the spirit of united *joy* and *meekness* that marked their constancy in suffering. At *Orleans* and at *Oxford* the records exemplify this very strikingly. At *Cologne*, too, as we have seen, *Evervinus* marked it.

Such is a summary of the *points favourable*, even on the face of hostile historians, to this most remarkable line of Paulikian dissentients, as perpetuated for five hundred years in Eastern and Western Roman Christendom. And when we consider all these points, it seems almost inconceivable that they should have been in any *essential* point of faith heretical or erroneous: indeed, that they should have

been anything but a line of *faithful witnesses* for Christ's truth and Gospel, taught, commissioned, and sustained, from generation to generation, by Christ's own eternal Spirit.

Before coming, however, to any decided conclusion on this most important question, it is necessary that we further consider, as proposed—

II.—*The Charges of Heresy and Error alleged against the Paulikians*, and shew the grounds and probable falsehood of them. Among these stands out prominently the *general charge of Manicheism*, and moreover sundry *lesser and more particular charges of heresy and error*, more or less connected with the former, sufficient of themselves, if true, to disqualify the Paulikians from answering to the figuration of the Apocalyptic witnesses.

Now as to the general charge of *Manicheism*, it is sufficient to say in confutation, that in regard of all the four most important principles of religion, *first*, its account of the origin of man, and of the mixture of good and evil apparent in the world; *secondly*, its doctrine on the mode of deliverance from the aforesaid evil; *thirdly*, man's future prospects beyond death, in case both of those who follow out this plan of deliverance and those who neglect it; *fourthly*, the authority on which these its doctrines are propounded, and by whom sanctioned,—that in regard of all these four points, the doctrines of *Manicheism* and those of the Paulikians were not only not the same, or similar, but altogether so different, indeed, so directly antagonistic to each other and incompatible as to entirely exculpate the Paulikian sectaries. To complete the proof, however, of the purity of the stream of Paulikian doctrine up to the epoch spoken of, something yet remains. It needs that, besides clearing it of the imputed *Manicheism*, we disprove also its contamination by *other* heresy; at least heresy on vital points of Christian faith.

1. Is it true, then, that they *rejected the Old Testament*? The circumstance that no such charge was made against Gegnæsius, surnamed Timothy, in his examination before the Patriarch of Constantinople, detracts, of course, from its probability. Again, the coincidence of the view of the fall of Adam given in an epistolary fragment of Sergius, with the account in the Book of Moses, indicates anything but opposition to the authority of *that* part of the *Divine*

record—a part specially excepted against by the Manichees. Further, we find in the history of their supposed Western descendants that which yet more throws discredit on the charge. For at *Orleans*, both from the absence of accusation on this point, and from other evidence, it may be probably inferred that the sectarian canons appealed to the Scriptures *generally* as their rule of doctrine. At *Arras*, and at *Cologne*, the casual or formal reference for authority to the Old Testament books, seems to indicate that these were received by the accused sectaries there, as well as those of the New. At *Loubers*, though the charge is said to have been confessed to by them of rejecting the Old Testament, yet the President's own statement of the matter in his condemnatory sentence, shews that it was in rejection of it only where unauthenticated by Christ and His apostles; in other words, a rejection of what was apocryphal and spurious, a reception of what Christ authenticates as the *Law, Psalms, and Prophets, i.e.* of the whole Old Testament canonical Scripture; which being so, and their implicit reception of the *New Testament* almost necessarily involving that of the *Old*, this accusation of the earlier Paulikians cannot but be regarded as most improbable.

The truth of this seems to be as follows:—that themselves for a long time not possessing the sacred books of the Old Testament (and we must bear in mind the great difficulty in that age of obtaining them, especially by persons excluded, as they were, from the established Church), that knowing, moreover, that spurious Scriptures were abroad purporting to belong to its canon, and hearing, it is probable, false arguments and views on religion and the Church, urged from what really belonged to it, but which, from the supercession of the Mosaic law, in respect of its polity and ceremonial, might be of no force under the Gospel;—I say it seems that, under all these circumstances, it became an established habit with the Paulikians to admit of no religious dogma on the asserted authority of the Old Testament alone, or except as authorised also by that which is pre-eminently the Christian code and charter, and which, through God's grace, they did possess and could refer to, the Scriptures of the New. As to the charge of rejecting *St. Peter's Epistles*, it appears in Photius and Cedrenus rather as a *personal rejection* of

Peter, and the stigma fixed on the Irish Protestants at this very time by surrounding Romanists, of insulting *Peter* because they reject St. Peter's successors the *Popes*, furnishes a sufficient and true answer.

2. Again, is it to be inferred respecting the *dualistic principle* charged on them that they held it, though not in a *Manichean*, yet in an *unscriptural* and heretical point of view? The wording of the charge, especially in the Formula of Anathema, in Photius, and in Cedrenus, naturally leads us to the conclusion, that the peculiarity of doctrine on this head appears to have related, not to the original creation, but to the *present constitution* and the *present ruling authority* in the world. Witness the use of the word *αἰών*, or *age*, to designate that which was the subject of the creation intended; the contrast of this evil creation or constitution of things, not with another *contemporaneous*, but with that of the *age to come*; and the distinction, connectedly with their statement of belief on this point, between themselves as *Christians* and others as *Romans*. Supposing this *age* and *state* then to have been viewed by the Paulikians as the theatre and subject of the Evil One's formative agency and domination, this view was *Scriptural*, and a *truth*; for we read of "the creation being made subject to vanity, and brought into the bondage of corruption, by reason of, or through, him that subjected it;" *i.e. the Devil*: he who tempted man, and so brought death into the world, and all our woes. Again, respecting his *ruling* in this present world, we read of his being the Prince and God of this world, of the whole world lying under the wicked one, and of the men of this world being those whom he hath blinded, and leadeth captive at his will. Further, we read of his declaring to Christ (and not being contradicted in the assertion), after shewing Him the kingdoms of the world and their glory, "All these things will I give thee, if thou wilt worship me; for that is delivered unto me, and to whomsoever I will I give it:" and yet once more, in the Apocalypse, of his raising up and governing in the great city, the dominant Roman Empire, both under its earlier Pagan and its later pseudo-Christian form, in opposition to the kingdom, the so far depressed kingdom, of Christ Jesus. Thus *Scriptural*, doubtless, were the views held by the Paulikians on the evil principle and the good, the present supremacy of the *one*, and future of *the other*.

And yet was there not even in these views something so alien from the then generally received opinions, as almost necessarily to provoke from men like Petrus Siculus misrepresentation such as the tabular view exhibits, and the bitter charge of heresy? Certainly there was. Petrus, in common with the then professing Christian world, supposed Christ's spiritual kingdom to be commensurate with the established Church visible, and thus triumphant over that of Satan. What then when it was urged against them that in the world or age then existing the *Evil One* was dominant, not the *Heavenly One*; yea dominant in the so-called *Church Catholic* itself, as being in fact the predicted Roman Church apostate! What when the *children of the kingdom*, that would at the last be cast out, were by some of the Paulikian sect declared to mean the members, and very specially the priesthood, of the then professing Church! It is easy to see that this would be doctrine as abominable and strange to the Greeks of the age of Petrus Siculus, as to the Western Romans afterwards; insomuch indeed as readily to provoke against the preachers of it the charge of heresy. Even now, when carried out in clear and personal application, the preacher who urges it is not seldom deemed severe and a bigot. But was it not that which *they* at least *must* have urged who had to sustain the part of *Christ's witnesses*, according to the Apocalyptic prophecy: when the *heathen*, under the name of *Christians*, had come into Christ's temple, and, saying "The temple of the Lord, the temple of the Lord are *we*," occupied and defiled it?

3. Next, is there reason to suppose that the imputed error really attached to them of *denying Christ's true incarnation and birth* from the Virgin Mary? To see the *nature* as well as *origin* of the charge, it will be instructive to look to the examination of Gegnæsius. The question was then put simply to him, "Why dost thou not worship and adore the Virgin Mother of God?" Here was the *germ* of the future accusation; and which in the time of Petrus Siculus and Photius had been expanded into the following: "They reject with hatred the Mother of God, always a Virgin; honour her with no place among the blessed; and *speak not of Christ as born of her*, but as having brought down a body with Him from heaven." Who does not see that the jealousy of the accusers was not for *Christ*, but for

the *Virgin Mary*; and that the charge of disbelieving Christ's incarnation was affixed as a mere rider and corollary to that of dishonouring the Virgin Mother of God? Nor is the charge, even as given, consistent in itself. For observe that remarkable clause which follows immediately on what has just been quoted from Petrus, a statement twice elsewhere made by him, and also found in Photius: "and that *after the parturition of Christ* she had many sons by Joseph." It will need nothing more to satisfy us that the charge was, as the Paulikians ever contended it was, most unfounded; and that the real point of dispute and difference between them and their accusers of the Greek Church was not this, but the *identity*, or *exact similarity*, of *Christ's human nature* with that of *His Virgin Mother*.

Now the perpetual tendency of the Church, from the third century downwards, to aggrandize the Virgin Mary, led to new views, or at least new statements respecting the great doctrine of the incarnation. The *Nestorian* controversy revealed this in the broad daylight. The Christian world was agitated to its centre with indignation against him, who, preferring a more Scriptural phraseology to the phraseology and definitions of man, would call her the *Mother of Christ*, and not the *Mother of God*. And for this Nestorius was inveighed against, first as an *enemy to the Virgin*, and ultimately as a *Manichean*. Nor did it end here. At the time of the founding of Paulikianism by Constantine, the *sinlessness of Christ's human soul and nature* had begun to be reflected back on that of *His Virgin Mother*. It being so, it could not be but that the Paulikians, if real witnesses for Christ, should bear their protest against the rising error. Their alleged quotation of such texts as "The second man is the Lord from heaven," is surely explainable on the hypothesis of their urging them in order to shew that sacred Scripture did not represent Christ's human soul and nature as *altogether* of the Virgin, or at least of *one* and the *same* character: an argument however which, reducing the Virgin as it did to her own real level of one of the fallen children of Adam, was deemed little less than blasphemy. At the same time, that their views were not *phantastic* will appear from various evidence: from their "reviling the *wooden cross*, as an *accursed instrument*," or "as the *instrument of punishment used by wicked men*;" (the same thing that was stated of the

Petrobrussians long after, and which would be altogether meaningless unless in the view of Christ's having really *suffered* on the cross;) from their adoring what *they* called the cross, viz. "*Christ, who with His arms extended formed it,*" an act equally meaningless except on the same supposition; from their speaking of their labours, poverty, and suffering as a part of the following of Christ's footsteps, as well as of His apostles'; and from their regarding Him as their *forerunner* into the heavenly Jerusalem, an office which, except as one of real human nature like our own, He could scarce have been supposed to sustain. On this point then, as on the former, we must acquit the Paulikians of heresy.

4. Once more, it remains that we consider whether they were really tainted, as asserted, with heresy on the *sacraments*. Respecting the *one* sacrament it was said, "They reject the communion of the body and blood of Christ," or, as Petrus Siculus expresses it, "They deny the divine and awful conversion of the body and blood of Christ from the sacred mysteries, feigning to receive it; whereas they mean, instead of it, the words of the doctrine of Christ, which he spoke when communicating to the Apostles." Respecting the *other* sacrament it is said, "They express a detestation of baptism, pretending to value it greatly; whereas instead of it they mean Christ, who, they say, declared, 'I am the living water.'" Now that they did not *renounce* the sacraments themselves appears probable, both from their repeated disclaimers, and from the recorded fact of their receiving both the one sacrament and the other (at times probably when cut off from their own ministers) at the hands of the priests of the Greek Church. For I do not see for what purpose they should have thus availed themselves of their administration, if in either case they had conscientious objections or scruples respecting them. So in the *East*. Nor was evidence to the same effect wanting in the history of the probable Paulikian offshoots in *Western Europe*. For it is recorded by Evervinus of the *Cologne* heretics, "that *besides water-baptism*, they had what they called a baptizing with the Holy Ghost and with fire;" and that "they contended that the elect among them might *consecrate the body and blood of Christ at their meals*;" also the case of the *Petrobrussians*, among whom the apophthegm was current, "Nulla fides

sine baptismo," as well as "Nullus baptismus sine fide;" and that two of the accused of *Lombers*, where the only questioned or suspected point on *baptism* was not as to the propriety of water-baptism itself, but as to the belief in the efficacy of *pædo-baptism*; and, on the *Lord's Supper*, as to the *place* of its consecration, and the *persons* by whom the consecration was to be performed.

That there was, however, some prominently marked and constant difference respecting the *sacraments* between them and the churches established in Greek and Roman Christendom, is plain on the face of the records. For it is noted in every extant account of Paulikian doctrine, from the examination of Gegnæsius down to the Council of *Lombers*, including the intervening notices of the sect by Petrus Siculus and Photius, and at Orleans, Arras, Vezelai, Cologne, Oxford. And it was this. What the Paulikians objected to and denied respecting the *eucharist* was the doctrine of *transubstantiation*—a doctrine already received in the Eastern or Greek Church, as well as the Roman, though not authoritatively enjoined for some time after, and against which the Paulikian protest, begun from early times in the East, was kept up continuously in the West afterwards, even to the time of Petrus Waldensis. As regards *baptism*, it is evident that the Paulikians objected and protested against the received doctrine of efficacy *by itself*, and *ex opere operato*, to the spiritual purification, quickening, and salvation of those to whom it was administered.

This being their doctrine respecting the sacraments, so far was it from being a *heresy*, that it was chiefly, if not entirely, a protest against that *same abuse of the sacraments* against which the Lord himself recorded beforehand *His* protest, in the memorable prefigurative vision of the seventh of the Apocalypse.

Let us conclude this long argument respecting these Paulikians with an observation which, on the whole review of the matter, must strike us very forcibly. It was stated by St. John in his Epistles, as a general characteristic of the heresies which had up to that time appeared, that they were all in character *antichristian*; "even now there are many *Antichrists*." The true meaning of which word *antichristian* denotes rather *that which usurps the place of Christ*, than that which is *against* Christ; though the latter

sense must, of course, apply to all that is antichristian in the former. Now, it will only need to look with attention to the grand heresies that are recorded in ecclesiastical history, to see that this is a characteristic essentially attaching to them all. Whether it be the Gnostic or the Manichean, the Arian or the great Greek and Roman apostasy,—in every case Christ will be found to have been practically set aside by the heretical system, in respect of His chief offices, and something substituted in His place. It was Satan's grand object. On the other hand, there appears in the record of the Paulikian asserted heresies, albeit given by enemies, a marked and constant tendency to Christ, not *from* Christ. For in their doctrines respecting the sacraments,—in their reviling of the cross which they pretended to honour, meaning thereby *Christ crucified*, who, with His arms extended, formed it,—in their calling themselves the *body of Christ*, implying that He was their *chief* and their *head*,—in their speaking of Christ as Him whose footsteps they wished to follow in this world, Him who was their *forerunner* to the heavenly Jerusalem, and, as their King, marked them from His mediatorial throne in heaven,—in their looking, as the great object of their hopes, to His introduction of *the age to come*, in which age the usurper should no more have authority, but all the power and all the authority be with the Lord Christ;—in all this they exhibited precisely the character ascribed to them of *Christ's witnesses*.

In the meanwhile in this world their feeling was that of *exiles* or *pilgrims*. They saluted each other as *fellow-pilgrims* or *fellow-exiles*. For they were not of the world, even as Christ was not of the world. Though resting for comfort whilst on this earth on the God of peace, the realization of His presence, and hope in His exceeding great and precious promises, yet their *home* was in the *world to come*. And thus it was that the world hated them; and shewed its hate, not only by other persecutions, but by blasphemies such as we have been inquiring into; and which not we only, but even the more candid of their enemies, have adjudged to be false. Let us, however, remember that one result followed which was little foreseen or intended. These blasphemies were but an additional badge of their being really what we suppose them to have been. The sacred and unerring word of prophecy declared both generally that

Christ's witnesses would have to prophesy *in sackcloth*; and specifically, as one cause of the sackcloth-robing, that the wild Beast from the sea and the abyss would open his mouth in *blasphemies* against them; it being their appointed honour, in this as in other respects, to tread not only in their fellow-disciples', but, as they most desired, in their Master's own footsteps. So that, in fact, it completed in them the prefigured characteristics of the witnesses. And following as it does on all that mass of favourable evidence that we have extracted from hostile records,—the only records now extant of them,—it enables us to conclude, with yet the more confidence, that they were indeed, according to the tenor of the Apocalyptic prefiguration, a *line of true WITNESSES for the LORD JESUS.*

§ 6. *Epoch and Origin of Peter Waldo and the Waldenses.*

Most people have heard of the WALDENSES. It is with reference to them that the history and epoch of the Lyonnese merchant, generally known under the incorrect name of *Peter Waldo*, has become almost more notable than even (eminent as he was among Christ's witnesses) on his own account. For about the year 1170, having sold all he had and distributed to the poor, he became head to certain missionary bands known thenceforward under the name of *Waldenses*, as well as *Poor men of Lyons*, that soon drew on themselves the public attention and persecution in various countries of Western Europe; and from before the middle of the next century became known as sectaries that had intimate local connection with the *Alpine valleys* of Piedmont and *Dauphiny*. And the question has been long agitated, as one of the most interesting in the history of the middle ages, whence and when was the first origin of these sectaries; it being allowed on all hands that they had no *Eastern* or *Paulikian* original.

There exists, however, highly probable proof, proof alike documentary and from testimony, to the fact of Waldensian Sectaries having existed in Alpine or sub-Alpine settlements, whether in the valleys of Piedmont, Dauphiny, or Switzerland, considerably before the time of Peter Waldo; insomuch as to render it likely that he was rather named from them than they from him. And connecting this with the historical evidence previously given, it is probable that

there was a secession of the sectaries to Alpine valleys, coeval, or nearly so, with the time of Claude, Bishop of Turin. Let us proceed to state the proof.

And under this head will be unfolded the argument from *Peter Waldo's real name and appellation*; that from *the constant tradition*, as reported to us, of the later *Waldenses*; that from *the partial admissions of their hostile chroniclers*; and that from *certain ancient Waldensian documents still extant*.

1. With reference to the *name* of the devout Lyonnese merchant, we find on looking into the earliest and best authorities, what should have been noted more prominently than it has been, that in not one of them is he called by the name of Waldo, but either *Valdes*, *Valdesius*, *Valdensis*, or *Waldius*, the three former evidently distinct appellatives from *Waldo*, and not even the last explainable as its tantamount Latin rendering. And this is further observable, that the first three names are used in the same or earlier records, each one to signify a *Waldensian* sectary. Which being so, the presumption is almost forced on the mind that he may have been himself probably so called as *being a Waldensian sectary*, and thus in his very name to have exhibited evidence of the existence of these sectaries prior to him. It might very possibly have attached to him (indeed, such is the bearing of the reports of some of the old writers) as a *provincial* or *local*, rather than as a *religious*, appellation. And it deserves observation, that *Valdensis* (and consequently *Valdes*, its equivalent in the Gaulik Romance, as also the Latin of *Valdes*, *Valdesius*) was all through the middle ages just such a *local* appellation, inasmuch as it answered to that of *Vaudois* now, as designating an inhabitant of the *Pays de Vaud*, in Switzerland. To which let it be added that, supposing the *valley of the Drome*, on which *Die* in Dauphiny is situated, to have taken for a certain space the name, as was often elsewhere the case, of that its chief town, then a resident there, too, might have been named, as from the *Vale of Die*, *Valdiensis*, *Valdensis*, or *Waldius*. Thus might either of these two localities—each adjacent to the *boundary Marches* of Gaul, specified by the chroniclers—have given the appellation to Peter Valdes, if a resident. Besides them I know no other locality that would. But even supposing the word to have been thus originally a *local* appellation, the circumstance of remarkable religious movements having occurred

in each of these very localities just before Peter's time, might then well have caused the *local* appellative to be a *religious* appellative also; just like that of *Albigensis* and others, soon afterwards. For it is to be remembered that *Peter de Bruys* ministered previously in the one district,—that of *Die* in *Dauphiny*; and *Henry*, the successor of Peter de Bruys, at *Lausanne*, in the other: so as in both the one case and the other to have connected a *Valdensic* locality with religious innovation and sectarianism. Thus does the Lyonnese merchant's appellative of *Valdensis*, *Valdes*, or *Valdesius*, although not decisive of it, yet certainly favour the hypothesis of a sect of Waldensian principles having existed in the sub-Alpine districts of which we speak prior to Peter Valdes.

2. To the same effect is the *constantly asserted tradition of the later Waldenses*, as reported to us by the Romish writers against the sect. Thus *Moneta* reports the assertion of certain of his followers, that Peter Valdes *received ministerial orders* from the collective body of his brethren; and how could he have received *orders*, or *appointment to teach*, from disciples formed by his own teaching? The statement of *Reinerius*, the famous Inquisitor who wrote very soon after *Moneta* (his date being about A.D. 1250), tends to prove the same thing. A century after, or somewhat more, *Pilichdorf* thus repeats the tradition: "The sons of iniquity say falsely that their sect has endured from the time of Pope Sylvester." And again, about the year 1500, *Claude Seyssel*, Archbishop of Turin, writes after the same manner. So *Ecolampadius*. Vaudois sectaries, then living, declared in 1530 that they had endured, a little people, for more than 400 years,—yea, from the time of the Apostles. In the treaties of the Waldenses with the Savoy Government, *Muston* declares that they asserted that they were possessed of the Alpine valleys before Savoy held Piedmont; *i. e.* before the middle of the twelfth century. Again, in one of the later Waldensian manuscripts delivered to Morland in 1658, and which must therefore have borne date before that year,—to the question, "How long have the Waldenses inhabited the valleys?" the answer returned is, "On the *actual authority of many histories*, about 500 years; but according to *our belief* from the time of the Apostles." Thus we see that from no very long time after Peter Valdes' epoch, and ever after, instead of referring **their**

origin as a sectarian or religious community to *him*, the Waldensian sectaries are declared to have dated it back to the remote antiquity of Pope Sylvester I., or even to the Apostles; also that in the fifteenth and sixteenth centuries they asserted the further fact,—and appealed for its truth to historical authorities then existing,—of their *inhabitation of the Piedmontese valleys* as a sect of separatists as early, or thereabouts, as the year 1100.

3. Nor are there wanting admissions, though partial and self-contradictory, in the *hostile chroniclers* themselves to the antiquity of the Waldenses, at least to their antiquity before Peter of Lyons. Thus Conrad of Lichtenau, Abbot of Ursperg, in the diocese of Augsburg, states, in his ‘Chronicle’ under the year 1212, that he had in that year seen some of the *Poor men of Lyons* at Rome; and observes respecting the sect they belonged to, that, “having arisen some considerable time before in *Italy*” (not *Lyons* or *France*, be it observed), “the sect still continued;” thus obviously implying that the origin of the sect was not from Peter of Lyons. The same is the testimony of the writer of the *Tractatus* in Martene. So, too, Reinerius. The later testimony, too, of *Rorengo*, Prior of St. Roch in Turin, about 1640, must not be omitted; who, being commissioned to inquire into the history and antiquity of the Waldenses of the Alps adjacent, reported that there were no new sects in the ninth and tenth centuries, but that Claude of Turin was a fomentor of former existing heresies in the ninth. For we can scarcely doubt but that many old documents of authority on the subject existed in the Ducal archives; and, if so, that Rorengo, whose work was dedicated to the Duke of Savoy, had access to them. So that, though late, his testimony is not unimportant. Let it be again observed, however, respecting the various testimonies, that what they witness to is chiefly the *antiquity* of the sect; and in so far as *locality* is concerned, only to its having originated in *Lombardy* before appearing at *Lyons*. As to its locality in the *Piedmontese Alpine valleys* before the thirteenth century they furnish no testimony.

4. Next comes the argument from certain of the *Waldensian documents* still extant. Of the most valuable of all these treatises, *the Noble Lesson*, an ancient manuscript copy is in the library of Geneva, and it is with this one alone that we have to do for the present. This treatise is in rhyth-

mical verse, somewhat like the Provençal romances of the Troubadours; and the date of eleven hundred years from the epoch when it was said, "We are in the last times," is incorporated into the very verse itself, and as a part of the poem: the translation of which verse is, "Well have a thousand and a hundred years been fully accomplished, since it was written that we are in the last times." Now the date thus announced must needs be somewhere between A.D. 1100 and 1200. But which the more exact date? Whence its eleven hundred years to be computed? It seems almost imperative to calculate these eleven hundred years, according to the more strict and literal meaning of the clause, *from the time when those words were written*, "We are in the last time," i.e. from the date of St. John's first Epistle, where alone the passage referred to occurs. And as the composer of the 'Noble Lesson,' though unendowed with the critical accuracy and learning of modern scholars, must yet, on the more general and obvious evidence of Scripture history, have seen reason to date the Epistle some twenty, forty, or fifty years after Christ's death, it follows that he must have regarded the eleven hundred years measured therefrom as elapsed *somewhere between* A.D. 1150 and 1180; and which indefiniteness of some thirty years must be allowed to attach to the self-ascribed date of the poem.

And it is curious that pretty much the same measure of chronological indefiniteness should attach to the criteria of other characteristic notices in the 'Noble Lesson' respecting both the *Vaudois* addressed in it and the surrounding *Romanists*.

But these notices as regards the question of *priority* of the poem, and of the community addressed in it, to *Peter of Lyons*, comprehending, as the above thirty doubtful years do, the whole period of his ministrations, are, like the date itself, inconclusive. There is, however, in the *dialect* of the 'Noble Lesson,' evidence strongly indicative of the *distinctness* of the community that spoke it from the Poor men of Lyons, and which we may perhaps follow up by other evidence shewing their priority. Respecting the *dialect* of the 'Noble Lesson,' it is to be understood that it was not that of the Lyonnese merchant and the followers that he gathered round him. Of these the language spoken and written was, of course, the vulgar *Romance* or *Gaulik* of *Lyons* and its neighbourhood. On the other hand, the

language of the *Noble Lesson* is not only not the *Lyonnese Romance*, or more southern Provençal of the twelfth or thirteenth century, but a *distinct*, indeed, a *primitive* language. Now such being the case, it seems plain that *they who used it*, i.e. the people to whom it is addressed, must have been a *different community* from the Poor men of Lyons; indeed, of a distinct and different origin.

And this leads me to say something on the *local site* of this ancient community and language, as being a point not unimportant to the enquiry before us, in which we shall again be assisted by the consideration of the dialect of the 'Noble Lesson.' For inasmuch as it is a *primitive* language, of which the formation must be ascribed to the far remote era that followed on the decomposition of the Latin; and inasmuch as, also, that four centuries and more after this decomposition, it exhibited itself, as the self-same literary document that we are discussing proves to us, still perfectly preserved amidst the dialects spoken by the surrounding populations, whether in Italy, Lombardy, Southern France, or Spain, it would seem that some seclusion, not temporary but permanent, and thus of nature's own imperishable forming, must probably have been both its cradle and asylum; in short, just such a seclusion as the deep mountain valleys of the *Alps* or the *Pyrenees* could alone afford. Which of the two mountain chains might seem doubtful. The resemblance of the dialect to the *Provençal of Languedoc* and its *Troubadours*—as Languedoc and Provence lay between the two mountains—is alike accounted for on either supposition. But the larger retention in this dialect of *Latin* words than that to be found either in the Spanish, the Provençal, or other Gaulish dialects, favours the supposition of an origin nearer Italy than a Pyrenean one; and consequently in those deep valleys of the Cottian Alps that extend east and west into Piedmont and Dauphiny. And when we add to this consideration that of the acknowledged fact that a *Vaudois* community, speaking and writing the language of the 'Noble Lesson,' were known to be domiciled in these very valleys of the Cottian Alps in the thirteenth century, it will be felt that the evidence decidedly preponderates to this side; and that the *earlier* as well as *later local nidus* of the dialect, and those that spoke it, may reasonably be conjectured to have been in the recesses of the *Cottian Alps*. And

who and whence, then, the *minister* that addressed the *community* in the 'Noble Lesson'? A *native minister*, or a *missionary* from the body of the *Poor men of Lyons*? I think after a little consideration we shall find that probably the authorship attached to the latter. For the sentiments and doctrine that the 'Noble Lesson' enjoins are in very many points strikingly similar to those which, as we are told by Reinerius, characterised the Lyonnese Peter and his disciples. And when we add to this the writer's use of the term *Vaudès*, the then Romanist term of reproach against these sectaries, and consider that in historic records of the last half of the twelfth century the very same term was applied as an appellative, first to *Peter Valdes* (or *Vaudès*) himself, and a few years after to his followers, the *Poor men of Lyons*, distinctively thus far from other sectaries, the coincidence of appellation seems to be greatly in favour of the authorship of the 'Noble Lesson' attaching to Peter himself, or to one of his missionary disciples. It may be objected that there is no injunction in the poem to a life of poverty and missionary labour, such as we know from other testimony to have been embraced by the Poor men of Lyons. But we are informed by the writer of one of the ancient treatises on the Lyonnese sect, that there were *two* classes included in it: 1. The *perfect*, or *poor men proper*, consisting of such as might devote themselves to poverty and the missionary life; 2. The *general body of the disciples*, who lay under no such restrictions. Again, it may be objected that the 'Noble Lesson' speaks of the Romish superstitions with a measure of severity, as if constituting nothing less than an apostasy from God, and soul-destroying idolatry, which ill consists with the views of those at least of the *Lyonnese* body, who, we are told by Walter Mapes, in 1179, applied to the Pope for sanction as a preaching order under the Church of Rome. But a difference of view on the question of separation from the Roman Church might well obtain between different members of their fraternity; and the same reluctance to quit what was the Church visible, influenced not a few of these Lyonnese reformers which afterwards influenced some of Luther's disciples, and for a while even Luther himself. Or perhaps an increased severity of judgment against Rome and Romish error might have been learnt by the missionary who wrote the 'Noble Lesson,'

from the very community addressed in the 'Noble Lesson' themselves.

Let, therefore, the supposition of a *Lyonnese* authorship of this 'Noble Lesson' be admitted as probable; the rather since it precisely agrees with the notices that we find in history: first, that Peter Valdes and his followers distributed theological treatises, as well as the Bible; next, that Dauphiny and Piedmont were districts to which the course of some of these Poor men of Lyons was specially directed, when flying from a persecution that early broke out in that city, and that they there met and mixed with other heretics. But what then? We can derive evidence from the 'Noble Lesson' whereby to prove the two points now under discussion; viz., first, the existence of evangelic Christians dissentient from Rome prior to Peter and his *Lyonnese* missionaries; secondly, the existence of such in the secluded Alpine valleys that branch from the Cottian Alps just spoken of. With regard to the first, we may discern evidence of its sketch, brief as it is, of the history of Gospel preaching. "After the Apostles," it says, "were *certain teachers*: they shewed *the way of Jesus Christ* our Saviour. And these are found *even to the present time*, but they are manifest to only few persons. These greatly wish to shew the way of Jesus Christ, but they are so persecuted that they can do only little. So much are false Christians blinded by error, most of all their pastors, &c." Now in this it is to be remarked, not only that there is no mention of Peter Valdes and the *Lyonnese* revival, but besides, and instead of any such representation, it is implied in the quotation that there had been a transmission of the same apostolic doctrine that the poem taught *continuously*, though by a line of but few, and those persecuted for it, from the date of certain teachers who had followed after the apostles down to the time then present. Further, it seems otherwise inferable from the 'Noble Lesson' that the very people addressed in it—the same that spoke its Alpine dialect—were with this evangelic and anti-Romish line not unconnected. For they are styled at the commencement of the poem *brethren*. Their faults are spoken of in it as those not of Romish error, but simply of religious lukewarmness and worldliness. There is not a single exhortation to them to come out from Rome and be separate. On the contrary, the Romanists are mentioned distinctly and con-

trastedly; viz., as the caitiff race, &c. Yet more, we may infer both from the character of the poem and its self-given title of a *Lesson*, or *Lectio*, that it was written not merely as a manual for private perusal among these Alpine Christians, but for reading in the *church assemblies*—assemblies, we must presume, already prepared in the district for such readings.

Such is the presumptive evidence observable in the *Noble Lesson* in favour of the two points contended for. It well tallies both with the *later Waldensian traditions* and *hostile admissions*, and also with the earlier historic notices of sectaries existing in the Alpine and sub-Alpine districts of Piedmont, Dauphiny, and Switzerland, during the earlier half of the twelfth century, who held a similar protest against the corruptions of the Romish Church, and similar religious views and habits in the main, so far as we were able to form a judgment, to those of Peter Valdes and the Waldenses of the ‘Noble Lesson.’ Such more especially was *Henry of Lausanne* (himself a Vandois, or Valdensis, by country), the chief of the *Henrician* sectaries in those districts, about the year A.D. 1144; such *Peter de Bruys*, the head of the cognate *Petrobrussian* sect, in nearly the same parts, just before him; each professedly as in connection with Christ’s *true* Church, contradistinctively to the Church established, and as a line not then new, but traceable back to the Apostles. And considering that we find mention yet a century earlier of sectaries of the same character, about A.D. 1030, in Piedmont, and that the effect of the personal labours of Claude of Turin, in separating a distinct sect of dissentients from the corruptions of the apostasy in Piedmont, could not in the nature of things have ended in that century (the ninth), but must, humanly speaking, have had perpetuation in the tenth,—we may conclude that the Leonist and Piedmontese Waldenses of the close of the twelfth century were the lineal religious descendants of Claude of Turin, four centuries before them; the intermediate confessors being indeed “manifest but to few persons,” as the ‘Noble Lesson’ says, but with a line of perpetuation unbroken, though so imperfectly traceable, and with certain of the disciples ever domiciled among the recesses of the Alps. In conclusion, it has been already hinted more than once that the exact origin of sundry of the witnessing bodies of the eleventh century is doubtful,

whether from the *Paulikian* immigrants from the *East*, or from sectaries of a *native* growth among the Alpine valleys of Western Europe. What has been now said will corroborate that doubt, and leave a strong impression with the reader that the Christian sectaries of *Paulikian* origin and those of *Alpine* origin must have already often, before Peter Valdes' time, been associated, and, like drops of water of the same purity, commingled and run together. The *Orleanist* sectaries originated, we read, from a woman teacher, who came, about 1022, from *the borders of Italy*. Again, the sectaries at *Arras* were, in 1025, taught by a minister *from the Italian borders*. Who shall say from which of the two lines these teachers? The rather because *after* the rise of Peter Valdes it is allowed on all hands that there soon took place a commingling of his immediate followers with sectaries in the Alpine valleys, and others elsewhere, insomuch that *Waldenses* became thenceforward a kind of generic name to the intermingled sectaries, and Piedmont and Lombardy was confessedly their chief centre of settlement.

It is of this united body, from near about the end of the twelfth century, that we are about to speak in the ensuing section, and to shew that they bore, just like those before them, the marks of witnesses for Christ.

§ 7. *The Waldenses, from after the rise of Peter Valdes, true Christian Witnesses.*

In evidence on this head we adduce the primary forty or fifty years' *history* of these Waldenses, then exhibit illustrations of their *doctrine, missionary proceedings, and character*.

1. It has been already observed that it was about A.D. 1176 that *Peter Valdes*, previously a rich merchant at Lyons, commenced his ministrations as a preacher of the Gospel; and that it was from connection with some place or people of *Valdesian* name, that he probably derived both his appellation of *Valdes*, and more or less his religious views. An interesting contemporary reviewer states that the impression made by a pilgrim-minstrel, rehearsing the life of St. Alexis in the streets of Lyons, induced him to take the decisive step of quitting his merchandize, distributing his wealth to the poor, and giving himself to the preaching of the Gospel. In his ministrations he made the Holy Scrip-

tures—then, among the laity at least, almost forgotten and unknown—the groundwork of his teaching, directing and diffusing a translation of them in the vulgar tongue, for the better evangelization of the people; in doing which he gathered disciples in numbers around him, who soon became conspicuous as a congregation of separatists from the Romish Church. It was not long before persecution followed. It originated with the archbishop; and within three or four years was so severe as to issue in the expatriation from Lyons of Peter Valdes and his followers, now called both *Leonists* and *Valdenses*. But the consequence of their dispersion was the dissemination of evangelic truth. The scattered bands of Waldenses went everywhere, preaching the Gospel. With a success that is perfectly astonishing, they appear, before the end of the twelfth century, to have not only preached but formed churches of proselytes alike in Spain, Italy, the South and North of France, Flanders, Germany, and Bohemia; in which last-named country Peter Valdes himself, about the year 1180, is said to have ended his career.

Such, in brief, were the rise and early progress and settlements of the Leonist Waldenses, a progress which was everywhere marked by edicts and acts of persecution against them. And let two recorded and important facts concerning them be here again repeated. The *first* is that of their speedy union and amalgamation with certain other reputed heretics of different and earlier origin, especially with heretics called *Albigenses*, probably of *Paulikian* origin, in the parts of Albi and Toulouse; and again with others, probably of *native* origin, in Provence, Dauphiny, and Lombardy; of which latter the *Noble Lesson* may be regarded as a monument. The *second* fact is that of their chief gathering into Piedmont and Lombardy after this amalgamation, at first in wider diffusion and with more of prosperity through the first half of the thirteenth century, then, on the fiercer breaking out of persecution, into the recesses of the Cottian Alps; but still in such numbers as to make Piedmont for centuries after the centre and head-quarters of the widely extended Waldensian sect.

2. With regard to the *doctrine* of the *Waldenses*, their own writings, especially the *Noble Lesson*, and another of their works, entitled *Antichrist*, offer us, of course, the best evidence. In the former, written, as it has appeared, within

some twenty years of 1170, the following doctrines are drawn out with much simplicity and beauty:—The origin of sin in the fall of Adam, its transmission to all men, and the offered redemption from it through the death of Jesus Christ; the union and the co-operation of the three Persons of the blessed Trinity in man's salvation; the obligation and spirituality of the moral law under the Gospel; the duties of prayer, watchfulness, self-denial, unworldliness, humility, love, as "the way of Jesus Christ;" their enforcement by the prospect of death and judgment and the world's near ending, by the narrowness too of the way of life, and the fewness of those that find it, as also by the hope of coming glory at the judgment and revelation of Jesus Christ. Besides which, we find in the 'Noble Lesson' a protest against the Romish system generally as one of soul-destroying idolatry; the iniquity of the Romish persecutions of good men and teachers who wished to teach the way of Jesus Christ; and the suspicion half hinted, and apparently half formed, that though a *personal Antichrist* might be expected, yet *Poperly* itself might very possibly be *one form of Antichrist*. Such is the doctrine of the *Noble Lesson*. In the *Treatise of Antichrist* we advance to an admirable and direct identification of the *antichristian* system and the *Papacy*; which, though written after the period we are passing under review, may yet be fairly presumed to exhibit the opinions of the Vaudois of the thirteenth century on the subject, they having embraced, as we know, at the least as early as that period, the view that the Papacy and Roman Church was the very Babylon and Harlot of the Apocalypse. From this treatise the following will appear to have been the Waldensian view: that the *Papal* or *Romish* system was that of *Antichrist*; that its prominent characteristics were to defraud *God* of the worship due to Him, rendering it to creatures, whether departed saints, relics, images, or Antichrist, *i.e.* the antichristian body itself; to defraud *Christ*, by attributing justification and forgiveness to Antichrist's authority and words, to saints' intercessions, to the merit of men's own performances, and to the fire of purgatory; to defraud the *Holy Spirit* by attributing regeneration and sanctification to the *opus operatum* of the two sacraments; that the origin of this antichristian religion was the covetousness of the priesthood; its tendency to lead men away from Christ; its essence a

vain ceremonial; its foundation the false notions of grace and forgiveness.

This description will be found well to agree with *Reiner's* account of the Waldensian anti-Romish doctrine given in the middle of the thirteenth century; also that the reference in the work to the *Millelogium* of *Augustine* indicates the same doctrinal accordance with *Augustine* on the part of the Waldenses as on the part of the earlier evangelic Christians in Dauphny and Piedmont. Their accordance with *Vigilantius* is palpable.

3. With regard to the Waldensian *m rals* and *character*, the brief description by *Reiner* will suffice:—"Heretics are distinguished by their manners and their words. For they are sedate and modest in their manners. They have no pride in clothes, for they wear such as are neither costly nor mean. They do not carry on commerce, in order that they may avoid falsehoods, oaths, and frauds, but live by labour as workmen. Their teachers also are shoemakers and weavers. They do not multiply riches, but are content with what is necessary. They are chaste, especially the *Leonists*, and are temperate also in meat and drink. They do not go to taverns, dances, or other vanities. They restrain themselves from anger. They are always at work, learning or teaching. They abstain from scurrility, detraction, and levity in discourse; and also from lying and swearing."

4. As to their *missionary plans and proceedings*, it may here also suffice to quote *Reiner*. Just premising that though he relates what follows of heretics generally, yet it seems specially intended by him of the *Leonist Waldenses*; also that whereas there were two classes among these Waldenses—the first called *perfect*, who left home, gave up property, and devoted themselves to the missionary life; the other the *general* members, who lay under no such restriction—it was to the *first* of these that the quotation has reference.

"The heretics," he says, "craftily devise how they may introduce themselves to the acquaintance of the noble and great. And they do it in this manner. They exhibit to gentlemen and ladies some kind of tempting wares, such as rings and kerchiefs, for sale. Having sold them, if the man is asked, Have you anything more to sell? he answers, I have more precious gems than these: and I will give

them you, if you will not betray me to the clergy. Having received security, he says; I have one brilliant gem from God, whereby men may have the knowledge of God. I have another, which shines so that it kindles the love of God in the heart of him who possesses it; and so of others. He speaks of gems metaphorically. After that he recites some devout chapters, as that of Luke: 'The Angel Gabriel was sent,' &c.; or from our Lord's discourse, John xiii.: 'Now before the feast,' &c. When he has begun to interest his hearers, he adds what is said in Matt. xxiii. of them that sate in Moses' seat; and from Mark xii.: 'Woe unto you who devour widows' houses,' and what follows. When asked by his hearers of whom these imprecations are to be understood, he answers, Of the clergy and monks.

"After this the heretic draws a comparison between the circumstances of the Romish Church and those of his sect; saying thus: the doctors of the Romish Church are proud in their dress and carriage; they love the chief seats, and seek to be called of men Rabbi; but such Rabbis *we* do not desire to have. Also they are incontinent; but each one of us has his wife, and lives chastely with her. Also they are the rich and covetous, to whom it is said, 'Woe unto you rich; ye have received your consolation:' but we, having food and clothes to cover us, are content therewith. Also they fight and make wars, and command the poor to be killed and burnt. Of such it is said, 'He that taketh the sword shall perish with the sword.' We, however, suffer persecution from them for righteousness. Also they eat the bread of idleness, doing nothing: but we work with our hands. Also they wish to be the only teachers; to whom it is said, Matt. xxiii., 'Woe unto you that have taken away the key of knowledge:' but among us, women teach, as well as men; and a disciple of seven days instructs another. Also there is hardly a teacher among them that knows by heart three connected chapters of the New Testament; but among us there is scarce a man or a woman who cannot repeat the text in the vulgar tongue. And because we have the true faith of Christ, and teach a holy life and doctrine, these Scribes and Pharisees, without cause, persecute us to death as they did Christ. Moreover, they only say, and do not, and bind heavy burdens on men's shoulders, but do not move them

with a finger; but we practise all we teach. Also they are more urgent in compelling the observance of the traditions of men than of the commands of God; as of fasts, festivals, going to church, and many other things, which are of human institution; but we only persuade men to keep the doctrines of Christ and the apostles. Also they load penitents with grievous penances; but we, after the example of Christ, say to the sinner, Go and sin no more, and remit all his sins by the imposition of hands; and transmit souls at death to heaven: but they send almost all souls to heaven. Having stated these and other points, the heretic says, Consider which state and which faith is the more perfect, ours, or that of the Church of Rome, and make choice of it. Thus the hearer is turned away from the Catholic faith, being seduced by their errors."

So concludes the historical view of Christ's witnesses, as reaching to the times of Peter Valdes and his first Waldensian associates, or end of the twelfth century. There now begins the notable æra of the Beast from the Abyss, or Papal power, taking up the sword, and commencing war, in all the plenitude of its force and fury, against these witnesses for the Lord Jesus. It is an æra strongly marked both in the Apocalyptic prediction and in history. And of it, and its memorable results, it seems desirable to treat in a separate chapter.

Retrospective View, as continued from the Reformation, of the Papal Wild Beast's War against Christ's Witnesses, their Defeat, Death, and Resurrection.

Chap. xi. 7-11.—There is no indication as yet that the speaker changed. The narrative begun by him in the preceding verses is not interrupted. Thus the Lord Jesus, symbolically represented a little before as descending with life-giving lustre on the Roman earth, in prefiguration of the burst of Gospel light vouchsafed by Him at the *Reformation*, must be considered as still addressing St. John, and St. John as still the type on the Apocalyptic scene of the reforming fathers. What the speaker *now* directs St. John's regard to (of course *retrospectively*), is the *second* part of his witnesses' previous eventful history; including the *Papal wild Beast's war against them, their defeat and slaughter, and their resurrection.*

I. The Papal wild Beast's war against Christ's witnesses.

We must observe that the definite article indicates that but *one* wild Beast was figured in the Apocalyptic imagery as *from the abyss*; that the ascription of the same origin to the seven-headed and ten-horned wild Beast which, in Rev. xvii. 8, appeared ridden by the Harlot, or apostatised Romish Church, marks *it* as the actual one intended: and that this last is also identified by many indubitable marks with the seven-headed and ten-horned wild Beast, which, in the vision of chapter xiii., was seen by the Evangelist rising out of the sea of the Gothic inundation. Its history was deemed too important to be here described parenthetically, or in passing: and was made in fact the subject of those two supplemental visions of chapters xiii. and xvii. to which reference has just been made. Thus far, however, the Evangelist might presume respecting it, on this its first mention to him; viz., that it was some persecuting power that would comprehend and head those Gentile or paganised Christians that had been spoken of just before as occupiers of the outer court of the mystic temple, or professing church, through the period of the witnesses' prophesying: also that it was the same ten-horned wild Beast that had been represented long previously to the Prophet Daniel in vision, as constituting the last and most fearful form of the Roman Empire, in its character of persecutor. Of this wild Beast, then, it was said by the Angel: "When they" (the witnesses) "shall have completed their testimony, the wild Beast that is to ascend from the abyss shall make war against them." In the *first* clause of which sentence the *time* and *occasion* of the war is noted; in the *next* the *war itself*.

a. The *time* and *occasion*. "When *they* shall have completed their testimony," ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, "the wild Beast shall make war against them." This clause has occasioned great trouble and labour to expositors, but the following is, according to Mr. Elliott, the true meaning.

Let it be remembered then respecting τελέω and the accusative following, when designative of any function *often* to be performed, and each time involving *various acts* in detail, *first*, that the verb indicates not the mere *finishing*, but the *going through*, and *complete performing* of the function: *next*, that the thing spoken of as completing may be not the *whole official course* of the functionary; but his

accomplishment or completion of the function, in all its several parts, on each or any one occasion. In this way then, supposing a repetition more or less frequent of their *μαρτυρία*, or *testimony*, required of the two witnesses of the Apocalypse, so soon as they might once have gone through the several component parts or acts of that testimony, so soon it might be said of them that they had *fulfilled* or *completed their testimony*; yet not so as to imply that their whole period of testifying was at an end, or that they thereupon ceased to be any longer Christ's witnesses. But what, then, the constituent parts or acts of this *testimony*? Obviously a protest for Christ against each of the successively developed and enforced antichristian errors of the apostasy; errors as defined by the Apocalyptic prophecy itself; viz., the *sacramental error*, allusively noted in the seventh chap., whereby the *opus operatum* of the sacrament was made the source of life and light to the soul, instead of Christ's Spirit; the substitution of the *mediatorship of departed saints*, which chapter viii. hints at, in place of Christ; the *idolatry, demon-worship, sorceries, thefts, fornications, and murders* of the apostate church and system, specified in chapter ix.; finally, the *support and headship* of the system by the *Romish Church and its Bishop on the seven hills, with his seven thunders and voice of Antichrist*, figured or described in chapters x., xiii., and also xvii. These are the successively developed characteristics of the apostasy noted in the Apocalypse. The protestation of Christ's witnesses had of course to embrace them all. And so soon as it might have done this, so soon they might be said to have *made complete their testimony*, in the intended sense of the phrase before us: although by no means implying the close of the whole period of witnessing assigned them or their personal or official extinction as Christ's witnesses. Was the epoch, then, of their completing this a marked epoch in the actual history of those in whom we have thought to trace Christ's witnesses? And, if so, did war from the Papacy against them mark its arrival? Such in fact was the case. From early times we have seen that the witnesses both of Eastern and Western origin protested against the *sacramental error, the mediatorship of saints, the idolatries, sorceries, thefts, fornications, and murders*, which characterised the apostate priesthood and church of professing Christendom. But against *Rome, Papal Rome*, as the predicted

head of the apostasy, and the *Babylon and Harlot of the Apocalypse*, they for centuries protested not. But ere the termination of the twelfth century, the Waldenses, the orthodox associated Paulikians, and other sectaries, made this step of advance. Then the Papacy roused itself collectively in the third Lateran General Council of 1179, and declared war against them.

b. And thus we come to consider, secondly, the *war itself*.

Let it be premised that the delay of this war until the time we speak of is a thing not to be wondered at. It resulted almost necessarily from the circumstance of the gradual growth and development of the Papal Antichrist. A lengthy description of the proceedings of the war is not needed. Its earlier actions are traceable in the Councils of the twelfth and thirteenth centuries. First in a Council held at Tours, A.D. 1163, Pope Alexander III., after noticing the detestable Albigensian heresy that had spread like a cancer from Toulouse into the various provinces of Gaul, interdicts all from yielding the heretics refuge, and from communicating with them in buying and selling, or in the solace of human conversation. Next followed the decree of the third Lateran Council, under the same Pope, A.D. 1179, against Cathari, Patareni, Publicani, and heretics of other appellation, pronouncing anathema on them and their followers, and forbidding that any should harbour them while alive, or when dead give them Christian burial. In 1183, a Bull of Lucius III., Alexander's successor, was issued, in the purport of which the Emperor Frederic is said to have expressly coincided; denouncing anathema against the Cathari, Patareni, Arnaldistæ, and those who called themselves Humiliati, or Poor men of Lyons: their favourers to be given up for punishment to the secular arm, after prior degradation if of the order of clergy; and *inquisition* to be carried on for their more effectual detection and suppression. In 1198 Innocent III. succeeded to the Popedom, and instantly shewed what was to be one chief characteristic of his reign, by epistles written to various prelates in the first year of his pontificate, charging them to gird themselves for the work of extirpation, and to employ, if necessary, the arms both of princes and people. Then followed his mission of *Legates*, assisted by the Spaniard *Dominic*, as *Inquisitors*

into the heretical pravity of the district of Toulouse : then, at a few years' interval, the proclamation of a crusade, with all its horrors, against the heretics. The institution of the Franciscan and Dominican orders furnished a supply of instruments well fitted to carry out the schemes of inquisition and of blood. The fourth Lateran General Council, in 1215, re-urged and sanctioned all former plans for the extirpation of heresy. After this came the anti-heretical Councils of Narbonne and Toulouse ; then those of Arles, of Narbonne again, and of Tarragona in 1234, 1235, 1242 ; then Gregory IX.'s ferocious Bull against heretics in 1236 ; and nearly contemporarily, the edicts of the Emperor Frederic II. The fact of the commencement of this Papal anti-witness war is strongly marked in European history. The Papacy, and all Western Christendom under its leading, had evidently entered on it as a *war of extermination* against all whom it might adjudge heretics : against the Waldenses and associated Albigenses pre-eminently, those whom we have seen reason to regard as pre-eminently *witnesses for Jesus*.

II. We were to consider the *defeat and death of the witnesses*.

The Papal persecution followed the Waldenses into all their missions and settlements, not in Piedmont and Dauphiny alone, but in Spain and in Calabria, in France and in Flanders, in Germany and in Bohemia. Everywhere the spirit of the Inquisition, even though the *Holy Office* might not have been regularly organised in the country, pursued and tracked them ; and the *Wild Beast from the Abyss*, or Papal power, acting on and ruling the secular Western Europe, condemned them to condign punishment. Nor was it against Waldenses only, but against those who, whether offshoots derived directly from them or not, were inspired with the same spirit of witnessing for Christ ; against Wicliff and the Wicliffites, more especially, in England, and Huss and the Hussites in Bohemia. It was marvellous, considering the might arrayed against them, that these witnesses endured as they did, through not the thirteenth only, but the fourteenth and the fifteenth centuries also ; in spite of racks and prisons, of the sword and of the flame, their voice was still raised in protestation against the lies of Popery, and for the truth as it is in Jesus. At length, however, as the

fifteenth century drew to a close after a furious renewal of crusades against the Waldenses of Dauphiny and Piedmont, and the purer surviving section of the Hussites in Bohemia, the attainment of the Papal object seemed at hand, and victory nearer and more near within its grasp. It was just what had been predicted. For "the wild Beast from the Abyss shall make war on them," was not the whole of the prophecy. It had been added, "and *he shall conquer them, and he shall kill them.*"

And thus we are brought to a point in the witnesses' history, retrospectively sketched for his servants' consideration by the angel-spirit of the Reformation, of the deepest interest, viz., the *slaughter and death of the witnesses.*

1. The first thing notable in the prophecy is the strength of the figure used respecting these representative witnesses as being *both* of them *killed* by the Papal Beast, and *lying dead.*

It is spoken of as a *figure* because the *witnesses*, being *symbolic*, the *death* spoken of must be considered *symbolic* also; but it is a figure so strong as to signify nothing less than the *complete silencing* of those they represented—their apparent extermination, in fact, before Christendom. Now when was there any such complete silencing of all witnessing for Christ, and against the apostasy? It is essential, in order to a satisfactory solution of the question, that the period fixed on should be that at which by *common consent of historians*, the voice of anti-Papal testimony was most effectually silenced throughout Europe, and the Papacy (though with some quick-following reaction, as the sequel signified) most triumphant. And this period can be no other than *the opening of the sixteenth century*, just before the Reformation. Let Milner be the first historic testimony. "The sixteenth century opened," he says, "with a prospect of all others the most gloomy, in the eyes of every true Christian. Corruption, both in doctrine and practice, had exceeded all bounds; and the general face of Europe, though Christ's name was everywhere professed, presented nothing that was properly evangelical. The Roman pontiffs were the uncontrolled patrons of impiety. The *Waldenses* were too feeble to molest the Popedom; and the *Hussites*, divided among themselves, and worn out by a long series of contentions, were at length *reduced to silence.*" To the same purport is the testimony of *Mosheim*. Thus in

regard of the *first* predicted characteristic of the suppression of witnessing for Christ, namely, its *completeness throughout Western Christendom*, as indicated by the strong figure of the two witnesses being, not *one* but *both* of them, *killed* by the Beast from the Abyss, and *lying dead*, the epoch is fixed approximately, on the clear testimony of history, to some little time after the commencement of the sixteenth century.

2. The same epoch will appear to be pointed out, only more exactly and definitely, by the predicted *circumstantials* of the two witnesses' death, or rather of its public evidence and recognition—circumstantials as to *place* and *occasion*.

The local scene of their being exposed as dead is described as the πλατεία, that is, "the *broad street* or *place* of the *Great City*:" the same *Great City*, it is added, "that is spiritually called *Sodom* and *Egypt*, and where also their Lord" (the Lord of the two witnesses) "*was crucified*."

What is the *Great City* itself, is a point settled; for it is declared by an angel in chap. xvii. of this Book to be the city which then reigned over the kings of the earth; in other words, that of *Rome*—not, indeed, the mere *metropolitan Roman city* on the banks of the Tiber, but, agreeably with the representative force of all the associated symbols, the *political* or *ecclesiastical state*, made up of the citizens of its empire: that is, at the time of the present vision, of those of the ten kingdoms of Papal Christendom. It is called the *Great City* in contrast to the *Holy City* just before mentioned by the angel interpreter. It is designated also as *spiritually*, that is, *figuratively* or *antitypically*, *Egypt* and *Sodom*. The appropriateness of these figurative appellatives to the *Papal* state and city was so obvious, that they were applied to it from time to time during the prolonged period, to which our attention has just been directed, of its war against the witnesses. As to its further description as the *place*, or *state*. "where also the witnesses' Lord had been crucified," this additional designation is a confirmation. For does it not seem the most probable hypothesis, even *primâ facie*, that the word πνευματικῶς, "*figuratively*," was meant to apply to this fresh suggested designative of the *Christ-rejecting Jerusalem*, as well as to the other two preceding? And does not the fact of those two other appellatives, the *Great City*, and *Egypt*, being coupled

with it, almost fix on this a figurative construction, seeing that the real literal Jerusalem was never so called? The force of these considerations was so much felt by various old expositors who had no prophetic hypotheses to serve, as at once to decide them against explaining the clause of the literal and ancient Jerusalem, albeit they had not before them the most elucidatory fact *that the inhabitants of the Roman earth* were apocalyptically figured, after their professed conversion to Christianity, as *the twelve tribes of Israel*, tribes very soon apostatizing; whence it followed that *the great city*, the capital of this Roman earth, would needs in consistency answer to the figure of apostate Israel's capital, *i.e. to the apostate Jerusalem*, as well as to old Rome or Babylon. It was, indeed, in this character specially that in process of time, as the apostasy rose to its height, the Great City, professing to be the Holy City also, became the scene of Christ's being crucified figuratively and afresh. In fact, its thus crucifying Him afresh was, without any reference to the prophecy before us, seen in the vision like the rest at the time referred to and asserted. It was this view which, more than any other, fixed itself on the mind of *Luther*, when he with deep anxiety was pondering those Pontifical decrees and acts which embodied in them the Papal system, and impressed him with a sense of its absolutely *antichristian* character. It is almost needless to add that the resemblances of the great city to *Egypt* and *Sodom*, and *apostate Jerusalem*, gave intimation, of the *crime*, and of the *punishment* impending: of the curse on Jerusalem, the plagues on Egypt, and the burning of Sodom and Gomorrah.

Now then it was the *πλατεία*, the *broad street* or *place* of this great city, which was to be the scene, according to the Covenant-Angel's description, of the corpses of His two witnesses being exposed. The figure of the *πλατεία* is borrowed from the *chief square* or *open place* of a city, in which the people assembled, whether for political discussion, for objects of merchandise, or the administration of justice. From this it seems to follow that there must be here signified some *city* or *town* in Western Europe, to which, above all others, there were wont to be the gatherings of the people of Christendom; in short, that which might fitly be regarded as the *forum* of the antichristian empire. And what that city or town?

Can any one doubt who is at all acquainted with history? What other city but *Rome*? For it was to *Rome*, as the *supposed* Holy City, that were directed through the middle ages the confluent pilgrimages from Western Christendom; to *Rome*, the gatherings, as the fountain of ecclesiastical law and government; to *Rome* the assembling, as the most frequent scene of the Western general councils; in effect, the very *occasion* of the two witnesses appearing as dead corpses seems described to have been one of precisely such a gathering as that last mentioned; the gathering of some *general council* from the several States of Western Christendom. For there is mention of *deputies* assembled in the *πλατεία* of the Great City, "from the people, and kindreds, and tongues, and nations," that made these dead bodies the subject of their contemplation and rejoicings.

So that, on the whole, in turning from prophecy to history, from the symbolic picture to the thing symbolized, it seems almost impossible to mistake the *precise scene* and *occasion* alluded to. It can be surely none other than of the very *Lateran Council* held from 1512 to 1517, under the Pontificates of Julius II. and Leo X., just before the Reformation, of which a somewhat full description was earlier given, as constituting an epoch ever memorable in history, of the *triumph of Papal Antichrist*.

Let us advance, then, to a brief examination of the Council's proceedings with reference to this subject of the *death* of Christ's two witnesses, including the subsequent *insults* to their dead corpses and rejoicings over them. And is not the very first thing that meets our view in them strikingly to the point? viz. the setting forth as one of the three express objects of the Council, in its Papal Bull of Convocation, the *total extirpation of heretics*? For, transferring *Papal* language to *Scriptural*, this last enunciated purpose meant nothing else than the annihilation or subjection of all that might yet remain in Western Christendom of witnesses for Christ. It is implied that opposing heretics were looked on as not yet *altogether* silenced, the witnesses as not yet *altogether* exterminated or extinct. And this, indeed, is in another part of the Bull expressly stated; for it speaks of *ancient heresies* in different parts of Christendom still surviving. Further, in the sixth session, held April 27, A.D. 1513, we are told that the *particular heretics* specially intended were the remnant of the

Bohemian Hussites, now purified from the errors that had crept into their body, and formed into the association of the *United Brethren*. These had from the year 1504 begun afresh to attract notice; and, whether with the Bohemian King favouring them, or hostile, of these the extermination or subjugation was considered as one of the express objects of the Council. And what then the measures taken in reference to it? In a Papal Bull inserted, with approbation of the Council, in the very next or eighth session, held in December 1513, a charge was issued summoning the dissidents in question without fail to appear and plead before the Council at its next session, unless, indeed, they should have previously done so before a neighbouring Papal Legate: the object declared being their conviction and reduction within the bosom of the Catholic Church, and the time finally fixed for the said important session May the 5th in the spring ensuing.

Thus was the crisis come which was to try the faith of this bleeding remnant of witnesses, and exhibit its *vitality* or *death*. And would they then face the Lord's enemies? Would they brave the terrors of death, and plead His cause before the lordly legate, or the antichristian Council? The day of the ninth session arrived. The Council met. But no report from the Cardinal Legate gave intimation either of the pleading or even of any continued stirring of the Bohemian heretics. No officers of the Council announced the arrival of deputies from them to plead before it. Nor, again, was there a whisper wafted to the synod from any other state, or city, or town in Christendom, of a movement made, or a mouth opened, to promulgate or support the ancient heresies. Throughout the length and breadth of Christendom Christ's witnessing servants were silenced: they appeared as dead. The orator of the session ascended the pulpit; and, amidst the applause of the assembled Council, uttered that memorable exclamation of triumph, "*Jam nemo reclamat, nullus obsistit.*" "There is an end of resistance to the Papal rule and religion: opposers there exist no more:" and again, "The whole body of Christendom is now seen to be subjected to its *Head, i.e. to thee.*" So did "they from the people, and kindreds, and tongues, and nations," assembled in Rome the *πλατεία* of antichristendom, look on Christ's witnesses as

thenceforth not excommunicate and accursed only, but dead. But we must well mark the day. For it seems scarcely possible that we can be mistaken in regarding it as the *precise commencing date* of the predicted three and a half years, during which Christ's witnesses were to appear as mere dead corpses in the face of Christendom. It was May 5, 1514.

There are yet two characteristic circumstances noted as accompaniments of this the Council's recognition of their death: the one affecting the *slaughtered witnesses*, the other its own *friends and members*.

The *first* is thus stated: "And they from the kindreds and tribes, &c., shall not suffer their dead bodies to be put into graves." The expression is of course *symbolic*, as having reference to the two *symbolic witnesses*, the apocalyptic representatives of *many*. We may therefore well expect that in some edict of the Council, issued on the occasion, this indignity and outrage may have been actually affixed to such of Christ's witnessing body as might *individually* happen at the time to be dead. And such, indeed, was the case. We find that an edict was issued from Pope and Council that same day, the declared object of which was the perpetual *elimination from the Church visible of all heretics*; and in which there were adjudicated against them throughout Christendom all the "*debitæ poenæ*," or punishments imposed on heretics by former Bulls and Councils. Now, among these punishments there was one most constantly decreed and constantly enforced, which affected the heretic when *dead*, as others affected him while *living*, viz. the *exclusion of his corpse from burial*, as a person excommunicate and without the pale of the Church. So that it was a fulfilment to the *very letter* of what was predicted: "They from the kindreds, &c., shall not suffer their dead bodies to be put into graves."

The *other* act, noted as consequent on the Council's recognition of the witnesses' death, is the *mutual congratulations* of its members, and complacent *interchange of presents* among them that dwelt on the Roman earth. "And they that dwell on the earth shall rejoice," etc. And we have but to open again the page of history in order to see how it was fulfilled. For example, it was just as things were dawning to the desired consummation, and when everything

seemed to announce the final suppression of *anti-papal heresy*, as well as of *anti-papal schism*, that the magnificent Eastern presents were offered to Pope Leo in his master's name by the Portuguese envoy, and which were responded to by the yet more extraordinary donation from the Pope to the King of Portugal, viz. the *sovereignty of half the Eastern world*. The *making merry* was also fulfilled. The splendour of the dinners and fêtes given by the Cardinals on the triumphant close of the Council—a splendour unequalled since the days of pagan Rome's greatness—is made the subject of special record by the historian of Leo X.

But their congratulations and triumphs were not to be long continued. For the next thing that we are called in the prophecy to mark and explain is—

III. *The speedy and wonderful resurrection of the witnesses.*—“And after the three and a half days the breath of life from God entered into them; and they stood upon their feet.”

But no explanation is needed to suggest the events that here answered to the prophecy. History speaks for itself. Not in the compass of the whole ecclesiastical history of Christendom, save and except in the case of the death and resurrection of Christ Himself, is there any such example of the sudden, mighty, and triumphant resuscitation of His cause and Church from a state of deep depression, as was just after the separation of the Lateran Council exhibited, in the *protesting voice of Luther*, and burst of the *Reformation*. The sudden contrast forces itself on every writer of history, whether of the Romish Church or not.

But does the *chronology* suit? It was predicted that for *three and a half days* the witnesses were to be looked on as dead: in other words, that there was to be the interval of *three and a half years* between the *first recognition of their extinction* by the assembled deputies from the states of Christendom, and their *resuscitation*. The day of the ninth session was, as we have seen, May 5, 1514; the day of Luther's posting up his theses at Wittenberg (the well-known epoch of the Reformation), October 31, 1517. Now, from May 5, 1514, to May 5, 1517, are three years; and from May 5, 1517, to October 31 of the same year, 1517, 180 or half 360 days; that is just half a

year. So that the whole interval is *precisely, to a day*, three and a half years; *precisely, to a day*, the period predicted in the Apocalyptic prophecy.

So then, "the *breath of life* from God entered into the slain witnesses, and they *stood upon their feet*."

There remains but one clause more for notice in the prophetic description. After stating the witnesses' revival and standing upon their feet, it adds, "and *great fear fell on those that beheld them*," or rather upon "*such as beheld them*." The Lateran Council, in fact, had separated, and the deputies returned home, a few months before Luther's protest; so that the first impression from it was not the same on one and all. At Rome, Pope Leo, incredulous as to the possibility of anything occurring, especially from so mean an origin, to affect his supremacy and power, treated it as a mere passing ebullition of feeling and genius in the monk of Wittenberg. But not so they who were on the spot, and *beheld*, when, like an electric shock, the voice of the revived Gospel witness thrilled through Germany. Not so, Tetzel, Cardinal Caietan, Eck, Miltitz. Of these each one, as they entered on the scene, and looked on, trembled in consternation. For they saw that the very foundation of the whole Papal system was assailed, and that there was a power in the voice and the movement, even as if from heaven, that they could not withstand. There is no need to retrace here what has been said before of the subsequent successive steps taken towards the consolidation of the Reformation. Suffice it here to state that at each step of advance, as the revival was confirmed, and the witnesses stood more firmly on their feet, the fears of those that beheld them continued and increased in anxiety. Not the least were their fears excited when, after ten years of vain schemes and agitation to put them down, the *Lutheran Reformers* proclaimed as it were before the world—though all unconsciously and unintentionally—that they were but the *witnesses of Christ* resuscitated and risen up again. This happened in 1530, just after the memorable Augsburg Council, when they united themselves collectively at *Smalcald*, under the name of PROTESTANTS, an appellation the very same as that which, according to its Latin etymology, signifies WITNESSES.

Ascent of the Witnesses, and Political Establishment of the Reformation.

Chap. xi. 12, 13.—The adoption of the reading ἤκουσα determines a point otherwise indistinctly defined, of much importance, viz., where it is that the descended Angel of the Covenant ends his elucidatory retrospective narrative, and that the Apocalyptic figurations recommence before St. John in their usual form and course. For supposing the reading ἤκουσα, and *I heard*, to be the correct one, it marks of itself their recommencement. Other sounds now fell upon his ear that were to be recorded, other objects called for his regard on the Apocalyptic scene, in place of the voice and address of the Covenant-Angel. At any rate, the transition cannot be fixed earlier than the clause next before preceding, “And after the three and a half days, &c.,” for the characteristic *future tense* of the Angel’s discourse occurs immediately before it: nor later than the clause next after following; for there and then the cloud that mantled the discoursing Angel, and of course the Angel with it, is said to have ascended upward from the Evangelist’s presence.

And hence a new and twofold historical testing of the correctness of our historical exposition of this part of the prophecy. For, 1st, the Angel’s retrospective sketch of the witnesses in the *figuration*, and the Reformers’ retrospective view of them in *reality*, may be supposed to have been brought up to near about the time when the view was taken, i.e. to the epoch of the researches of Bale, Foxe, Flacius Illyricus, &c. (about 1542 or 1543); 2ndly, the prefigurations next exhibited ought to answer to the events of importance next after that date ensuing in Protestant Christendom. Now, how well the exposition stands the first criterion will already have struck the reader. For the last point noted in the *Angel’s retrospective narrative*, viz., the two witnesses’ firm standing upon their feet, to the dismay of their enemies, after a sudden and most marvellous revivification from a state of death, was shewn to have had fulfilment in the consolidation and firm attitude of the reformed body, when leagued together under the name of *Protestants* or *Witnesses*. Again, that the new prefiguration introduced by the words “And I heard,” takes up the thread of either preceding prophecy, and interweaving them, carries forward conjointly the further pro-

phetic development of their grand and common subject, the REFORMATION, will appear just as clearly as we proceed.

“ And I heard a great voice from heaven saying unto them, Come up hither! And they ascended up to heaven in the cloud; and their enemies beheld them. And at the same time there was a great earthquake, and the tenth part of the city fell. And there were slain in the earthquake seven chiliads, names of men.” Thus, in this prefiguration there were three things noted:—1st, the *witnesses’ ascension*; 2ndly, the *falling of a tenth part of the Papal city*, in a great earthquake cotemporary, and the slaying of *seven chiliads* in the earthquake.

I. *The Witnesses’ Ascension to Heaven*.—Now there is a passage in Isaiah, xiv. 13, which very clearly sets forth to us the meaning of the symbol made use of. And from it we can conclude that the *heaven* noted in the text is evidently the heaven of political power and dignity; the *ascent thither* an advancement to political dignity and power; and the *call*, the *loud* call of summons from thence, a call from persons highest for the time being in political authority. But could it be that the *witnesses* so late made war against, even to extermination, by the wild Beast from the Abyss, should by any of these powers be called up, and that with a voice audible through all Europe, to political ascendancy and power? Such, indeed, was the very fact, and within little more than twenty years from the anti-Protestant decree of Augsburg.

It was the embroilment with other nations of Charles V., head of the Germanic Empire, that God’s all-ruling Providence made the primary means for effecting this predicted consummation. Scarce had two years elapsed after the passing of the Augsburg decree, when the imminency of a long-threatened Turkish invasion under the terrible Sultan Solymán, made the reconciliation of the Protestant States a point of obvious necessity to the preservation of the empire, and induced from the Emperor and Germanic Diet a decree, celebrated as the *Pacification of Nuremberg*; by which decree full toleration was accorded to Protestantism, and a stop put to all suits against Protestants in the Imperial Supreme Chamber, *until the assembling*, then shortly expected, of a *General Council*. This was their first great step, and that on the *Imperial call*, to *political ascendancy*. The embroilment with Turkey was followed by

others of longer duration with France, and then with France and Turkey conjointly. Nor, notwithstanding some intervening truces, did the Emperor feel himself sufficiently disembarassed to attempt the reduction of the Protestants, until the *Peace of Crespy* with the French King, in September, 1544. Concurrent with all this was the operation of the reluctance of two successive Popes to the assembling of a General Council. So that, in effect, for not less than thirteen years, viz. from 1532 to 1545, the *Pacification of Nuremberg* continued in force in their favour. But after the Peace of Crespy all was changed. The time was deemed by the Emperor to have come for the subjugation of the Protestants. Their requisition for absolute and permanent recognition and toleration was rejected. A hostile decree followed against them. And soon after, the threatened war broke out; and the Protestants being defeated at Muhlburg, and their chiefs, the Saxon Elector and the Prince of Hesse, made prisoners and detained in captivity, and the *interim* anti-Protestant decree soon after promulgated, it seemed as if even the Protestant cause itself was put in jeopardy. But new and unexpected agencies were brought into operation. The betrayer of the Protestant cause in the war just ended, Prince Maurice, was led to espouse it. Then followed the surprise of the Emperor Charles at Innsbruck, and the consequent *Peace of Nassau*, concluded August 12, 1552, by which the fullest toleration was accorded to Protestantism: and Protestants, equally with Romanists, were admitted to sit as judges in the Supreme Imperial Chamber. In short, it was the fulfilment of the Apocalyptic prefiguration of the witnesses' ascent into the political heaven in *Germany*. Nor, with reference to this consummation in the Germanic Empire, must we overlook the predictive statement, "And *their enemies beheld them.*" It seemed to pre- intimate the presence of enemies on occasion of the witnesses' *ascension*, just as before on occasion of their *resurrection*. And so indeed it was. At the passing of each decree by which the Protestants rose into ascendancy, their enemies were present in the Diets and the Councils. As they sate in elevation afterwards in the Imperial Chamber, still their enemies were present, and beheld them. This made the triumph more remarkable.

There remains yet one point for remark in the description of the ascent of the witnesses, viz., the circumstance of

their ascent being "*in the cloud.*" Now, it was *in the robing of a cloud* that Jesus descended on the Apocalyptic earth before St. John, in the vision of the tenth chapter. And as there is no mention made afterwards of His divesting Himself of it, it must be understood that it was still in this same robing that He did all that was subsequently noticed of Him in the Apocalyptic scene; and as it is so, "*the cloud*" here mentioned with the definite article must needs be this self same cloud of the Covenant-Angel's investiture. The object of it was twofold: 1, to shew that the ascent of the witnesses was the terminating result of Christ's special intervention; 2, to identify yet further, and more explicitly, the cause and triumph of the *witnesses* with that of the *Reformation*. It is added, "And at the same time there was a *great earthquake.*" The events that have been detailed involved of course a mighty schism of those countries from the Papacy in which Protestantism had been established as the State religion, viz., of Saxony, Prussia, Sweden, Denmark.

II. *The Overthrow of a tenth part of the City, and the Slaying of Seven Chiliads.*—1. *The fall of a tenth part of the city.* "And the tenth part of the city fell." To understand the intent of this prediction nothing more seems necessary than to remember that the great city included in its empire just *ten kingdoms*, and that the word *fall* is used in prophecy with reference to cities or countries conquered, and transferred to the dominion of a triumphant enemy. It was the conquest and overthrow of the Papal empire in one of these ten kingdoms, apparently, that was the thing predicted. And was there any one of these ten kingdoms—and if so, which—wherein, about the same time as the great political exaltation of the Protestants in Northern Germany, the Papal empire fell, overthrown by Protestantism? There was one, and that one was *England*.

2. A further result of the earthquake is thus predicted: "And there were slain in it *seven chiliads, names of men.*"

The propriety of explaining the *chiliads* here mentioned by reference to the *Jewish* original is evidenced by the previous Apocalyptic exhibition of the population of Roman Christendom under the symbol of the *twelve tribes of Israel*. And from *this* original we can conclude that some *septenary of subdivisions*, popular and territorial, in the commonwealth of Western Christendom is alluded to, which bearing pro-

portion thereto each somewhat the same as the Hebrew chiliar to all Israel, and constituting therein more markedly than their prototype titles of high office, dignity, and command, were conjointly destroyed *as members of the Papal body* in the same political earthquake attendant on the Reformation in which Papal England fell; by the same hostile agency, too, it would seem in the main, viz., that of Protestantism, and not very long after it in time. Such being the prophetic conditions that have to be satisfied in history, doubtless we are directed to that memorable revolution in Queen Elizabeth's reign, by which the *seven Dutch United Provinces* were emancipated from the Spanish yoke, and at the same time the Papal rule and religion destroyed in them.

In every case, whether in England, Holland, or Germany, "*the remnant*," or Papists that remained in them after the victorious ascendancy of Protestantism, were, as the sacred prediction describes it, *affrighted*. Penal enactments were passed against the Romanists. The popular feeling, too, was against them. Times were when they dared not shew their faces.

Thus closes the prediction of the ascent of Christ's witnesses, and of the political establishment of Protestantism and the Reformation.

Chap. xi. 14.—The Turkman woe could not be regarded as near its end till after the great war with the German empire in the last quarter of the 17th century. And the next great war that it was engaged in, that against united Austria and Russia, A.D. 1770, proclaimed to the world, in language too clear to be mistaken, that the Turkman power was no longer a *woe* to Christendom, but Christendom to the Turkmans.

The Seventh or Third Woe Trumpet.

Chap. xi. 15-19.—It does not appear clear, thus far, whether these voices were from the heavenly ones in the inmost part of the mystic temple, or from servants of God elevated into the political heaven of human ascendancy and power. But the song was instantly taken up by other and less equivocal voices: those of the *twenty-four elders which sat before God*. And what said they? "They fell upon their faces, and worshipped

God, saying, We give thee thanks, O Lord God Almighty which art, and wast, and art to come; because thou hast taken to thyself thy great power, and assumed the kingdom. And the nations were angry, and thy wrath is come, and the time of the dead to be judged, and thou shouldest give reward to thy servants and prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Thus by the blessed spirits also this seventh trumpet was recognised as that under which was to be indubitably accomplished and established Christ's blessed kingdom, towards which, from the earliest ages, there had been directed the prayers and longings of the saints of God. In full certainty of this being the result, they speak of it, after the manner of prophecy, in the *past tense*, by preference to the *present*, even as if already accomplished. But at the same time they add words of significant import, showing that other and awful events must first happen; the wrath of the nations (the *paganized* nations) of Roman Christendom, clearly against Christ and his Gospel, even as if evidenced in some paroxysm of malignity; the outpourings of God's destroying wrath upon them; and last, not least, the completion of the *time of the dead to be judged*, and coincidentally with it, of that of *God's prophets and saints receiving their reward*. It is not now the place to discuss the great question of the time of the first *resurrection* and the *judgment*, and the *appearing* and *kingdom* of the Lord Jesus Christ. But this much can be said, that, forasmuch as no *symbolic* characters are here referred to, by "*the dead*" mentioned we seem almost forced to understand the *dead* literally, by the *judgment* their judgment literally, by the *reward to the saints* the reward elsewhere spoken of as to be *personally* communicated to them at Christ's coming. And, if so, the solemn fact looks us in the face, that under that same seventh trumpet, the sounding of which was to follow quickly on the passing away of the 'Turkish Woe, and thus apparently comprehending our own times, there is actually destined to take place the resurrection of the dead, the judgment, and Christ's taking the kingdom. Let the reader not pass on without reflecting on this. It is a thought too solemn, too important, to be lightly laid aside or forgotten.

*The History of the Beast from the Sea or Abyss, from the causes in which he had his origin to his final overthrow; or, the History of the Persecution of the People of God after the establishment of Christianity.**

Chap. xii. 1.—It has been shewn, by several links common to the two, that the seventh trumpet embraces the seven vials of the last wrath of God on apostate Christendom. The eleventh ch. brings the subject down to the great consummation; ch. xiv. does the same. Ch. xii. must therefore be retrogressive. It is clearly introductory to ch. xiii. (chs. xii.-xiv. form a whole. Allusion had been made in the fifth seal (1) to some grievous persecution, which was to occur after that under the Pagan Emperors, and therefore after Constantine's triumph; (2), in the sixth seal to THE Great Tribulation, the same apparently as that last alluded to; (3), in the sixth trumpet to a few but sufficient number of witnesses, who, clothed in sackcloth, should keep up the testimony of Jesus through a period of one thousand two hundred and sixty prophetic days; (4), in the same trumpet to a certain persecuting power, called the Beast from the Abyss, which power is there abruptly introduced without previous mention or further explanation. Lastly, in the seventh trumpet, is a brief account of a period of heavy and decisive judgments on the oppressors.

It will be found, we believe, that here, as in other instances, the Book of the Revelation is written on a plan which more than one lucid historian has adopted. Gibbon supplies many examples. Having had occasion, *e. g.*, to speak of the Roman finances, the establishment of Christianity, the invasion of the Northern Barbarians, the

* Or in other words, 'The History of the Great Tribulation.' Gibbon, in closing his account (c. xvi.) of the persecution of the Christians by the Heathen, writes thus—"We shall conclude this chapter by a melancholy truth, which obtrudes itself on the reluctant mind; that even admitting, without hesitation or inquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdoms, it must still be acknowledged that the Christians, in the course of their intestine divisions, have inflicted far greater severities on each other than they had experienced from the zeal of infidels." He then proceeds to trace in a few words the rise of the Bishops of Rome to power over the laity and the clergy—the terrible persecutions by the Papal power, the Holy Office, and the Catholic princes.

Saracens, &c., he begins and completes a full and separate account of each of these subjects. Thus in his 50th chapter he relates the circumstances in which the Mahomedan delusion and power originated; in the 51st the conquests of the Saracens; in the 52nd the decline and division of their empire. So it will be found that chs. xiii.-xiv. contain the history of the Beast from the Abyss, briefly, and without explanation alluded to in the previous general prophetic history, chs. vi.-xi.; ch. xii. going back to detail the circumstances in which that persecuting power originated; ch. xiii. relating its reign; ch. xiv. the successive steps by which it was to be weakened and finally destroyed: or, which comes to the same thing, these chapters give the history of the Great Tribulation, or of the persecution of the witnesses of Christ from and after the establishment of Christianity to the consummation.

Ch. xii., then, is retrogressive. At what time does it begin? We have before said that while Mr. Elliott's interpretation of ch. xii. is right in the main, we believe it to be wrong in more than one particular. We must first give his view, then the grounds of objection. He makes the vision of the Sun-clad Woman and the Dragon open with the struggle between Constantine and his *Pagan* competitors, and makes that struggle, which had already been related under the sixth seal, occupy no less than twelve out of the seventeen verses of the chapter, without affording any new or important lesson: though on his own interpretation the chapter must embrace three centuries, from before the sole reign of Constantine at the beginning of the fourth to the rise of the Papal power at the beginning of the seventh. In endeavouring to establish his view of the third part he says: "There is a direct and striking reference to this tripartition, at its forming in the vision of the Travailing Woman and the Dragon . . . where it is said of the Dragon that he drew with his tail the third part of the stars of heaven, in reference, if I mistake not, to the then sole representative and *head* of the Roman *Pagan* power, viz., in the first instance Maximin, then Licinius."

[i.] Thus he makes the Dragon the Roman Empire under a *Pagan* head, not simply and purely *the Roman Empire*, from a certain date, as a persecuting power, whether under a nominally Christian or a *Pagan* head; and this he does

in several places. (1) But, on his own admission elsewhere, the existence of the Dragon, with its ten undiademmed horns, should reach through the fourth, fifth, and sixth centuries, long after Maximin, Licinius, and even Julian, *i. e.* long after the death of the Imperial power in a Pagan form; for the Dragon casts out of its mouth the Gothic flood, retires after that, and gives power, great authority, and its throne to the Beast. (2) If the Dragon be the Roman Pagan power, no horns ever grew upon it. For Mr. Elliott himself says that "not even when the [Gothic] inundation retired from Central Italy could the forms of the expected ten kingdoms be seen clearly emergent," Pt. II. c. 3.* How much less then in the time of Maximin, Licinius, and even Julian!

[ii.] In the extract above given Mr. Elliott says: "In reference, if I mistake not, to the then sole representative and head of the Pagan power, viz., in the first instance Maximin, then Licinius." Here he makes Maximin the head of the Dragon, and yet in the same extract he makes him the tail, *i. e.* tail and head in the same emblematic picture.

[iii.] In the vision, the Woman clothed with the sun, and with her crown of twelve stars, is seen first; the Dragon drawing with his tail the third part of the stars of heaven is not seen until after the Woman. Mr. Elliott himself acknowledges afterwards that the Woman is an emblem of the Church covered with the splendour of the Imperial favour. But this was not fulfilled before the epoch of Constantine's sole reign, and the Council of Nice. Till then she was only partially thus covered, or, in the language of the emblem, clothed with a part of the sun.† He admits that the stars are emblematic of the Bishops, or chief ministers of the Church, and the number twelve of the whole, or universal Church of the day. How could the woman be thus crowned with the full number, when

* Mr. Elliott is not clear, moreover, on the distinction between the horns of The Dragon and the horns of The Beast from the Abyss. He gives two lists of the ten kingdoms—one for A. D. 480-490, the other for A. D. 532 or 533, but both under the head of The Beast's ten horns; whereas the first are the undiademmed horns of The Dragon: otherwise The Dragon has no horns.

† Mr. Elliott himself uses an argument of this kind against Mr. Birks.

Maximin first, and Licinius afterwards, the champions of Paganism, were drawing away after them one third of the number?

[iv.] The woman is (a) first represented as clothed with the sun, ver. 1; (b) *after this* as flying towards the wilderness, ver. 6; (c) *after this again* there is war in heaven, ver. 7. "The fulfilment of the latter point was seen," says Mr. Elliott, "in the seduction of Licinius to head afresh the Dragon's cause." But it was after the defeat of Licinius, and at the Council of Nice more than ever, that the woman was seen clothed with the sun, the whole sun, and visible to all in the splendour of the Imperial favour. The incipient *invisible* state of the Church, figured by the woman's flight towards the wilderness, followed, according to the prophecy and history, the final establishment of Christianity under Constantine *after* the defeat of Licinius.

We proceed then to what we conceive to be the true interpretation. *The Woman* must be *the Church* in some form and at some period; *the visible Church*, for she is openly seen in heaven, ὡφθη, not εἶδον, not seen by St. John alone, as the representative of spiritually minded men; *the whole visible Church*, as yet one and undivided, since she had a crown of *twelve* stars, that number being the natural symbol to denote this, derived from the twelve tribes of the mystic Israel; *raised to political authority*, since seen in heaven, the emblematic, or political heaven; *covered with the splendour of the Imperial favour*, since clothed with the sun. The last emblem is one often adopted by historians and publicists, and is abundantly justified by writings of the period to which the vision refers. Mr. Elliott says that the Woman depicts "Christ's true Church on earth, the Church of the firstborn whose names are written in heaven;" so also Mr. Garratt, but there is nothing in the emblematic picture to justify this. We believe that *the visible Church at about the period of the Council of Nice*, when we suppose the vision to open, is rather intended.

We have said already that the Apocalypse abounds with internal references and contrasts, which, laid side by side, greatly help the right understanding of the prophecy. We have an example here:—

The Sun-clad Woman.	The Adulteress.	The Bride, the Lamb's Wife.
There was seen a great wonder in heaven, a woman	He carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet-coloured beast, which was full of names of blasphemy,	
clothed with the sun	and the woman was clothed in purple and scarlet, and decked with gold and precious stones.	To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints. I saw her come down out of heaven from God, as a bride adorned for her husband. Her light* was like unto a stone most precious. The city was of pure gold like unto glass.
[clothed with the sun] and with the moon under her feet,		The city had no need of the sun, neither of the moon to shine on it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations shall walk by means of the light thereof,† and the kings of the earth do bring their glory to it.‡
and on her head a crown of twelve stars:	And having a golden cup in her hand, full of abominations, and filthiness of her fornication.	The city had twelve gates, and at the gates twelve angels, and names written thereon which are the names of the twelve tribes of the children of Israel.§ And the wall had twelve foundations, and on them the names of the twelve apostles of the Lamb. And there shall be no more pain.||
And she being with child crieth out tra- vailing, and pained to be delivered.		

Thus the last of these is described as a *bride adorned for her husband*, a city of *pure gold*, while the first is only a *woman clothed with the sun*. When we consider the public and official language applied at the time to the

* That is, her own intrinsic light, not borrowed, as that of the sun-clad woman, from earthly power, &c.

† Therefore it is some condition, yet future, of the Church on earth.

‡ Note the contrast between this and the being clothed with the splendour of royal favour.

§ Therefore the Church is to be then again one and undivided, truly Catholic, and truly Apostolic, as also truly holy. Note by the allusive contrast of silence, as regards the number twelve, that catholicity is not acknowledged in the adulteress.

|| Evagrius (Ecc. Hist. i.) would fain apply what is said of The Bride to a part of the period embraced in the vision of the sun-clad woman and the Church of Rome has repeatedly claimed this title for herself.

Church under Constantine, viz., "the one Holy Catholic Church," we shall find that there is here somewhat of expressive silence, something like the warnings addressed to some of the seven Asiatic churches, "I have a few things against thee."

"A woman clothed with the sun." We will now justify our interpretation of this. Eusebius speaks of Constantine as "a mighty luminary, diffusing the effulgence of his holy light to the ends of the world." "As the sun, when he rises, liberally imparts the rays of his light to all, so did Constantine, proceeding at early dawn from the Imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who approached his person. . . . Such was his general conduct towards all, but he exercised a peculiar care over the Church of God. . . . The Roman Empire, divided into two parts, seemed to all men to resemble night and day, since darkness overspread the East, [i. e. under Licinius], while the brightest day illumined the inhabitants under the other portions [under Constantine]."* "After the death of Licinius the sun once more shone brightly. . . . Thus our emperor, like the radiant sun, illumines the most distant subjects of his empire, through the presence of the Cæsars, as with the far-piercing rays of his own brightness." This is from one of the most eminent bishops of the time, it must be remembered. See his 'Life of Constantine,' and 'Oration in praise of Constantine.' Gibbon, ch. xx., thus writes of the same emperor before his conversion: "The devotion of Constantine was more peculiarly directed to the sun. . . . The sun was universally celebrated as the invincible guide and protector of Constantine." Comp. also Gibbon's expressions on other occasions, "the sunshine of the court," ch. xlvii.; "the cloud of the royal disgrace," ch. xxi.; and those of many other historians; e. g. Milman: "The Eastern Churches [under Licinius] would be jealous of their happier Western brethren [under Constantine], and naturally would be eager to bask in the sunshine of Imperial favour." Blumhardt: "Constantine desired to cover the Church with splendour." It must not be forgotten, in connection with this, that Constantine's maxim was that "if he detected a Bishop in the very act of adultery he would throw his imperial robe over the unlawful deed, lest any one should

* Quoted by Gibbon, c. xx.

witness the scene, and be thereby injured," Theodoret, i. 11. Comp. the true wisdom of the Apostle and the command of the Holy Ghost by him, 1 Tim. v. 20. "Them that sin" [speaking of the clergy] "rebuke before all."

"With a crown (*στέφανος*) of twelve stars." What is to be understood by this can hardly be a matter of doubt. In fact, we have the emblem of the stars interpreted for us in the opening vision, i. 20. There, indeed, the stars are seen in the hand of the Lord Jesus, His *ἄγγελοι*, or messengers, for bringing men to Him, that they might be saved through Him; and for strengthening, comforting, rebuking the Churches over which they presided. Here they form the crown of the sun-clad woman. This is but too true a picture of the feeling which prevailed at the time to which we believe the vision to apply, as may be seen in Eusebius. He says, 'Vit. Const.' iii. 6-8, "The Emperor convoked a *general* council, and invited the speedy attendance of Bishops from all quarters, the most distinguished of God's ministers from all the Churches in Europe, Africa, and Asia. When they were all assembled they formed, as it were, a *vast crown* (*στέφανος*) of priests. Constantine is the first prince of any age who bound together such a garland as this with the band of peace, and presented it to Christ his Saviour as a thank-offering." Eusebius then compares this assembly with the assembly of devout men out of every nation gathered under the Apostles on the great day of Pentecost, and says: "Now the defect of this [last] assembly was, that not all who composed it were ministers of God: but in the present company the number of Bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train was altogether without computation."

The historian spoke the sentiments of his time, himself a Bishop and a leading person in the Nicene synod. However much some of those who composed that assembly may have been "distinguished," as he says, "by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while in others these various graces were all combined;" yet it is not on the spirituality of their character, nor the holiness of their lives, nor the sufferings of some of them for Christ, that Eusebius claims the superiority for the assembly at Nicee over that at Jerusalem; he claims it merely on the ground that the former was composed of "*the clergy*, amongst whom were no less than two

hundred and fifty Bishops," thus unduly and unscripturally exalting the ministerial, and specially the episcopal office, and making this the glory and crown of the assembly. Comp. with this the Apostle's crown, Phil. iv. 1: "Dearly beloved, and longed for, *my joy and my crown*;" 1 Thess. ii. 19: "What is our hope, or joy, or *crown of rejoicing*? Are not *ye* in the presence of our Lord?" Surely the finger of the Lord and Head of the Church, who showed these things to him who had lain on His bosom, and to His people through him, points in the symbol before us to this *growing characteristic* of the times, this mark of the Nicene Church of that day, which though, on the whole, faithful in doctrine and one in communion, was thus nurturing a dangerous principle, which when fully developed issued, as the vision of ch. xiii. does in that of ch. xiiii., in its legitimate conclusion, the Papal supremacy, the Papal clergy, and the Papal councils. Comp. Socrates, i. 9; Theod. i. 10; Sozom. i. 25. In the opening vision, the stars, the angels of the Churches, are seen in the right hand of the Lord Jesus Christ, for what purpose we have already said. In the vision of the new Jerusalem are *twelve gates*, and at the gates *twelve angels*; the Church being then again to be one, her gates open on every side, and angels or messengers of Christ at each of them; for this end, doubtless, viz., to invite and press men to enter in that they may be partakers of the safety found within her, and of her joys, and her triumphs. The emblem of the sun-clad woman with *her crown of twelve stars* points to a different state of feeling, and one which suffers by comparison. The Church's crown of rejoicing is represented as being not her Lord, nor her Lord's people as eminent for holiness and the fruits of the Spirit; but simply the *clergy*, and especially the *Bishops in their ecclesiastical character*. Then also the Bishops received a considerable measure of political power, and became subordinate luminaries and rulers in the political heaven, as will presently be more distinctly stated.

The moon under her feet. If the sun be the emblem of the supreme or imperial power, by *the moon* may well be intended the chief subordinate civil authorities, who derived their lustre from him, as in the previous cases of the sixth seal and fourth trumpet. These were all to be under the feet of, *i.e.* (Ps. cx.) *subject to, the Church.*

How exactly this was fulfilled, though so little to be anticipated in St. John's day, history testifies. Thus Euseb. 'Vit. Const.' iv. 27. "Constantine added the sanction of his authority to the decisions of the *Bishops*, passed at their synod, and forbade the *Provincial Governors* to rescind any of their decrees; for he rated the priest of God at a higher value than any judge whatever." Comp. Sozom. i. 8; also i. 9. "He enacted that their decree should be valid, and as far superior to that of other judges as if pronounced by the Emperor himself; that the Governors and subordinate military officers should see to the execution of these decrees, and that sentence when passed by them should be irreversible." So Theod. i. 15. Dean Waddington, having related this, proceeds to trace this power as it grew, until at length it resulted in the supremacy of the Popes. 'Hist. of the Church,' p. 128. So Gibbon, ch. xx. "The arbitration of the Bishops was ratified by a positive law, and the judges were instructed to execute without appeal or delay the episcopal decrees, whose validity had hitherto depended on the consent of the parties, &c." . . . "Some considerations of religion, loyalty, or fear, protected the sacred persons of the emperors from the zeal or resentment of the Bishops; but they boldly censured and excommunicated the subordinate tyrants, who were not invested with the majesty of the purple." At the conclusion of this portion of his history he says, "*Such principles and such examples insensibly prepared the triumph of the Roman Pontiffs, who have trampled on the necks of kings,*" just as the prophecy introduces the vision of the Beast from the Sea by that of the sun-clad woman with the moon * under her feet.†

* As the moon is here taken to be an emblem of subordinate civil authorities, it may not be amiss to remark that persons of *senatorial dignity* wore a *crescent* on the sandal. Montfaucon, t. iii. p. 58. Also the busts of Roman *Empresses* are represented on Roman coins as supported by a *crescent*. Rees, 'Cyclop.' Art. Medals. Comp. also the sun, moon, and stars in Joseph's dream.

† Chaps. xii.-xiv. are a prophetic account of persecuting powers from the establishment of Christianity under Constantine to the consummation. Chap. xiii. contains, under the emblem of the image of the Beast, as will be shown, an announcement of the Latin or Papal Councils, which were among the most terrible of all such persecuting powers. Chap. xii., which is introductory to it, opens, as we believe, at the date of the Council of Nice. Now it is very remarkable that historians trace the Latin Councils to their germ in the Constantinian æra. So

Chap. xii. 2-5.—Here is certainly the most difficult part of the emblem.

[i.] The man-child cannot be Christ personally. We may dismiss that view at once.

[ii.] Mr. Elliott supposes the man-child to be “the children of the Christian Church united into a body politic, and raised to dominant power,” justifying this from Is. lxvi. 7, 8; and the child’s being caught up to God and to His throne as “the elevation of the Christian body, after prior establishment in the firmament of political exaltation, to some speedily following supremacy of the throne, fulfilled in Constantine’s enthronization over it, in the character of a Christian emperor, inclusive of all orthodox Christian emperors after him.” To this view there are, it appears to us, serious objections. (1) The Church is represented in the emblem as being *in pain*, and *crying out with pain* to give birth to the child, *κράζει ὠδίνουσα καὶ βασιλιζομένη τέκείν*, and so bringing forth the child when already she was publicly seen clothed with the sunshine of the Imperial favour, with all authorities subordinate to the Imperial under her feet, and adorned with her full episcopal crown. She was not thus publicly seen before Constantine’s final triumph over Licinius, and shortly before the Council of Nice. What was there in

Gibbon, in treating of that epoch, and Dean Waddington, who also connects another topic with this, as the vision does: p. 216. “The advance of the Episcopal influence was in part due to the Councils, in which the only influential members were the Bishops.” Here, then, are the principles put forth and acted on by Constantine, and which were afterwards stereotyped in the Justinian Code. Euseb. ‘Vit. Const.’ iii. 20: “Whatever is determined in the holy assemblies of Bishops is to be regarded as indicative of the Divine will.” So Constantine. And again, in his letter to the Alex. Soc., ‘H. E.’ i. 9: “That which has commended itself to the judgment of eight hundred bishops cannot be other than the doctrine of God.” So he said, as related by Gibbon, that “the successors of the apostles have been established as priests and gods upon earth.” So Socrates, the Ecclesiastical Historian, *Ibid.*: “Even if those who constituted that synod were idiots, yet as being illuminated by God, and the grace of the Holy Spirit, they were utterly unable to err from the truth.” See other passages from Athanasius and Augustine, in Bishop Trevern’s ‘Discussion Amicale,’ showing how the Church of Rome still maintains the same, all founded, as a matter of doctrine, on an erroneous interpretation of Acts xv. 28. Justinian’s Code stereotyped these principles, as a matter of civil legislation. *Novellæ cxxxi.*, quoted by Gibbon.

history after that period answering to these cries and pains in bringing forth her child *in connection with the union of professing Christians into a body politic, and Constantine's enthronization over it?* And what was there answering to this enthronization, as Mr. Elliott calls it? (2) Nor can the exposition be thought satisfactory which makes the child's being caught up, rapt, ἡρπάσθη, to God and to His throne, the enthronization of Constantine, as a Christian Emperor over a Christian body. Had it been merely said that the son whom the woman brought forth was raised to the throne of God, the meaning might *possibly* have been what Mr. Elliott supposes, but hardly so when it is said that the child was caught up to God, and to His throne; for it is very doubtful whether the whole phrase can be considered a hendiadys, and whether this be not to slur over its first half.* As regards Is. lxvi., Mr. Elliott's identification of "the man-child," זכר, in ver. 7 with "the children" בניה of ver. 8 is very problematical. The first was brought forth *before* (בטרם) the Jewish church travailed, and *before* her pain came, and is probably Christ; the second *as soon as*, or *when* she travailed. The *context* has reference, it is true, to the future restoration and conversion of the Jewish nation, but it is very doubtful whether the two facts have, mentioned in *vs.* 7, 8 respectively. The sense seems to be, "The promised child, the Christ, has been born of the Jewish Church ere her pangs came upon her; after this, *her* first-born, as her pangs came upon her, she brought forth other children, whom he

* Mr. Elliott adduces xiii. 12 in justification—"The earth and those that dwell in it;" but in that case there is a reason for such a form of expression. It is for emphasis, and to express totality; comp. *vs.* 3, 8, 16. ὅλη ἡ γῆ—πάντες οἱ κατοικοῦντες—πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους. The best texts and versions have *πρὸς* twice, *πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ*. It is doubtful also whether the texts 1 Chr. xxix. 23; xxviii. 5, adduced by Mr. Elliott in support of his view that Constantine's throne is called God's throne, because he was a Christian Emperor, will bear him out. The throne of David and of the son of David might be called God's throne, because it is Christ's of right. As to Jer. xlix. 38, "I will set *my* throne in Elam," Lowth's commentary will not stand examination; *vs.* 38, 39 refer, as we understand them, to what is even yet future, and not to Nebuchadnezzar's conquest of Persia, like part of the previous context. "Throne" is here equivalent to "kingdom." In *v.* 39 ἵ should be rendered "And," not "But." Mr. Elliott would not say that the kingdom of God was set up in the Roman Empire by what he calls Constantine's enthronization.

is not ashamed to call his brethren. Shall He who has thus begun the work He has promised to fulfil not perfect it? But this must be waited for with patience. Is even the earth made to bring forth in one day? Or is a nation born at once?" We can see nothing in the passage signifying that the man-child of ver. 7 means the children which the literal Zion is to bring forth in the latter days united into a dominant body politic.

[iii.] Mr. Garratt's view, which makes the man-child the Church of the latter days, seems untenable. The Church of the latter days is still represented in the Apocalypse by the emblem of a *woman*, the Bride, the Lamb's wife, not as a male child.

[iv.] There remains no other view, as far as we know, but to understand the man-child, whom the Church of the Constantinian æra brought forth, as Christ figuratively, or doctrinally. The whole vision is figure and emblem. The woman is a figure. The sun is a figure. The clothing is figurative. The moon is a figure. Its being under the feet of the woman is figurative. The stars are figures. Their number, twelve, is emblematic. Their being placed as a crown on the woman's head is figurative of certain opinions respecting the episcopal order held at the time which the vision depicts. The pangs of childbirth are figurative. The bringing forth is figurative. The child, even on Mr. Elliott's interpretation, is a figure of a body politic. The child's being rapt to God and to His throne is, according to his view, highly figurative, and that not of Constantine personally, but as the impersonation of a Christian ruler at the head of a Christian nation. The whole description of the dragon is figurative. His endeavour to swallow up the man-child is figurative. We can therefore see no objection, but the contrary, to the interpretation which would make the child, the bringing forth of the child, the rapid ascent of the child to God and to the throne of God, figurative of certain facts, which occurred in and characterised the times to which we have seen so much reason to assign the vision; which facts are, that certain doctrines, which the emblems well portray, and which the Church had long nourished within her, were now, in the midst of painful struggles, brought forth by her to the light of day, and made patent to the eyes of the world. What these doctrines were, the emblems, as

we have said, well portray : (1st), in the emblem of a man-child, Christ's true humanity ; (2ndly), that He who was born a child into the world is to rule all nations, or subdue all the heathen as with an iron rod ; (3rdly), in the emblem of the child's being rapt to God and to the throne of God, that this child was seen by the Church exalted far above all principalities and powers in heavenly places (far beyond the third heaven, and the paradise to which Paul was rapt, ἡρπάγη), even to God, and to the throne of the Majesty on High.

It is notorious that these facts and opinions are characteristic of the Nicene period. The Church was then everywhere agitated and torn by the Arian controversy. The pains of childbirth may be emblematic of trouble from within, or from without ; but they are even a more fit emblem of the former than of the latter, and the vision itself furnishes strong ground for believing that the former must be here intended ; for the woman, while suffering from them, is seen clothed with the sunshine of Imperial favour, with all subordinate authorities beneath her feet, and crowned with her complete garland of bishops, thus outwardly, at peace, and therefore, if in trouble, inwardly. We have only to read any one of the historians of those days, or any good Church History, to find the exact counterpart. Euseb. 'Vit. Const.' ii. 61 : "The people of God were in a truly flourishing state . . . No terror from without assaulted them, but a bright and most profound peace . . . encompassed the Church on every side. Meantime the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled without restraint in the midst of the assemblies of the saints. At length the same spirit reached the bishops themselves, and arrayed them in angry hostility against themselves." Theod. i. 2 : "After the wicked tyrants, Maxentius, Maximin, and Licinius, the storm abated, which their atrocity had excited against the Church ; the hostile winds were hushed, and tranquillity ensued. This was effected by Constantine. He enacted laws commanding churches to be erected, appointed believers to be governors of provinces, ordered that honour should be shown to the priests. Hence the concerns of the Church were smiling and prosperous. But the devil, the enemy of mankind,

could not see her in so much prosperity without devising plans for her destruction. Having found some, who, though bearing the name of Christians, were yet slaves to ambition and vainglory, he thought them fit instruments for his designs, not by the former artifice of setting up the worship of the creature, but by *attempting to bring down the Creator to a level with the creature*. Arius, a presbyter of Alexandria, was the person whom the enemy of the truth made use of to plunge the Church into trouble." *Ib.* i. 6: "Contentions arose in every city." Sozom. i. 15: "After there had been many synods held in Egypt, and the contest still continued to increase in violence, the report of the dissensions reached the palace, and Constantine was greatly troubled. . . . The Emperor zealously endeavoured to remove the causes of dissension (i. 17) but the breach was only widened, and Constantine convened a synod at Nicea, in Bithynia." This was no passing event, nor one of little importance, but, as Gibbon says, ch. xxi., "From the age of Constantine to that of Clovis and Theodoric the temporal interests both of the Romans and Barbarians were involved in the disputes of Arianism." As the issue of these struggles, however, at that time, the Nicene Church put forth to the light of day, and made patent to the eyes of the world (the decisions of the Council being made law for the whole empire by the Emperor) the doctrines we have spoken of, and which are well portrayed in the emblems, viz., (1st), Christ's true humanity; (2ndly), that He is to rule over all the heathen; (3rdly), and since the great artifice of Satan was, as Theodoret says, to bring Christ down to a level with the creature, the Nicene Church stedfastly contemplated him exalted far above all creatures to God and to the throne of God. It was through the untiring efforts, the struggles, and the sufferings of the Church of that day that this fundamental doctrine held its ground all through the period of the Apostasy; and it was against this, that for the greater part of the time from Constantine to the Papacy, the power of the Roman empire and the Gothic kingdoms which first grew upon it, was repeatedly directed. And the language of some of the most eminent writers and bishops of that day, as Hilary of Poitiers, Lucifer of Cagliari, but above all, Athanasius, the great witness for this truth through years of obloquy and persecution, is often a

singular comment on the words, *πρὸς τὸν Θεὸν καὶ πρὸς τὸν ἄνθρωπον αὐτοῦ*.*

Historians, in speaking of this subject, often employ language not very unlike that which we find in this prophecy. Thus Mœhler in his history of Athanasius, describing the opposite error, speaks of "those who *lower the godhead of Jesus Christ*." And Hæwais, 'Continuation of Milner,' ch. xxii. § 3, cent. 16: "The old heresies of Arian and Pelagian origin revived, and various shades of degradation of Christ's divinity brought Him down from essential godhead to the lowest state of humanity." But Mr. Gibbon's language is the most striking, though what he asserts is incorrect. Ch. xxi.: "Fourscore years after the death of Christ, the Christians of Bithynia declared before the tribunal of Pliny that they invoked Him as a god, and His divine honours have been perpetuated in every age and country by the various sects who attain the name of His disciples. Their tender reverence for the memory of Christ, and their horror for the profane worship of any created being, would have engaged them to assert the equal and absolute divinity of the Logos, *if their rapid ascent towards the throne of heaven had not been imperceptibly checked by the apprehension of violating the unity and sole supremacy of the great Father of Christ and of the universe.*" †

Chap. xii. 3.—That this is the Roman empire in some form, and at some period or other, and as a persecuting ‡ power, few, who have studied the subject, doubt. Mr. Elliott has fallen, we believe, into a slight error in calling it the *Pagan*

* For the first half of the phrase, *πρὸς τὸν Θεόν*, see Athanas. 'De Decret. Nic. Synod.' c. 11, 19, 20, 23; 'Orat. Contr. Arian.' i. 30, 31, 58; ii. 20, 35, 40, 57, 66. For the second half, *πρὸς τὸν ἄνθρωπον αὐτοῦ*, see 'Orat. Contr. Arian.' c. 61, 68.

† For a complete refutation of this assertion of Gibbon's, see the overwhelming evidence of Dr. Burton's 'Testimony of the Ante-Nicene Fathers to the Divinity of Christ.' As to the figurative language which has been discussed above, it may be said with confidence that figures equally strong are found in parts of the Scriptures not prophetic and symbolic; e. g., "My son Onesimus whom I have begotten in my bonds." "My little children of whom I travail in birth again till Christ be formed in you." "Before whose eyes Jesus Christ has been evidently set forth crucified." "I have espoused you to one husband." "I am crucified with Christ." "Put on Christ." "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

‡ As a *persecuting* power, because represented not only as a dragon, but as a great red dragon. *πυρρὸς*. Comp. vi. 3. The animating spirit is of course Satan throughout.

Roman Empire. It must be after the rise of the seventh head, *i.e.* after Diocletian and the adoption of the diadem (see Elliott on the seventh head); and *after* the establishment of Christianity by Constantine, for it is seen *after* the sun-clad woman. The period embraced by the entire vision of the Dragon, as far as related in ch. xii., must extend to the rise of the ten Gothic kingdoms; but it must not extend so far as the time when the Gothic rulers became entirely independent, and assumed the diadem. The persecution by the Roman Empire, in its draconic form, must be marked in its chief, and specially in its early stages, comp. *vv.* 4 and 17, by the endeavour to destroy the man-child which the woman brought forth (see afterwards). These conditions will all be satisfied by interpreting the Dragon as the Roman Empire from about the dedication of the second or new Rome, A.D. 330 or 334 (Gib. ch. xvii.), till about the time when the Papal power succeeded the Imperial in Old Rome. At the opening of ch. xii., say about A.D. 323 or 324, and the date of Constantine's sole reign, the Woman is seen clothed with the Imperial favour, but this is immediately followed by the vision of the Dragon; and it is not a little remarkable that from about the year 328 to 337 Constantine himself had so much changed as, in the language of Gibbon, ch. xxi., to "*persecute the orthodox party,*" and to use the power of the Empire for that purpose. From that time forward there was a long period of persecution, extending (with some interruptions, noticed also in the vision) through the greater part of the fourth, fifth, and sixth centuries, by *Arian* Emperors, and the Gothic horns or kingdoms which grew up on the Empire, and as part of it, all of which were at first *Arian* or *Pagan*. These persecutions had this peculiar to them as persecutions, that they were directed against those who maintained the divinity of the Lord Jesus Christ. Amongst these the great and venerable Athanasius stands foremost in the annals of the Church; and at one time, so successful had persecution been, in silencing those who upheld the truth, that the world seemed to have become *Arian*, and Athanasius to stand almost alone. "*Arianism seemed well-nigh to have avenged the cause of fallen idolatry*" (Milner); * and the world was

* The reader should consult Gibbon's 21st chap.; but he can form

surprised, as Jerome said, to find itself Arian. An account of the earlier part of these persecutions will be found in Socrates, Sozomen, &c., and amongst the moderns in the leading Church histories, in Mainbourg, or even in Gibbon, whose 21st ch. should be read in connection with this subject. But whoever would see the secret of the courage and endurance of Athanasius and others of that day, should peruse some passages in the ‘*Historia Arianorum ad Monachos*,’ or in Lucifer of Cagliari. Thus in the former, ch. 47: “Though brethren forsake us, and friends and acquaintance stand afar off, and none be found to share our sorrow and to comfort, yet even then we find more than we need in God our refuge. Elijah was alone when he, too, was persecuted, yet for all and in all things God was with the holy man. Here is an example which the Saviour hath given us: left alone, He was plotted against by enemies, that when we are forsaken by men we should not lose courage, but have hope in Him, and not betray the truth, which, though at first it may seem afflicted, shall yet be acknowledged at last, even by those who persecute it.” The Emperor Constantius had separated on one occasion the confessors of the truth, thinking to overcome them thus more easily, ch. 40, “not knowing that if each be separated from all the rest yet has he still with him that same Lord, whom together they all confessed, who will make more be with him (as he did in the case of Elisha the prophet) than all the soldiers that are with Constantius.” See, moreover, chs. 60, 61. Also Lucifer of Cagliari’s treatise, ‘*Moriendum esse pro Filio Dei*,’ ch. 4-6.

These sufferers thus felt that their persecutors were fighting not merely against them, but against Christ, and that they were *Χριστόμαχοι*. And on several occasions we find them using an image similar to, and sometimes identical with, that of the vision, viz., “the dragon,” in reference to their Imperial persecutors; and what is more, feeling and affirming that, acting as those persecutors did, they could but be the forerunners of the great persecutor Antichrist, whom the Scriptures foretold, just as we find the Dragon in the vision the precursor of the Beast from the Sea.*

no due idea of the times, without a perusal of some of the writings of Athanasius, Hilary, Lucifer of Cagliari, &c., and the Ecclesiastical historians of the epoch.

* See Athanasius, ‘*Hist. Arian. ad Monachos*,’ chs. 3, 19, 71; ‘*Orat.*

Thus the persecution by the Dragon had a peculiar feature, and differed in its specific, though not, of course, in its ultimate object, from that by the Beast from the Sea, which was like that of the leopard, the bear, and the lion, *i. e.*, was a combination of the features of the persecutions of the people of God by the Macedonian, Persian, and Babylonian Empires, as will afterwards be shewn. In the case of the Dragon, the sufferers felt that in warring against them the persecutors warred against the divinity of Christ, which they believed and maintained at the expense of liberty and life.

Having seven heads, and ten horns, and diadems on his heads. Mr. Elliott has shown the identity of the Beast from the Sea and the Beast from the Abyss, chs. xiii. and xvii. What is meant by "*the heads*" is explained in the prophecy itself: "They are seven mountains," on which the adulterous woman, the great city, which in St. John's time held rule over the kings of the earth, xvii. 9, *Rome*, was seated. "Sed quæ de septem totum circumspicit orbem *Montibus, imperii Roma, Deumque locus.*" Ovid. See also Propert., Virg., &c.: "They are also seven kings," kingdoms, or forms of government,* to which Rome had been *successively* (xvii. 10) subject; of which, in St. John's day, "five had fallen," one existed, and one was future. Tacitus, St. John's contemporary, as also Livy, Eutropius, &c., shew the first six to have been *Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors*. See the passages in Elliott, who shews that the *seventh* head is the new form of Imperial government introduced by Diocletian, viz. Emperors, and Cæsars, a Persian ceremonial, and the jewelled diadem, *διάδημα*, in lieu of the laurel crown, *στέφανος*.† The Dragon had all the seven heads, not only the more to identify it

Contr. Arian.' chs. 7, 76. See also chs. 74, 78, 80. So Hilary, 'Cont. Constantium;' 'Cont. Auxent.' 1, 2, 5, 11, 12; Lucifer of Cagliari, 'Pro S. Athanas.' i. 11, i. 15; Id. 'Lib. de non Parendo,' &c. ch. 27; Id. 'Moriendum esse pro Filio Dei,' ch. 16. See also 'Pro Athan.' i. 5, ii. 2, 7, 9, 11, 12, 14, 15, 17; 'Liber de non Parendo,' 6, 9, 20, 22, 26, 27; 'Moriendum esse,' ch. 7.

* Comp. Dan. vii. 17, מַלְכוּתֵי, "kings," with its equivalent in v. 23, מַלְכוּ, = Heb. מְלוּכָה, "rule," "kingdom," "royalty." See also Dan. viii. 21, 22.

† It is very interesting to examine a series of coins of the Roman Emperors, and to note the transition from the one to the other, as it begins faintly a little before Constantine, and becomes thoroughly established in him and his successors.

with Rome by the explanation in xvii. 10, but probably to intimate also that all the authority and functions of the previous six heads were then in the hands of the seventh.

As to the *ten horns*, they are the ten Gothic kingdoms which grew up on the Roman Empire during the period of the Dragon's history, as recorded in ch. xii., extending from Constantine to the rise of the Papal power. It will be better to defer the discussion of them till later, and to consider the ten horns of the Dragon and the ten horns of the Beast from the Sea, or the Abyss, together, when the very remarkable medallie illustration of the transfer of the diadem from the seven Imperial heads to the ten Gothic horns, chs. xii. 3 and xiii. 1, will be spoken of. Let the reader also note here that the heads stand before the horns at the opening of the Dragon's history, the horns before the heads at the opening of the history of the Beast from the Sea.

Chap. xii. 4.—Here we must again differ, though with regret, as we always do, from Mr. Elliott, who has missed, we feel convinced, the peculiar force, chronological and moral, of this part of the emblem, so wonderfully apposite as regards the history of the Dragon. In discussing The Third Part, he writes: "In ch. xii. it is said of the Dragon that he drew with his tail the third part of the stars of heaven, in reference, if I mistake not, to the sole representative and head of the Roman Pagan power, viz., in the first instance Maximin, then Licinius." We have already shewn why we believe Mr. Elliott to be here in error. It only remains to give what we conceive to be the true interpretation of the tail. Of what is "*the tail*" an emblem elsewhere in the Scriptures? Of a *false prophet*. "*The prophet that teacheth lies, he is the tail,*" Is. ix. 13-16. This is just such an emblem then as we might expect to find used of a teacher of what is false in religion, of one who claims to speak in the name of God, but who speaks without authority from Him, and speaks what is false, and so misleads the people.* Here also, as the tail forms part of the Dragon, we are shewn that this false prophet would in some sort follow the Imperial power, and have some connection with the Roman Empire, forming in a manner a part of it, as enjoying some degree of civil authority in it;

* So Ambros. Ausbert. in Apoc. l. v. B.M.P. v. xiii. p. 532.

not itself the leading power, but following the head, perhaps obsequious to it. This tail of the Dragon was to draw after it the third part of the stars of heaven, and to end by casting them to the ground, *i. e.*, overcoming them, comp. *v.* 9. We have already seen that by the stars of heaven are to be understood the Bishops. Thus the meaning appears to be that some one claiming authority in matters of religion, but teaching what is not true before God, and at the same time connected with the Imperial power, and following it as the tail does the head, would draw after him, during the period designated by this vision of the Dragon, one third of the Bishops of the Roman earth, and end by bringing them under his power. Was there no power, having a religious character, which precisely at this period did precisely this? We have only to turn to Mr. Elliott's pages in another part of his Commentary to find the answer. He has shewn, and that admirably and elaborately, how the Bishops of Rome, long before the full development of the Papal power, and exactly during the period of the vision of the Dragon, had not only begun to teach what is false in religion, but gradually acquired more and more power over the other Bishops in the West, which he acknowledges to be one of the third parts.* This, which was a very different thing from their acquiring power over kings and emperors, was in progress and was completed exactly during the period embraced by this vision, from the days of Constantine and his successors to Gregory the Great; and it went on especially after, and in consequence of, the Gothic inundation, and of the persecutions by the Imperial power when Arian; and this acquisition of ecclesiastical authority was by the force of circumstances limited to the Western Empire, or that which finally became the Papal, or Latin part. Mr. Elliott has worked out these portions of the subject with great care. And curiously enough, we have an Imperial Edict just about the middle of the period, wherein the very emblem of the *episcopalis corona* is used in reference to this very

* Comp. Waddington's 'History of the Church,' Table of Contents, under chap. xiii., where he says of the period, A.D. 320-604—"The Bishop of Rome was exalted as the Bishop of the Imperial city, as the only Patriarch of the West, by the absence of the Imperial Government, by the especial claim of St. Peter's protection, and of the keys; hence he derived respect, which he converted into authority."

subject, viz., that of the authority of the Roman Pontiff over their brethren in the West. This decree is so important, and so illustrative of the emblem of the crown, and the connection between the Imperial power and the bishops of Rome, that we cannot but subjoin it in a note,* begging the reader to remember, in addition, that at the period which corresponds to the close of the Dragon-vision

* Imp. Theodos. et Valentin. A. A. Aetio. v. scil. comite utriusque militiae et patricio. Certum est et nobis et imperio nostro unicum esse praesidium in supernae divinitatis favore, ad quem promerendum praecipue Christiana fides, et veneranda nobis religio suffragatur. Cum igitur sedis apostolicae primatum sancti Petri meritum, qui princeps est episcopalis coronae, et Romanae dignitas civitatis, sacrae etiam synodi firmiter auctoritas, ne quid praeter auctoritatem sedis istius in licitum praesumptio adtentare nitatur. Tunc enim demum ecclesiarum pax ubique servabitur, si rectorem suum agnoscat universitas: Haec cum laetenus inviolabiliter fuerint custodita, Hilarius Arelatensis, sicut venerabilis viri Leonis Romani papae fidei relatione comperimus, contumaci ausu illicita quaedam praesumenda tentavit: et ideo transalpinas ecclesias abominabilis tumultus invasit; quod recens maxime testatur exemplum. Hilarius enim, qui episcopus Arelatensis vocatur, ecclesiae Romanae inconsulto pontifice, indebitas sibi ordinationes episcoporum sola temeritate usurpans invasit. Nam alios incompetenter removit, indecenter alios, invitis et repugnantibus civibus, ordinavit. Qui quidem, quoniam non facile ab his qui non elegerant recipiebantur, manum sibi contrahebat armatam, et claustra murorum, in hostilem morem, vel obsidione eungebat, vel aggressionem reserabat, et ad sedem quietis pacem praedicaturus per bella ducebat. His talibus et contra imperii majestatem, et contra reverentiam apostolicae sedis admissis, per ordinem religiosi viri urbis papae cognitione discussis, certa in eum ex his, quae male ordinaverat, lata sententia est. *Et erat quidem ipsa sententia per Gallias etiam sine imperiali sanctione valitura. Quid enim tanti pontificis auctoritati in ecclesias non liceret? Sed nostram quoque praeeptionem haec ratio provocavit, ne ulterius vel Hilario, quem adhuc episcopum annuncupari sola mansueti praesulis permittit humanitas, nec cuiquam alteri ecclesiasticis rebus arma miscere, aut praeeptis Romani antistitis liceat obviare. Ausibus enim talibus fides et reverentia nostri violatur imperii. Nec hoc solum, quod est maximi criminis, submovenus. Verum, ne levis saltem inter ecclesias turba nascatur, vel in aliquo minui religionis disciplina videatur, hoc perenni sanctione decernimus. ne quid tam episcopis Gallicanis, quam aliarum provinciarum, contra consuetudinem veterem liceat, sive viri venerabilis papae urbis aeternae auctoritate, tentare; SED ILLIS OMNIBUS PRO LEGE SIT, QUIDQUID SANXIT VEL SANXERIT APOSTOLICE SEDIS AUCTORITAS. Ita ut quisquis episcoporum ad iudicium Romani antistitis evocatus venire neglexerit per moderatorem ejusdem provinciae adesse cogatur, per omnia servatis, quae divi parentes nostri Romanae ecclesiae detulerunt.* Aeti. P. K. A. . . . Datum viii. idus junias Romae Valentin. Aug. vi. Consule. (Script. Gallicar., t. i. p. 768.)

Gregory the Great himself used the emblem of the stars, in the same sense, in his well-known letter to the rival patriarch of Constantinople: "Quid enim fratres tui omnes Universalis ecclesiæ *episcopi*, nisi *astra cali sunt*;" and that it is used still of the Cardinals in the Roman Catholic Church, see Usher, 'De Statu,' &c., iv. 26. The fact that this drawing of the stars by the tail of the Dragon is placed at the beginning of the vision of the sun-clad Woman and the Dragon is no less remarkable, and not on one account alone. More than one historian traces back the power of the Popes to the principles established by Constantine and his successors, to the Imperial legislation of the two or three centuries which preceded it, and to the removal of the Emperors to New Rome or Constantinople. See Gibbon, Mosheim, Waddington, &c.

Chap. xii. 5.—The Scriptures themselves furnish us with a key to the meaning of this in the history of the prophet Elijah, and of the Church of his day. Through persecution and the corruption of the times, those who remained faithful to God were forced to fly to the wilder and uninhabited parts of the country, and there to be hidden. The Church was no longer visible, even to the eye of the prophet; but the Lord knew them that were His. The same thing began to take place partly in the later years of Constantine, but above all under Constantius. What Elijah was in his day Athanasius was in a great degree in the days to which we are now brought in the vision. And as not Elijah alone remained faithful to God, but there were still seven thousand who had not bowed the knee to Baal, so now were there still many who remained faithful to Christ in the midst of a persecution as severe as that under Ahab and Jezebel. What a difference within a few years! In the memory of many of that generation then living the woman had been publicly seen clothed with the sun, with the moon under her feet, and with her full crown of stars. Now she was obliged to fly towards the wilderness, and was becoming no longer publicly visible. We are brought to the same date as that of the sealing-vision. There was now but a remnant according to the election of grace, Rom. xi. 2-5; 1 K. xix. 10-18. The parallel between the two eminent servants of God, Elijah and Athanasius, is, in several particulars, very remarkable. Each was the most con-

spicuous of his day. Each seemed at one time to be left alone to testify for God. Each fled, literally, *under persecution*, to the wilderness, and was hid and preserved there by the providence of God. The life of each was sought by the reigning monarch of the day with the most determined perseverance. 1 K. xviii. 10: "As the Lord thy God liveth," said the good Obadiah to Elijah, when at the command of God he was about to shew himself to Ahab, "there is no nation or kingdom whither my lord hath not sent to seek thee, and when they said, He is not here, he took an oath of the kingdom and nation that they found thee not." So after the horrible massacres of the adherents to the truth in Alexandria by order of Constantius, that Emperor wrote an epistle to the Alexandrians (Gibbon, ch. xxi.), in which he solemnly declares his "unalterable resolution to pursue with fire and sword the seditious adherents of Athanasius, who by flying from justice had confessed his guilt and escaped the ignominious death he had so often deserved." Athanasius, who had remained to the last in the great church of Alexandria, on the night when it was attacked, escaped with difficulty in the confusion. "From that moment he disappeared from the eyes of his enemies, and remained above six years, A.D. 356-362, in impenetrable obscurity. The despotic power of his implacable enemy filled the whole extent of the Roman world; and the exasperated monarch had endeavoured, by a very pressing epistle to the Christian princes of Æthiopia, to exclude Athanasius from the most remote and sequestered regions of the earth. Counts, prefects, tribunes, whole armies, were successively employed to pursue a bishop and a fugitive; the vigilance of the civil and military powers was excited by the Imperial edicts; liberal rewards were promised to the man who should produce Athanasius, alive or dead; and the most severe penalties were denounced against those who should dare to protect the public enemy." It was in the *deserts* of Thebais that he chiefly took refuge, and from this hiding place he continued to attend to the great work for which he appears to have been raised up by God, and to animate by his writings those who remained faithful to Christ. The reader should consult the whole of Mr. Gibbon's 21st chapter.

The mention of the woman's now beginning to fly towards the place *where she was to be fed for a thousand* wa

*hundred and sixty days,** shews that the Church was now approaching the time when the witnesses were to be clothed with sackcloth, xi. 3, during the reign of the Beast from the Abyss, xiii. 5, and identifies her with them during that period, with such exceptions only as the prophecy itself elsewhere contains.

Chap. xii. 7.—We have now to consider this war and its peculiar character, what is meant by Michael, and his taking part in it, the period to which the vision has brought us, and the general fulfilment of what is thus foretold. There will be found cause to wonder at the exactness with which, detail after detail in multiplied succession, the prophecy and history agree.

1st. The peculiarities of this war in heaven, i.e., doubtless, as before, the political heaven. It was not to be a contest between two rival emperors, as that between Licinius and Constantine for example. Whoever is meant by Michael, whether the archangel of that name, or the Lord Jesus Christ, as some have thought, we have on one side a purely spiritual power, not animating an earthly one; on the other the Dragon, an earthly power, animated indeed by Satan, but still an earthly power; and animated by Satan in a peculiar sense, not as the inspirer of the other delusions by which parts of the human race have been led away, but as the inspirer of that delusion which at one period of the world or another has misled every nation, every inhabited part of the earth, τὴν οἰκουμένην ὄλην, viz., heathenism.

2ndly. Michael. Some have thought that under this name, as an emblem, the Lord Jesus Christ is intended, but we can see no ground for this whatever.† It is safer to follow the Scriptures in the sense in which they everywhere else

* The manner in which the period is described in v. 14, "a time, and times, and half a time," serves to carry the mind more distinctly back to the parallel of Elijah, and the three years and six months during which it rained not at his prayer (comp. Jas. v. 17; 1 K. xvii.; Rev. xi. 6), but there is no doubt especially intended to identify it with Dan. vii. 25. Comp. also with Rev. xii. 6, 14, "where she is fed there," 1 K. xvii. 4, 9; xviii. 4: "I have commanded the ravens to feed thee there;" "I have commanded a widow woman to sustain thee there;" "Took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." (The same Hebrew word throughout.)

† The more so if we compare Dan. x. 13, "one of the chief princes;" and i viii. 25, "the Prince of princes!"

use this name, and to attend carefully to what they reveal of the peculiar office assigned to this mighty angel. In Dan. x. 13 he is described as "one of the chief rulers," מַלְאָכִים, or in the language of the New Testament, ἀρχόντων, "principalities in heavenly places," Eph. i. 20; iii. 10. As one of the chief of these he is called in the New Testament, Jude 9, an ἀρχάγγελος, a ruler of other angels in the heavenly hierarchy. So here, "Michael and his angels." But it is in Dan. x. 21, xi. 45, and xii. 1 that we discover the peculiar functions assigned to this archangel. All these passages occur, observe, in the vision which relates what should befall *Daniel's people, the Jews*, in the latter days, x. 14. Thus Dan. x. 1, "Michael, your prince," i.e., of you and your people. And more distinctly still, xi. 45, xii. 1, when some great opposer of God's purposes should presume to plant the tabernacles of his palaces between the seas, *in the glorious holy mountain, i.e. in Jerusalem, on Mount Zion*. "At that time Michael shall stand up, (i.e., stand up to oppose יַעֲמֵד, comp. viii. 25), the great prince, *who standeth up for the children of thy people*," as though to him among the principalities and powers in heavenly places it were assigned to execute the will of God in what concerns *the place of the sanctuary on the glorious holy mountain, and the people of Daniel*, such at least as should be found written in the book; and as though, when the purposes of God were opposed in the province committed to his charge, he rose up to frustrate the opposition. In conformity with these views we find him described in Jude 9 as contending with Satan for the body of *Moses*. We have but to use the key thus given to us by the Spirit of God to open the meaning of that part of the vision to which we are now brought. The preceding verses had described the condition of the Church under Constantius. Did anything remarkable happen *in relation to the Jews and Jerusalem* in the times next following those of Constantius? Look at Gibbon's History, and it will be found conspicuous, even in the Table of Contents: "Ch. xxii. A.D. 361, Death of Constantius. Julian enters Constantinople. Is acknowledged by the whole empire. Ch. xxiii. He embraces the mythology of *Paganism*. He writes against Christianity. The Jews. A.D. 363. *Julian attempts to rebuild the Temple. The enterprise is defeated. Perhaps by a preternatural event.* He prohibits the Christians from teaching in schools. Dis-

grace and oppression of the Christians. Ch. xxiv. A.D. 363. March of Julian to the Euphrates. A.D. 363. Death of Julian."

When the Arian cruelties were at their height under Constantius, "the Pagans took courage," says Athanasius, "and assisted the heretics in the persecution, saying, The Arians have embraced our religion."* "At the death of Constantius they were still exceedingly numerous," Milner, iv. 7. And "amidst the intestine strife within the pale of Christianity Paganism made a desperate effort to regain its lost supremacy," Milman, 'Hist. of Christianity,' iii. 6. "The very period during which the Christian world was most divided by the Arian controversy, viz., the middle and conclusion of the fourth century, was that precisely during which the Christian religion overthrew her most powerful adversary, viz., Paganism," Waddington, 'Hist. of the Church,' viii. 105. "The eyes of the votaries of the gods were all directed to Constantius's successor, the warlike, enterprising, and zealous Julian, the determined foe of the Gospel," Milner, iv. 7. "The world in no age ever saw a greater zealot for Paganism. Temper, talents, power, and resentment, all conspired to cherish his superstitious attachments," *Ib.* iv. 8. Even Mr. Gibbon, his admirer, calls him "*the implacable enemy of Christ*," and says that "the insidious design of undermining the foundations of Christianity was inseparably connected with the zeal with which he professed to restore the ancient religion of the empire." He endeavoured to reform Paganism itself; borrowed from the Gospel precepts of morality and benevolent institutions, while he employed the weapon of ridicule to assail it. With a great refinement of policy he abstained from open persecution, while he used every means to weaken the power and interest of Christians, made an act of sacrifice a condition of preserving their places of honour and authority, used ensnaring artifices to draw unwary Christians into compliance with Pagan superstitions, such as placing the images of the heathen gods near his own statue, so as to mix up the questions of disaffection and sedition with that of religion; and though he had restored the orthodox in the beginning of his reign in order to gain popularity, he gradually proceeded afterwards to deprive

* 'Histor. Arian. ad Monach.' 56.

the churches of their ministers, attempted to suppress learning among the Christians, and encouraged the most talented of the heathen philosophers to write against Christianity, as he himself prepared an elaborate work against it, even in the midst of his preparations for the Persian war.

But this does not explain the whole of the emblem, nor its most peculiar feature, the war between Michael and his angels on the one hand, and the Roman Empire under the instigation of Satan and in connection with heathenism on the other. "The Jews," says Gibbon, "deserved the friendship of Julian by their implacable hatred of the Christian name." "The design to build the Temple was secretly connected with the ruin of the Christian Church." His letter to the Jews, still extant (Ep. xxv. Op. Paris, 1630, ed. Petav.), concludes by requesting them "to lift up their suppliant hands to the supreme God, the Creator, that I may return from the Persian war to *rebuild Jerusalem*, that holy city, the restoration of which you have so much at heart, to dwell in it with you, and give glory to the Supreme." This was perhaps written before the defeat of the attempt to rebuild the *Temple*, but it expresses wider views than that of rebuilding the Temple. He proposed to rebuild Jerusalem itself, the holy city. Had Julian returned *victorious* from his Persian expedition, it is easy to see that he would have addressed himself to the work anew in the full confidence of his recent success, and undeterred by what he would have been one of the last to acknowledge as the hand of God. But to come back to the attempt to rebuild the Temple. "He himself promised to defray the expense out of the exchequer, and appointed an officer to superintend the work," Milner, ch. 8, cent. iv. p. 237. To invalidate the prophecies was undoubtedly one of his objects. "But the enterprise was suddenly baffled, and the workmen obliged to desist. No historical fact since the days of the Apostles seems better attested," *Ib.* In fact Mr. Gibbon himself, so strong is the evidence, is obliged to confess, "*perhaps by a preternatural event.*" (1) The first and most important witness is Ammianus Marcellinus, a heathen historian of *that very time*, who attended Julian in his Persian expedition, and whom Mr. Gibbon represents as an accurate and faithful guide, ch. xxvi. He writes thus, lib. xxiii. 1: "He (Julian) projected to rebuild the

magnificent Temple of Jerusalem. He committed the conduct of the affair to Alypius of Antioch . . . who set himself to the vigorous execution of his charge, and was assisted by the governor of the province. But horrible balls of fire breaking out near the foundations with repeated attacks, rendered the place inaccessible to the workmen, who from time to time were burnt; and, being thus repeatedly expelled by that element, the enterprise was dropped.”

(2) Gregory, bishop of Nazianzum, born about A.D. 324, and in the prime of life at the time of the attempt, published his account of the defeat of it before the expiration of a year (Op. Paris, 1630, Orat. iv. adv. Julian., p. 110), Gibbon himself being witness, ch. xxiii. The account agrees with the facts as related by the heathen historian, though adding more particulars.

(3) Ambrose, Bishop of Milan, born A.D. 333-340, and therefore from twenty to thirty years of age at the time, gives a brief account, but to the same effect, Op. t. ii. p. 3, ed. Bened. p. 949, Ep. xl.

(4) Chrysostom, patriarch of Constantinople, born at Antioch about A.D. 347, and therefore about fifteen years old at the date of the occurrence, and “who might appeal,” says Mr. Gibbon, “to the memory of the elder part of his congregation at Antioch,” writes at great length, and in several passages of his works, on the subject, and all to the same purpose as the preceding witnesses. Op. t. ii. p. 574, ed. Bened. S. Babyla., Lib. contr. Jud. et Gent., a tract written, as appears from § 21, about twenty years after the event. *Ibid.* Hom. iv. in Matt. t. vii. pp. 46, 47; *Ibid.* adv. Judæos, t. i. pp. 645, 646; *Ibid.* adv. Jud. vi. t. i. p. 651; *Ibid.* contr. Jud. et Gent. quod Christus sit Deus, t. i. p. 580.

(5) Theodoret, the ecclesiastical historian, Bishop of Cyrus, born about A.D. 387, or twenty-six years after this remarkable occurrence, confirms the testimony given by the other witnesses (E. H. iii. 20), though with some particulars which appear to be additions, and such as were sure in time to cluster round the original and simpler narrative.

(6) Socrates, who wrote during the reign of Theodosius Jun., A.D. 408-50, relates the circumstances much to the same effect, E. H. iii. 20.

(7) Sozomen, born somewhere about the beginning of the fifth century, or about forty years after the event, does the same, E. H. v. 22.*

* The testimony of Theodoret, Socrates, and Sozomen is of course not of the same weight as the earlier accounts. That of Rufinus is not

The reader should not fail to compare with these the confessions and opinions of modern historians, beginning with Gibbon, ch. xxiii. To these he may add Milman, 'Hist. of Christianity,' bk. iii, ch. 6; Waddington, 'Hist. of the Church,' ch. viii. p. 109; Mosheim, cent. iv. p. 1, ch. i. § 14; and Milner.*

A plausible explanation of the phenomenon was proposed by Michaelis, attributing it to an explosion of inflammable gases on opening long-closed cavities and vaults to lay the foundations anew. "This is reasonably treated by the judicious writer of the 'Life of Julian,' in the 'Cyclop. Metrop.,' and still more recently has been adopted, with too little hesitation or comment, by the author of the 'Hist. of the Jews.'" So writes Dean Waddington. But whether the event was, strictly speaking, miraculous, or whether it occurred in the ordinary course of the laws by which God governs the world, is not, after all, the main point. The important question is whether it was *purposely designed* by the Ruler of all things to arrest the rebuilding of the Temple of Jerusalem. If there was this *design* on the part of the Maker and Governor of the world, then, whether an explosion of gases, or an earthquake, or something altogether exceptional and preternatural, was the means for accomplishing the end, is a secondary, though it may not be thought by some an unimportant, enquiry. But to one who believes the Scriptures, which in the Apocalypse furnish such numerous and wonderful testimonies to the Divine foreknowledge, and so to their own Divine origin, the passage now under consideration in ch. xii. will leave no doubt on one of these questions, and little indeed on the other. The office attributed to Michael in the prophecies of Daniel, the introduction of this spiritual agent in the Apocalyptic vision just at the very period to

here given, as he copies from the Greeks. There are several other witnesses of a later date mentioned by Bishop Warburton in his 'Julian,' but not quoted by him. Philostorgius, the Arian historian, a contemporary, seems to deserve more consideration; but his testimony only comes to us through Photius in the ninth century; as, however, it enters into no detail, and only gives broad and general facts, such as would easily be remembered, it is probable that we have the substance of what he wrote. See it reprinted from Photius, H. E. vii. 10, ed. Genev. 1643.

* All the above testimonies and opinions will be found given in full in the Rev. Edw. Bley's 'The Twelfth Chapter of the Revelation, the History of Arianism and its Times.' Seeley. 1849.

which we had been brought by many other considerations, viz., the period of Julian's attempt to rebuild the Temple of Jerusalem; the fact of the symbols implying a contest, headed on one side by the Imperial power of the Roman Empire under the influence of Satan, and in connection with heathenism, and on the other by a spiritual power; together with other points yet to be noticed, and fitting exactly from history into their place in the remainder of the vision, appear to be a clear intimation that the Lord sent His angel to frustrate the attempt to falsify His word and to oppose His purposes respecting Jerusalem and her people. The Dragon fought and his angels, but prevailed not, for the ministering spirit to whom God has given charge concerning the place of His sanctuary and the yet future deliverance of the Jewish people, contended with him, whether by a preternatural event or not, matters, perhaps, but little. The attempt was defeated, the truth of the prophecies confirmed,* and within a few months Julian perished in the Persian expedition. Had he returned victorious there is reason to believe that his implacable hostility to the Gospel, and his determination to extinguish the religion of Christ, would have been carried on with even less reserve than before. Such was the general apprehension among the Christians of that day. (See Greg. Naz. Orat. iv. adv. Julian., pp. 114, 122, 123; Chrysost. de S. Babyl., Op., ed. Bened. t. ii. p. 574.) There was a belief current among them that Julian had promised this to the heathen gods as a thank-offering in case of victory.

The dragon fought and his angels, neither was their place found any more in heaven, i.e. the political heaven, as before.

"In losing their last Imperial patron the Pagans received an irreparable blow," Gibbon, ch. xxv. "That worship was unable to survive the political patronage by which alone it had so long subsisted; it seemed to have lost its only principle of existence as soon as it ceased to form a part of the system of government," Waddington, ch. viii. p. 112. "A few months after the defeat of the attempt to rebuild

* It should also be remembered that Julian charged the Christians with being apostate Jews, and claimed to be, with the Jews, a true worshipper of the God of the Jews. See Julian, Op. Paris, 1630. Ep. 25; also Ep. 63, p. 240; and Ep. 51, together with Cyril's reply to Julian, Op. t. vi. p. 2, p. 298. Lib. x. p. 354; viii. 253.

the Temple, Julian was killed in battle, and the succession of Christian emperors was then restored, and *never afterwards interrupted*," *Ibid.* "Christianity obtained an easy and *lasting* victory; and as soon as the smile of the royal patronage was withdrawn, the genius of Paganism, which had been raised and fondly cherished by the arts of Julian, *sunk irrevocably in the dust.*" Ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

Chap. xii. 10.—The voice the apostle thus heard was *in heaven*, the political heaven, as before; *a loud voice*, public and heard afar; *a voice of rejoicing*, "Rejoice, ye heavens," etc.; the *voice of professing Christians*, for the cause of the rejoicing was the overthrow of the accuser of their brethren, who had laid down their lives for Christ. Theodoret, 'Eccl. Hist.' iii. 27. "As soon as the death of Julian was known in Antioch *public festivals* were celebrated, the victory of the cross was exalted. The citizens all exclaimed with one voice, 'Where are now thy predictions, O foolish Maximus,' [a philosopher of the time, a friend of Julian,] '*God and Christ have prevailed against thee,*'" as in the prophecy, ἄρτι ἐγένετο ἡ δύναμις τοῦ Θεοῦ . . . καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ. "I shall conclude this book," continues he, "with the mention of the *public rejoicing* at the death of the tyrant." But it is in the public discourses of Gregory, Bishop of Nazianzum, still extant, preached on the occasion, within the year, that we have the most remarkable commentary. Orat. iii. Adv. Julian., pp. 49, 54, 55. "Hear, O ye nations . . . hear, every power in heaven, all ye angels whose office is the destruction of the tyrant [comp. ver. 7], of the *dragon** . . . the common enemy and adversary of all . . . My speech, *joyous* like all whom I see before me, calls all to

* The dragon was used as a Roman standard, and this some time before Julian. But Constantine had made the celebrated labarum the Roman standard. Julian banished it, and a purple dragon was carried close to his person in the hottest of the fight. Amm. Marcell. xvi. 12. "Quo [sc. Juliano] agnito per purpureum signum draconis." Under Jovian "the labarum of Constantine was again displayed at the head of the legions." Gib. xxv. To the passages respecting the dragon-ensign quoted by Mr. Elliott, add Greg. Naz. Or. iii. adv. Julian., p. 75, and Zosimus, iii. : "A Persian took one of the standards made in the form of a dragon, such as are usually carried by the Roman armies. The Emperor [Julian], indignant at this trifling misfortune, rushed on the enemy, put them to flight, and took the standard."

leap for joy in spirit. . . Who broke in pieces the heads of the *dragon* in the waters? . . . The Lord, mighty and powerful, the Lord mighty in battle" [comp. ver. 10] . . . "*Rejoice*, O heaven above, let the clouds pour down righteousness, let the mountains break forth into *joy* . . . since the whole creation and the *heavenly powers* [comp. ver. 12] sympathise in my opinion with such things." But it is not a little remarkable that the words "the accuser of our brethren, who accused them before our God day and night," are specially and exactly applicable to Julian, and to no other Imperial persecutor, perhaps no persecutor, so well as to him. Turn to the works of Cyril of Alexandria in reply to Julian, written a few years afterwards, and you find him saying of Julian that he was the *accuser* (*κατήγορος*) of every saint, that he was everywhere *accusing* (*κατηγορούων*) the religion of the Christians, that he was the *accuser* of the courage which the martyrs had shown, that he *accused* our Saviour Jesus Christ. In fact, he not only ordered the Christians to be accused before an earthly tribunal, but he accused them "in foro divino," impugning their motives. Of the holy and self-denying Apostle Paul he said, that "of all jugglers and deceivers that ever were he was the greatest." He *charges* the Apostle John with teaching what the other apostles dared not do, the divinity of the Lord Jesus Christ. He *accuses* the Christians of having forsaken Moses and the prophets, calls them impious Galileans, and says that those who had suffered for the Gospel were justly punished as evil-doers. And in all he was, as Gibbon says of him, "*indefatigable*." It was literally his work *day and night*, for "his *elaborate work*" against the Christian religion "was composed in the *long nights* of the two winters he passed," one at Constantinople, the other at Antioch, and during his preparations for the Persian war.* The prime mover in all this was, doubtless, Satan, as the prophecy declares. So Cyril of Alex. says in his work against Julian: "It was rather, if the truth must be spoken, at the instigation of that wicked *dragon*, the first cause of all evil, I mean Satan. . . . Indeed, that wicked spirit and enemy of God most manifestly spoke by him; and perhaps it would not be at all un-

* See Cyril Alex. Contr. Jul. Op. Lutet. 1638, t. vi. lib. i. p. 6; x. 335; vi. 205; x. 326, 333; viii. 252; iii. 100; vii. 345; x. 326; Greg. Naz. Or. iv., adv. Jul. p. 167.

reasonable even to liken him to that *dragon*, (*δράκων*), the first cause of all evil, viz., *the serpent* (*ὄφις*) of Paradise, which was the instrument of the words of the devil." Comp. ch. xii. 9, *ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος*.

But, alas! though the voice which the apostle heard ascribed the salvation and the power to God, *it ascribed the victory to the martyrs as well as to God*: "*they overcame him, they, the martyrs, αὐτοὶ ἐνίκησαν αὐτόν*," and that not merely "on account of the blood of the Lamb," but "*on account of their testimony*."* Wonderful portraiture of the times! marking the very point in the history of the Church when power began to be ascribed publicly to the martyrs; and exhibiting with surprising exactness, in the compass of a few words, the strange *mixture of truth and error*, of the revelation of God and the inventions of man, which appears in the writings of the most eminent bishops and teachers, and characterises the acts of large bodies of professing Christians of that time, and which became thenceforth permanently established in the Church. We need not here enter into details again. They have been sufficiently given already under the palm-bearing vision, and the opening of the Seventh Seal. The reader will remember the extracts from Gregory of Nazianzum and others.† shewing the introduction of *martyr-worship* in the Church just at the very period of Julian's overthrow, and how it is again and again connected with that overthrow. We have here another link between the Sixth Seal and those parts of the chapter xii. hitherto considered. The attentive reader will, no doubt, have already observed several others.

The loud voice which the apostle heard said amongst other things, as the Christians did after the victories of Constantine, "*Now is come the kingdom of our God*;" and so called on the heavens, and on all that dwelt in them, to rejoice, for this amongst other reasons. But there was no responsive voice from heaven, as there is on a later occasion, xi. 15; xix. 1-6; there was only heard, it is not said whence it came, an ominous note of "*Woe*." *Woe to the earth, and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time*.

* Not through their testimony, nor through faith, but on account of their testimony, *διὰ* with the accusative, not the genitive.

† Comp. especially Rev. xii. 11, *ἐνίκησαν αὐτόν*, and Gregory of Nazianzum, *τὴν νικη τοῦ μάρτυρος*, and Op. t. ii. p. 567.

They thought that Satan was now overthrown and to be bound, and that the kingdom of God was come; comp. ch. xx. 2, 4; but while these defeats made the great enemy of mankind the more apprehensive of his final overthrow being near, they served but to inflame his anger, and to stimulate him to greater efforts, and other modes of assault, all which, being in a degree successful, could but bring greater calamities in their train. We are here brought, by a close examination of many successive details, to the very verge of that "disastrous period of the fall of the Roman Empire, which may justly be dated from the reign of Valens, when the happiness and security of each individual were personally attacked; and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns precipitated on the provinces of the West the Gothic nations, which advanced in less than forty years from the Danube to the Atlantic, and opened a way, by the success of their arms, to the inroads of so many hostile tribes, more savage than themselves." Gibbon, ch. xxvi. Julian was killed A.D. 364; Jovian his successor died, and Valentinian and Valens began to reign in the very same year, 364; and from the death of Julian to that of Theodosius, when Paganism was completely overthrown, was only thirty-two years. See Gibbon's 28th ch. The reader will not fail again to note new links between this our twelfth ch. and the opening of the Seventh Seal. *And when the dragon saw that he was cast down to the earth he persecuted the woman which brought forth the man-child; persecuted, or pursued, ἐδίωξε.* The woman was before represented as already flying towards the wilderness, ver. 6, where she was to be fed for a thousand two hundred and sixty days, before the Dragon was cast to the earth; and we saw the fulfilment of this in the history of the Church during the reign of Constantius. Here the Dragon is represented, after the overthrow, as pursuing the woman in her flight; *i.e.* as again persecuting and driving her yet further to that entirely unseen and hidden condition in which she was to pass the long prophetic period of no less than a thousand two hundred and sixty years, a day for a year. Accordingly, after the peaceful reign of Jovian, which lasted but a few months, persecution was renewed by Valens in the East, and corruption increased sadly amongst the great body of those who pro-

fessed to be followers of Christ; so that it is difficult to say where the Church of Christ was, even at this period, except mainly in those who *suffered* for their faith in Jesus as the Son of God. We have already seen evidence of this condition of the Church at this period in the opening of the Seventh Seal. There are two or three prominent facts which speak with a loud voice to shew how great the corruption was, and how fearfully it had increased in the half-century since Constantine first clothed the Church with the sunshine of the Imperial favour, and in no small degree subordinated the civil authorities to it. (1) The wealth of the churches, especially of those in the chief cities, had greatly increased, so much so that Valentinian was obliged to "enact laws to restrain the avarice of the clergy." Gibbon, ch. xxv., A.D. 370. (2) Bloody contests took place more than once for the episcopal throne in these cities on the occasion of a vacancy. (3) But what betrays perhaps the increasing degeneracy of the times more than anything is the treacherous manner in which the enemies of the empire soon began to be got rid of by assassination. See Gibbon, chs. xxvi. and xxxi. Mr. Gibbon's remarks also on the ambition and luxury of Damasus, Bishop of Rome A.D. 366-384, are very apposite, as shewing the stage we have reached in the prophecy between the establishment of Christianity under Constantine and the rise of the Papal empire, *i.e.* between ch. xii. 1 and xiii. 1. Gibbon, ch. xxv.: "This lively picture of the wealth and luxury of the popes in the fourth century becomes the more curious, as it represents the intermediate stage between the humble poverty of the apostolic fisherman, and *the royal state of a temporal prince.*"

Thus persecution was permitted anew by the great Head of the Church, for her purification in some degree at least; and severe it was under Valens in the East, while the rule of Valentinian in the West, though cruel in itself, was tolerant on the subject of religious opinion, and even wise and firm in its restraint of the increasing luxury and avarice of those who then favoured the professing Church. Thus there was persecution in the Eastern part of the empire, and toleration in the Western.

Chap. xii. 14.—We were brought in the verses preceding this to the period of Valentinian and Valens. At the head of Gibbon's 25th ch. we have the following: "Valentinian

associates his brother Valens, and makes *the final division of the Eastern and Western Empires.*" This was A.D. 364. Among the Imperial coins of about this period, still extant, a type becomes common having the two emperors seated, and holding between them a globe. Behind is a figure, not indeed of an eagle, but of Victory (which is nearly equivalent to it, considering that the eagle was the favourite Roman standard) with the two wings of her figure stretched, the one over the head of one emperor, the other over the head of the other. See Banduri, or Elliott, who has given an example from the British Museum. The two wings are clearly meant to represent the two extremities of the Empire in its integrity, *i.e.* the Eastern and the Western Empires. The word wing is used in a similar sense in most languages, and כנף thus occurs frequently in the Old Testament.* Had persecution, such as that under Constantius, Julian, and Valens, been long continued, and in both wings of the Empire, the very existence, at least as a body, of the few remaining faithful followers of Christ would have been compromised. So the good Lord in His compassion and long-suffering gave a period of rest to the Church when she was thus being pursued; and both the wings of the Roman Empire were rendered favourable; by which is implied that one or both had not been, during the times next preceding. This was fulfilled under Theodosius, during whose reign the Empire was again temporarily, and for only a very brief period, united, to be again divided at his death. Gib. ch. xxvii.: "Among the benefactors of the Church the fame of Constantine has been rivalled by the glory of Theodosius. If Constantine had the advantage of erecting the standard of the cross, the emulation of his successor assumed the merit of subduing the Arian heresy, and of abolishing the worship of idols in the Roman world."

It was during the comparative calm of this reign that the holy Augustine was converted, and began to write. And from that time till the Gothic flood, which the death of Theodosius let loose, reached Hippo, the seat of his bishopric, he continued to give to the Church those nume-

* So *πτερύγιον* in the New. Matt. iv., the wing of the Temple, not a Gothic pinnacle, as some are led to imagine from the prevalence of this style of architecture among ourselves. The "pinnacle" of our Auth. Ver. = *pinnaculum* = wing.

rous and valuable writings, which not only strengthened and refreshed her in his own day, but which were to her, during her wilderness state, what the food was of which Elijah partook when he was about to enter the wilderness, and in the strength of which he passed through it.

The destruction of Paganism, even in remote parts of the country, secured a safe retreat to humble piety in the approaching invasion of the northern barbarians, which began presently after the death of Theodosius.*

Chap. xii. 15.—That by this “flood” is meant the invasion of the Roman Empire by the northern barbarians can hardly admit of a doubt. We have been brought by many considerations exactly to that point in history. The image of a flood to represent such an invasion is used in other parts of the Scriptures, as Is. viii. 7, 8; xvii. 12. Comp. also Rev. xvii. 5. It is employed by Gibbon with the same view in several parts of his history, and is adopted by him, and by almost every historian and writer of note, of whatever school, in speaking of the conquests and occupation of the Western Empire by the Goths and Vandals. Thus it will be found in Salvian, writing a few years after the event, in Robertson, Goldsmith, Baronius, Bossuet, Maimbourg, Basnage, Fleury, Gieseler, Neander, Waddington, etc., etc.

The prophecy tells us that the impulse came from Satan, as the prime mover, and that his object was to destroy the woman by the flood. Theodosius, as we have just heard from Gibbon, had subdued Arianism and abolished the worship of idols *in the Roman Empire*. To destroy the woman by these instruments, *from within that world*, was now therefore hopeless. Not so by means of the northern barbarians. Every one of these nations when they invaded the Empire had become Arian, with the exception of one or two which were Pagan. The Goths derived their knowledge of Christianity mainly from Bishop Ulphilas, “a man of great talent and influence.” Waddington, ‘History of the Church,’ c. vii. p. 100: “This prelate in the course of two missions to Constantinople, *during the reign of Constantius and Valens*” (let the reader remark how the floods of Arianism that were poured out to sweep away the woman came from the mouth of the

* Gibbon, c. xxviii. “So rapid, yet so gentle, was the fall of Paganism, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator.”

Dragon), "accommodated his opinions (whether sincerely or not is questionable) to those of the Imperial court; and he returned, at least from his second embassy, the zealous proselyte of Arianism.* This doctrine he rapidly propagated among his compatriots, and diffused it through the whole nation. The example of the Goths was respected by the leaders of tribes of subsequent invaders and converts; in embracing the religion of the provinces which they conquered, they preferred that form of it which was professed by their predecessors in conquest, and thus the tenets of Arius were disseminated among the barbarian colonists in every province of the Western Empire." Gibbon, ch. xxxvii. "Whatever might be the early sentiments of Ulphilas, his connections with the Empire and the Church were formed during the reign of Arianism. The apostle of the Goths subscribed to the creed of Rimini" [an Arian synod held A.D. 360] ". . . communicated these errors to the clergy and people, and infected the barbaric world with the heresy which the great Theodosius proscribed and extinguished among the Romans. Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the Western Empire."

Chap. xii. 16. The religious result of the Gothic was very different from that of the Saracenic and Turkish invasions. Christianity was swept away, at least in its public and open profession by the nation, under the Saracens and under the Turks. The result, as we have said, in the *Latin* or Western world, was quite otherwise. The religion of the conquerors was, as it were, absorbed by the soil. Instead of the Arian conquerors drowning the Nicene faith of the Roman population of the Western Empire, that population (Gibbon, ch. xxxviii.) "communicated to their

* There was a political motive at the bottom of this. His embassy to Valens was to induce that Emperor to assist the Visigoths against the Ostrogoths. This Valens did, and so obtained influence over Ulphilas. The Visigoths, through the aid lent by Valens, got the mastery. They applied to the Emperor for religious teachers, and he sent them zealous Arian bishops. See Maimbourg, bk. v., A.D. 372. His authorities are Jornandes de Rebus Got., c. 28, and Sozomen. vi. 37. As helping to shew how the flood came from the mouth of the Dragon, it is remarkable, in addition to what has now been said of the part Valens had in it, that the Visigoths were invited by Rufinus, the Huns by Stilicho, the Vandals by Boniface, the Lombards by Narses, the Ostrogoths by Zeno the Isaurian.

conquerors their religion and their language." Waddington, p. 120: "The barbarians . . . as they successively possessed themselves of the Roman provinces during the fifth and sixth centuries, successively adopted the religion of the conquered." See also the latter part of Gibbon's 37th ch. "The ruin of Arianism among the barbarians." The conversion of Clovis, A.D. 496, led the way with the Franks, and that of the Lombards, under Theodolind, at the end of the fifth and beginning of the sixth centuries, completed the work; and thus the Latin or Western world became, in the language of the day, *Catholic*. The conversion of the *Visigoths*, of the *Saxon* conquerors of Britain,* and of the *Lombards*, the three barbarian nations who were the last to abandon Arianism, and to give in their adhesion to Rome, took place during the pontificate of Gregory, surnamed the Great, A.D. 590-604. (See Gibbon, chs. xxxvii. xlv.) And "Arianism, which had begun in Egypt about A.D. 320, after having spread over the whole East, and almost the whole West, through the Visigoths, Vandals, Sueves, Ostrogoths, Burgundians, and Lombards, when these people occupied the greater part of Gaul, Spain, Africa, Italy, the islands, and Pannonia, was at length *totally* extinguished about A.D. 660, having reigned, chiefly through the favour of the barbarian nations, about 340 years." Maimbourg, xii.

Chap. xii. 17.—After "the Roman world had been overwhelmed by a deluge of barbarians"—Gibbon, ch. xxxviii., by which the dragon hoped to sweep away the Church altogether—"the *earth* submitted to the Nicene synod."—Gibbon, ch. xxxvii. Satan, the animating spirit of Arianism, and the instigator of Imperial persecution, vexed and disappointed when he perceived that this scheme had failed, prepared for a new attack. The apostasy was nearly come to the full; it needed but that what had prevented its complete development should be taken out of the way, and then a new and still more formidable power might be made to arise in the West to make war with the remnant of the Woman's seed, those who observed the commandments of *God*, and bore witness for Christ; while war might still be carried on against them in the East. We were brought by the

* Not of the British Church, which does not appear to have been tainted with Arianism, and which continued for some time stedfastly to resist the encroachments of Rome.

last details we considered in the prophecy to the conversion of the northern barbarians, beginning with that of Clovis, the eldest son of the Church, and ending with that of the Lombards. The next step in the prophecy is the *departure or retiring of the Dragon*, ἀπῆλθε, i. e. of the Roman Empire and the Imperial power directing it. This is also the next step in history; and the language of historians in speaking of it is a counterpart of that which we have before us. Let it be well observed that the departure or retiring here in question is "spontaneous." The Dragon is not driven away by force of arms, nor is it others who depart from the Dragon. This serves to mark the epoch clearly, and to distinguish that which is here intended from a subsequent one, viz. that of Pepin and the revolt of Italy and the popes in the eighth century. The conversion of the barbarians took place A. D. 496-600; the retiring of the Roman Empire and Imperial power may be most properly dated from A. D. 536 to about the reign of Heraclius, A. D. 610-641, or the commencement of the Lower Byzantine Empire. Gibbon, ch. xxxviii.: "After the extinction of the Western Empire . . . the majesty of ROME was faintly represented by the princes of Constantinople." As the power of the barbarian kingdoms increased, the power of the empire was naturally diminished, and was gradually withdrawn from one part after another in proportion to the distance of each from the capital of the East. The Roman power had already withdrawn from Britain as early as A. D. 450, and had been weakened even at that time in other parts of the empire; but, Gibbon, ch. xli., "After Rome herself had been stripped of the Imperial purple, A. D. 476 or 479, the princes of Constantinople assumed the sole and sacred sceptre of the monarchy; demanded as their rightful inheritance the provinces which had been subdued . . . and feebly aspired to deliver their faithful subjects of the West from the usurpations of heretics and barbarians. The execution of this splendid design was in some degree reserved for Justinian." Ch. liii.: "He was the first who, after a divorce of sixty years, regained the dominion of ancient Rome, and asserted, by the right of conquest, the august title of Emperor of the Romans." The Imperial authority, moreover, was still recognised by the barbarian kings, as we shall show when we come to speak of the transfer of the diadem from the heads to the horns. Justinian, as is well

known, made considerable efforts to restore it, and did so for a time, through the victories of his generals, Belisarius and Narses, in Africa, Italy, and the sea-coast of Spain, A.D. 553-563; but his efforts were, like those of Julian to revive Paganism, a brief, a last, and ineffectual attempt. "The great results which have immortalised his reign, to be rightly understood, should be compared with the rapid decay by which they were followed. . . . His work died with him." 'Histoire Universelle,' vol. vii. p. 198. Mr. Gibbon opens his 42nd ch. with an account of "The Weakness of the Empire of Justinian, A.D. 527-568." To restore the Roman power in Italy he sacrificed it the very same year in Gaul, A.D. 536 (Gibbon, ch. xli.), "yielding to the *Franks* the sovereignty of the country beyond the Alps, and absolving the provincials of *Gaul* from their allegiance." Thus the Dragon retired from all that part of the country beyond the Alps. The conquests in *Africa and Spain* were lost within a few years, except some strips of coast. In these cases the Dragon was indeed driven away, and did not retire spontaneously; but no vigorous efforts were afterwards made to re-establish the Roman authority in those parts; and we may judge of their state by what took place in such as were nearer to the capital. Even on the *upper Danube* (Gibbon, ch. xlii.), "instead of asserting the rights of a sovereign, Justinian invited the Lombards to invade and possess the Roman provinces between the Danube and the Alps," in order to get rid of the Gepidæ, who had occupied them. In *Italy*, after his death (Gibbon, chs. xliii., xlv.), "the exarchs of Ravenna continued to be the representatives in peace and war of the Emperor of the Romans," "and were invested in the *decline* of the empire with the *remains* of civil, and military, and even ecclesiastical power." But from Italy about the time of Tiberius, A.D. 578-582, and Maurice, 582-602 (Gibbon, ch. xlv.), "the emperors were incessantly tormented by tales of misery and demands of succour, which extorted the humiliating confession of their own weakness." "The clergy and senate, collecting the remains of their ancient opulence, a sum of three thousand lbs. of gold, despatched the patrician Pamphronius to lay their gifts and their complaints at the foot of the Byzantine throne. The attention of the court and the forces of the East were diverted by the Persian war; but the justice of Tiberius dismissed the patrician

with his best advice, either to bribe the Lombard chiefs, or to purchase the aid of the kings of France." Maurice gave audience to a second and a similar deputation, but he only "adopted with stronger effect the measures of his predecessor." In the time of Pope Gregory, A.D. 590-604 (Gib. ch. xlv.), "The misfortunes of Rome involved the apostolic pastor in the business of peace or war; and it might be doubtful whether piety or ambition prompted him to supply the place of *his absent sovereign*." And so entirely had the Dragon retired, soon after this, that historians begin the history of the Byzantine, or Lower Greek Empire, about the middle of the reign of Heraclius, A.D. 610-641. Gibbon, ch. liii. : "A motive of vanity or discontent solicited one of his successors, Constans the Second, A.D. 641-648, to abandon the Thracian Bosphorus, and to restore the pristine honour of the Tyber. . . . But the sword of the Lombards opposed his settlement in Italy: he entered Rome, not as a conqueror, but a fugitive, and after a visit of twelve days, he pillaged, and for ever *deserted*, the ancient capital of the world."

But the Dragon departed *to persecute the remnant of the Woman's seed*; and if we turn to Mr. Gibbon's 54th ch., we shall find the interesting history of the Paulicians (beginning A.D. 654), and of their persecution by the Greek emperors, which commenced within the lifetime and in the person of their first teacher, Constantine, or Sylvanus. Mr. Elliott has examined their history carefully and in great detail, and fully vindicates them from the charges of their enemies. The fact that "their exile had scattered over the West the seeds of reformation," and that they were the spiritual ancestors of the Albigenses and Waldenses, and of a long intermediate line of witnesses, would be sufficient perhaps for this purpose with many. They, like their successors, appealed *from the traditions of men* to the original sources of Christianity in *the written oracles of God*,* and their enemies reluctantly confessed to the purity of their lives. "In a calamitous period of a hundred and fifty years their patience sustained whatever zeal could inflict. . . .

* As to the charge made against them by their enemies of rejecting the Scriptures of the Old Testament, see Elliott; to which it may be added that a not dissimilar charge is not unfrequently made even now against those who reject, not the Old Testament, but the Apocryphal books which the Church of Rome has added to it. Such charges are often the perversion of a true fact.

From the blood and ashes of the first victims a succession of teachers and congregations repeatedly arose. . . . Justinian the Second, A.D. 685-711, vainly hoped to extinguish, in a single conflagration, the name and memory of the Paulicians. By their primitive simplicity, their abhorrence of popular superstition, the iconoclast princes might have been reconciled to some erroneous doctrines; but they themselves were exposed to the calumnies of the monks, and they chose to be tyrants, lest they should be accused as the accomplices of the Manichæans. Such a reproach has sullied the clemency of Nicephorus, who, A.D. 802-811, relaxed in their favour the penal statutes, nor will his character sustain the honour of a more liberal motive. The feeble Michael the First, the rigid Leo the Armenian, were foremost in the race of persecution, but the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the images to the Oriental Church. Her inquisitors explored the cities and mountains of the lesser Asia; and the flatterers of the Empress have affirmed that, in a short reign, a hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames.”—Gibbon.

Thus the Dragon departed * to persecute the remnant of the Woman's seed, who keep the commandments of God, and have the testimony of Jesus.

The next step in the Dragon's history is xiii. 1: “And he stood † on the sand of the sea.” But we must interrupt the sequence of the text to consider the *ten horns*, a subject we have purposely deferred till now, when it will be better understood, though in the vision it neces-

* Historians naturally adopt similar language. Thus Guizot, ‘Hist. de la Civil. en France,’ Leçon 2: “L’Empire Romain se sentit hors d’état de vivre: il commença par rappeler ses troupes; il dit aux provinces . . . Je ne puis vous défendre, défendez vous vous-mêmes. Bientôt il fit davantage, il cessa de les gouverner; l’administration se retira comme les troupes. *L’Empire Romain se replie de toutes parts.*” And Leçon 8: “*L’administration Impériale fut contrainte de se retirer spontanément.*” The time of which M. Guizot speaks was before the final departure, but his language serves equally as an illustration. So ‘Hist. Universelle,’ vii. 246: “Rome Chrétienne n’avait pas à regretter le départ des Empereurs.” Procopius justly fixes the beginning of this to the time of the Gothic war, ‘B. G.’ iii. 33: ‘Ἐπὶ δὲ τὸν χρόνον τοῦ πολέμου τοῦδε κύριοι τῆς ἐσπέρας οἱ βάρβαροι διαρρήδην ἐγένοντο πάσης.

† The reading of A. C. S., Vulg., Æth., Syr., Arm., Ar. P., and of editors Treg., Lachm. On the other side are B., and of editors Griesb., Sch., Tisch., Alf. The balance of MSS. and versions is decidedly in

sarily occurs before, and in the description of the Dragon. It will not escape an attentive reader that the heads of the Dragon are crowned with the diadem, whereas it is the horns of the Beast from the Sea, his successor, which wear it, not the heads; nor will he fail to observe that the heads stand first in the case of the Dragon, the horns in the case of the Beast.

That the ten horns are ten barbarian kingdoms which between the fourth and sixth centuries grew up on, and formed part of, the Roman Empire, can hardly be doubted; and the transfer of the diadem from the horns of the Dragon to the horns of the Beast, as illustrated by history and by coins, will be found to be one of the most remarkable notes of time in the whole compass of the Revelation; quite as remarkable as, if not more so than, the transition from the laurel crown to the diadem. Some may be disposed at first to think such minute particulars unimportant and trivial, but that feeling will perhaps be changed into one of astonishment when they come attentively to examine a *series* of coins of the Roman Empire, and to perceive how clearly the laurel crown marks one epoch, and the diadem the other; how the diadem was scrupulously confined, even on the coins of the barbarian kings, for a long time after their establishment on Roman territory, to the Imperial head, and then at a particular epoch began to be placed by those kings in their coinage on their own busts, denoting a change in their relation to the empire, and their having become entirely independent of it. Mr. Elliott has given two lists of the ten horns, one for the date A.D. 486-490, the other for A.D. 532 or 533. The first list is as follows: (1) The *Vandals*, in Africa; (2) *Suevi*, in Galicia; (3) *Visigoths*, in Aquitain and Spain; (4) *Franks*, in north-east of France; (5) *Burgundians*, in Burgundy and French Switzerland; (6) *Alemanni*, in German Switzerland, Alsace, and Lorraine; (7) *Bavarians*, in Noricum; (8) *Ostrogoths*, the successors of the Huns, in Pannonia; (9) *Heruli*, or rather the confederates and mercenaries under

favour of *ἑσράθη*, not *ἑσράθην*. The internal evidence for it will be found very strong indeed. In fact, the latter reading adds nothing to the prophecy, though it is nevertheless the *lectio proclivior*, whereas the former, the more difficult and unlikely of the two, is wonderfully accurate as a prophecy, and will be found to fit into its place perfectly, in what may be called the historical context.

Odoacer, the first barbarian king of Italy; (10) *Anglo-Saxons*, in Britain. These were, however, all visible as early as A.D. 476, when the Western Empire was overthrown by Odoacer; for the Franks had obtained "a permanent seat and dominion in Gaul" (Gib. ch. xxxi.) as early as A.D. 419, on the death of Honorius. These, then, are horns of the Dragon, and at this date none of them had assumed the diadem; for the first who did so was Clovis, A.D. 510. After the conquests of the northern barbarians both the people and their leaders still professed a respect for the empire. Gib. ch. xxxi.: "The odious name of conquerors was softened into that of guests of the Romans, and the barbarians of Gaul, more especially the Goths, repeatedly declared that they were bound . . . to the Emperor by the duty of allegiance and military service. The title of Honorius and his successors, their laws and civil magistrates, were still respected in the provinces of Gaul, of which they had resigned the possession to the barbarian allies; and the kings who exercised the supreme and independent authority over their native subjects, ambitiously solicited the more honourable rank of masters-general of the Imperial armies." Thus the Emperor Avitus, A.D. 455, "accepted the Imperial diadem," while (Gib. ch. xxxvi.) "Theodoric, King of the Visigoths, who had encouraged him to assume the purple, offered his person and his forces as a faithful soldier of the republic" and "his dutiful servant." So Odoacer, A.D. 476-490, after the overthrow of the Western Empire, A.D. 476 or 479, (Gib. ch. xxxvi.), "abstained during his whole reign from the use of the purple and the diadem." So, again, Sigismund, King of the Burgundians, A.D. 509 (Adrien de Valois, 'Gesta Francorum,' lib. vi. p. 508), wrote to the Emperor Anastasius, "Though kings of our nation, we consider ourselves but as your soldiers. By us you govern these distant regions." And the accurate and laborious Lelewel* says, "The barbarian kings were obliged to place the Imperial bust on their moneys. There were distinctive marks which, in the eyes of the people, proved that it was no other than the image of the Emperor. The head diademed and richly ornamented with pearls, a lance, a military cloak, all that afterwards became distinc-

* 'Numismatique du Moyen Age.' Paris, 1835. A very valuable work, now becoming rare.

tive of royalty, was then distinctive of the Emperor." "The barbarian kings were obliged to use the Imperial effigy, because without it their money would not have found circulation, and would not have been received even by the barbarians themselves." So much was this the case that Richiarius, King of the Suevi, "to satisfy and assure the people," struck coins, which still exist, with the diademed head of the Emperor Honorius, who had been thirty years dead. See Lelewel. Mr. Elliott, in his fifth edition, has given a large plate in illustration of this point, with engravings of coins in the British Museum. We find another evidence to the same effect in the fact that the Emperor Zeno, A.D. 471-491, made Odoacer and Theodoric, who were successively kings of Italy, patricians: while the Emperor Anastasius, A.D. 491-518, did the same by Clovis, King of the Franks, and Sigismund, King of the Burgundians. Ad. de Val., as before. "If it was an honour for the emperors to confer these dignities, it was not less an advantage to the kings who solicited and received them; for the populations of the West, who had been so long accustomed to the authority of the *Romans*, no less than the Eastern provinces of the empire, when they saw themselves thus governed by patricians, felt more disposed to submit to the yoke of the barbarians, since the *Roman* offices and titles, with which the latter were invested, almost made them pass in their eyes for *Romans*."

But in time a change took place; and it is worthy of attention that, as the barbarian kings successively renounced Arianism to become "Catholic,"* so did they successively assume the diadem. The *Franks* led the way. The conversion of Clovis took place A.D. 496, and in 510 he assumed the diadem. See Gib. ch. xxxviii. The conversion of the *Burgundians* took place A.D. 509, but their kingdom was overthrown by Clovis and passed under the sceptre of the Merovingian kings. The *Visigoths* forsook Arianism A.D. 586-589, under Recared, and about the same time adopted the diadem, for (Mariana, 'Hist. of Spain,' vol. i. b. v.; cp. Maimbourg, B. xi. ann. 589) "their kings before Leovigild his father never used this mark of royal dignity," and "Leovigild had on his dying bed engaged Recared to

* I am obliged to use this term, not in its true, but in its Roman sense.

embrace the Catholic faith." The conversion of the *Suevi* occurred A.D. 561, and was established at the Council of Braga. In A.D. 584 their kingdom was united with that of the Visigoths, and "at the third Council of Toledo, A.D. 589, the king of these two nations appeared wearing the purple, the sceptre, and the diadem." See Maimbourg. The *Ostrogoths* continued Arian to the last, and coins exist of Theias, their last king, with the diademed head of the Emperor Anastasius. Baducla, his predecessor, "being at war with Justinian, rejected that emperor's name, but on the reverse of his own royal monogram he engraved the bust and name of Anastasius." See Lelewel. With the *Anglo-Saxons*, though the evidence is not so complete, the same connection appears to exist between the two facts of their becoming Catholic and the assumption of the diadem. See Hawkins's 'Br. Coins.' The heptarchy was completed A.D. 582, just fourteen years before Pope Gregory sent the monk Augustin to England. The case of the *Vandals* is not so clear as most of the others. They appear to have been more inclined to independence, but Lelewel is of opinion that the heads stamped on their coins "have the Imperial Roman head-dress that the people might believe it was the image of the emperors."* The *Alemanni* and *Bavarians* were conquered by the Franks, and followed their fortunes. Even in the case of the *Lombards*, the successors of the *Ostrogoths* in Italy, we shall find the same connection. Theodolind persuaded her husband Agilolf to have their son Adaloald baptised as a Catholic, A.D. 603; and we hear of the crown of Theodolind and the crown of Agilolf. At the time of their marriage, A.D. 590, he bore only the title of duke, but received the royal dignity in the following year. See Muratori.

In short, the gradual retiring of the Roman Empire from the West, and the gradual acquisition of independence by the barbarian kings, naturally went on *pari passu*; and with independence came the assumption of the diadem as the sign of it. From the same cause, and at the same time, the power of the bishops of Rome was gradually increas-

* Lelewel is noted for his exactness. All the numerous engravings in his work are by his own hand. A single glance at the examples he gives of coins of Gunthamund, Hilderic, and Geilamer will show that they are not portraits of these Vandal kings, but successive imitations of the same Imperial bust.

ing, both ecclesiastically and as temporal princes. And not only so, but contemporaneously with these changes the Arianism of the northern barbarians was subsiding through their mingling with the Roman population and their clergy, who, in point of education, were superior to their conquerors. And thus it happened that the influence of Rome as the old and venerable capital of the West, increased as that of Constantinople diminished, and that the barbarian kingdoms became successively Catholic and independent at much about the same period.

The scheme on the opposite page will illustrate what has been said, and what is yet to be said on ch. xiii. in connection with it.

Rev. xiii. 1.—The last event to which we were brought in regular order by the prophecy, and which was considered before the interruption which was thought necessary in order to speak of the Dragon's ten horns, was the retirement of the Dragon, the first decided step of which we found to be Justinian's yielding the sovereignty of the country beyond the Alps to the Franks, and absolving the provincials from their allegiance. This happened A.D. 536. In less than twenty years from that date the only footing which the Roman Empire still had in the West was the *Exarchate of Ravenna*,* “a city on the coast of the Adriatic, about ten or

* Gib. ch. xxx. “The adjacent country to the distance of many miles was a deep and impassable morass,” which has been silted up by the advance of the land on the sea, so that “the modern city is at a distance of four miles from it.” The Emperor Honorius fixed his residence there as early as A.D. 404; but the Empire was not then confined to the same narrow limits as in the time of the Exarchs. The Roman Empire in the West stood on the *shore of the sea in Spain*, A.D. 550-620; in *Africa*, A.D. 558-698 or 720. From the time that Justinian invited the Lombards to occupy the country between the Upper Danube and the Alps, and that the Lower Danube was also occupied by barbarian invaders, the Empire was obliged to have recourse to *naval operations* and a *coast* basis, in endeavouring to restore its influence in the West. There was no longer a chain of Roman garrisons on the Danube and in the provinces to the south of it to rest on. Moreover, during the first twelve years of the reign of Heraclius, A.D. 610-622, Gib. xlvi., “The Roman Empire was reduced to the walls of Constantinople with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast.” Gib. ch. xlv. The jurisdiction of the Exarchs extended to the duchies of Rome, of Venice, and of Naples as subordinate provinces, and the three islands of Sardinia, Corsica, and Sicily still adhered to the Empire.

SCHEME TO ILLUSTRATE PARTS OF CHAPTERS XII. AND XIII.

Ariano-Pagan Flood of Goths and Vandals, A.D. 396 ¹ ; 400 ²	568, ³ 570	730-752
Ariano-Pagan Flood sinks into the Roman earth	496 ⁵	700
Assumption of diadem by Gothic horns	510 ⁷	600 ⁸
The Dragon retires.	536 ⁹	626, 642 ¹⁰
The Dragon stands on the sea-shore.	553 ¹¹	752 ¹²
Rise of the Beast from the Sea, and steps in his } growth	533 ¹³	723 ¹⁶
	590 ¹⁴	754 ¹⁷ ; 756 ¹⁸ ; 772. ¹⁹

¹ Alaric invades Greece; ² and Italy; ³ Conquest of Italy by Lombards; ⁴ Last invasion of Rome by Lombards; ⁵ Clovis, first of the barbarian kings, renounces Arianism; ⁶ At this time the Lombards begin to renounce it, and do so completely before the end of the seventh century. See Gib. c. xxxvii. ⁷ Clovis, first of the barbarian kings, assumes the diadem; ⁸ About this time the Lombard kings assume it; ⁹ Justinian cedes the sovereignty of the country beyond the Alps to the Franks; ¹⁰ About this time the Lower Byzantine Empire commences—at the last of the two dates Constans II. retires altogether

from Rome; ¹¹ The first exarch of Ravenna (Narses); ¹² The last; ¹³ Justinian's decretal letter to the Pope; ¹⁴ Gregory I., Pope; ¹⁵ Decree of the Emperor Phocas; ¹⁶ Revolt of Italy from the Eastern Emperors, under Gregory II.; ¹⁷ Pepin delivers Rome from the Lombards; ¹⁸ Bestows on the Pope the exarchate of Ravenna, which became the States of the Church; ¹⁹ Conquest of Lombardy by Charlemagne. The coronation of Charlemagne as Emperor of the West took place A.D. 800—i. e., about these dates.

twelve miles from the most southern of the seven mouths of the Po," (Gib. ch. xxx.); and a few strips of *coast* in Africa and Spain. The great efforts made by Justinian led but to this result. After the overthrow by Belisarius and Narses, his generals, of the Ostrogothic kingdom in Italy, which had subsisted sixty years (Gib. ch. xliii.), "their throne was filled by the exarchs of Ravenna, the representatives in peace and war of the Emperor of the Romans. Their jurisdiction was soon reduced to a narrow province, but Narses himself, the first and most powerful of the exarchs, administered above fifteen years the entire kingdom of Italy," ch. xlv. "During a period of two hundred years Italy was unequally divided between the kingdom of the Lombards and the Exarchate. Eighteen successive exarchs were invested in the decline of the Empire with the full remains of civil, military, and even of ecclesiastical power. Their immediate jurisdiction was afterwards consecrated as The Patrimony of St. Peter." This last fact is one among several other reasons why mention of the Dragon's standing on the shore of the sea should be made at the beginning of the vision which describes the temporal power of the Popes. In the exarchs of Ravenna then the Roman Empire took its stand literally on the sand of the sea, while at the same time, in a symbolic sense, it was on the verge of the Gothic flood, if any think that sense be also intended. There it stood, in the persons of its representatives, from A.D. 553 to A.D. 752, when Ravenna was finally conquered by the Lombards, and the series of exarchs extinguished (Gib. ch. xlix.), their power having been greatly diminished after the first of their number, and having been constantly overshadowed and restricted by the superior power of the Lombards. So weak was it under the Emperors Tiberius and Maurice, as to call forth from the Romans the petitions and complaints already alluded to, and thus "Rome reached about the close of the sixth century the lowest period of her depression."—(Gib. ch. xlv.)

Gibbon afterwards says, ch. xlix., on occasion of Pepin's donation to the Pope, "The ample measure of the Exarchate might comprise all the provinces of Italy which had obeyed the Emperor and his vicegerent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara: its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country as far as the ridges of the Apennines."

Chap. xiii. 11, *And I saw a beast rising up out of the sea, &c.*
 —Gib. ch. xlv. : “ Like Thebes, or Babylon, or Carthage, the name of *Rome* might have been erased from the earth, if the city had not been animated by a vital principle, which again restored her to honour and dominion.” “ Pontificate of Gregory the Great, or First, A.D. 590-604.” “ His spiritual office, and *temporal government.*” “ The temporal power of the Popes insensibly arose from the calamities of the times, and the Roman bishops, who have deluged Europe and Asia with blood, were compelled to *reign* as the ministers of charity and peace.” . . . “ The misfortunes of Rome involved the apostolical pastor in the business of peace and war, and it might be doubtful to himself whether piety or ambition prompted him to *supply the place of his absent sovereign.* He condescended in the crisis of danger to name the tribunes, and to direct the operations of the provincial troops.” But the Beast was seen *rising* (*ἀναβαίνων*), not risen: and as Rome was not built in a day, so neither was ‘The Papal monarchy,’ or ‘The sacerdotal monarchy of St. Peter,’ terms employed by Gibbon. But it is not a little remarkable that the rising of the temporal power of the Popes, which must be placed between the first and second Gregory or the first Adrian, should so coincide with the times of the Exarchate. Dean Waddington had no eye to this prophecy, we suppose, when he wrote as follows, c. 28, § 1: “The Popes’ political authority originated under the exarchs of Ravenna, through the neglect, or weakness, of the Roman Empire. Soon afterwards the domains of the see were formed and enlarged by Pepin and Charlemagne.” At the same time, it was “*from the sea*” that the Beast was seen to rise, and in exact accordance with this, the temporal power of the Popes arose during the still agitated waters of the Gothic flood, and while they were sinking into the soil of the Roman earth.

The Ten Horns of the Beast.

Mr. Elliott, as we have said, has given two lists for the ten horns, one for A.D. 486-490; these are the horns of the Dragon: the other for A.D. 522 or 523, which must, according to his view, be the horns of the Beast from the Sea. They are Anglo-Saxons, Franks of Central, Allemannic Franks of Eastern, Burgundic Franks of South-

Eastern France, Visigoths, Suevi, Vandals, Ostrogoths in Italy, Bavarians, Lombards. These all existed, he says, in A.D. 522 on the platform of the Western Empire.

But to this latter list, *as a list of the horns of the Beast from the Sea*, we cannot but think there is more than one fatal objection. (1st.) The Beast from the Sea is, on his own shewing, the Papal Roman Empire. But of this the Vandals (Arians) cannot be considered as a horn. They never gave their power to it, xvii. 13; nor did the Ostrogoths. (2ndly.) The horns of the Beast from the Sea are diademed; but at the date assigned by Mr. Elliott neither the Anglo-Saxon, nor the Visigothic, nor the Suevic, nor the Ostrogothic, nor the Lombard horn was so, not to speak of some of the others. It may be replied that in time they assumed the diadem. But the Ostrogothic never did. Theias, the last of their kings, defeated and slain A.D. 553, still put the diademed bust of the Emperor Anastasius,* not his own, on his coins, though at war with Justinian. His predecessor Baduela, or Totila, had done the same, as Lelewel remarks.

We believe, therefore, that this part of the subject requires further investigation. The study of those symbols under which, as a veil, God thought fit to record the future, for the instruction of those who desire to know His will and trace His ways, is not easily exhausted. Experience has shewn that not to one individual, nor even to one generation, has it yet been granted to read the whole of that symbolic language clearly, and without an error. Even in the pursuit of science, exact truth is not arrived at except slowly, and often by successive corrections of former minute errors. And it need cause no surprise that the same should occur, where we have to investigate the vast but minute foreknowledge of God, veiled in symbols, and regarding events that have occupied many centuries and concerned many nations. We believe, then, that a field is yet open for further inquiry. At the same time we are not without a solution even in the present case, for Mr. Gibbon's account of the kingdoms of the Latin world at the date A.D. 1130, of itself alone, satisfies the terms of the pro-

* In the valuable collection of the Cavaliere Santangelo, at Naples, the writer of these lines found, in 1852, coins of Athalaric, Theodohatus, Vitiges, and Theias, all of the same character as regards the diadem.

phesy, ch. lvi. "The *nine* kings of the *Latin* world might disclaim their new associate, unless he were consecrated by the authority of the supreme pontiff," the nine kings being those of France, England, Scotland, Castille, Arragon, Navarre, Sweden, Denmark,* and Hungary; and the new associate the first King of Sicily. The horns of an animal are not developed when it first comes into the world, but only when it comes to maturity. The Dragon is, for the sake of lucidity, described at the very opening of the vision which concerns him as having ten horns, though the horns did not grow upon him till about midway in the three centuries, which the 12th chapter prophetically records. The Beast of the Sea himself is described at the opening of the vision which concerns *him* as having the characters of the three old persecuting empires, though these characters were not developed till about midway in the thousand two hundred and sixty years during which he is to prevail. So we need not seek for his ten horns at the period of his first beginning to appear in the world. It will be enough if we find them about midway in the thousand two hundred and sixty years, and this is the case with Gibbon's list. What is required is that their kingly authority should be contemporaneous with that of the Beast (xvii. 12). They and he were to have it at one and the same time, *μίαν ὄραν*: and, what could have been little anticipated, were *all* to be of one and the same mind (xvii. 13) in submitting their authority to his, and *all* to make war on Christ and his people, xvii. 14. There is no reason whatever for seeking them on the platform of the Roman Empire, such as it existed at the opening of the vision, or at the time of the Northern invasion. "In the decline and fall of the Empire," says Gibbon, "the god Terminus, the sacred boundary, had insensibly receded from the Ocean, the Rhine, the Danube, and the Euphrates; and Rome was reduced to her ancient territory from Viterbo to Terracina, and from Narni to the mouth of the Tiber." Thus the extent of the Roman Empire varied greatly at different times, and we must seek the ten horns at any given date

* Frederic I., A.D. 1155, in his reply to the Roman ambassadors who were sent to tell him that Rome had elected him for her sovereign, said that "Denmark had been restored to the *Roman Empire*." Gibbon, ch. lxix.

on the platform of the Roman Empire as it existed at that date, and not as it existed A.D. 96, or A.D. 395.*

And upon his heads names of blasphemy.— There are curious facts to illustrate this. (Gib. xlv.: “In his rival [John], the Patriarch of Constantinople, Gregory I. condemned the title of *Universal Bishop*.” “I confidently say,” wrote he to the Emperor Maurice, “that whoever calls himself Universal Priest, or desires so to be called, is, in his elation, the forerunner of Antichrist; because, through pride, he sets himself above the rest,” lib. vi. Ep. 30. “Our brother and co-bishop John, despising the mandates of the Lord, is endeavouring by his elation to be his forerunner by the name (he assumes); in such a way that he seeks to ascribe all to himself, and by his pompous speech to subjugate all the members which adhere to one only head, viz. Christ, to subjugate the members of that same Christ, I say, to himself,” lib. iv. Ep. 36. “Priests who ought to lie weeping on the ground in ashes are seeking for themselves names of vanity, and boasting of new and profane titles,” lib. iv. Ep. 32. “Away from the hearts of Christians that name of blasphemy,” *ibid.* † That very name of blasphemy, as the first Gregory calls it, when his rival John of Constantinople took it to himself, was adopted by Gregory’s immediate successor Sabinian, A.D. 604-607, and confirmed to him by the Emperor Phocas, A.D. 606. See Paul Warnefrid the Deacon, ‘De Gestis Langob.’ lib. iv. c. 37. B. M. P. v. xiii. p. 182. And matters grew worse as times went on, and as the Beast rose up more conspicuously from the sea. “The eyes of the nations are fixed on our humility,” wrote the second Gregory to the Emperor, A.D. 727, “and they revere as a God upon earth (ὡς Θεὸν ἐπιγέειον), the apostle St. Peter, whose image you threaten to destroy;” the same Pope claiming at the same time, be it remembered, to be the successor of St. Peter; nor only so, but more, for he continues: “The remote and

* In this question it should be borne carefully in mind—(1.) That the horns of the Dragon are different from those of the Beast from the Sea; (2.) That though the Beast from the Sea and the Beast from the Abyss are both symbols of the Papal Roman Empire, they may depict it at different dates, and so the horns of the one may not be the same as the horns of the other; (3.) That the horns of Daniel’s fourth beast may possibly differ from each and all of the foregoing.

† The first, second, and fourth of these quotations are given in the original Latin by Mr. Elliott.

interior kingdoms of the West present their homage to Christ and HIS VICEGERENT." And this title was not one claimed by this Pope, as a solitary example, but is one which has been persistently claimed by his successors. They have ever since claimed, and still claim, to be Vice-Christ, Vice-God, "Vicem Dei gerimus in terris"—"We hold the place of God upon earth." The Epistles of the Popes, their Bulls, the Councils, and other official documents of the Church of Rome, should be read at some length to see the extent to which "names of blasphemy" are crowded on the heads of the Papal monarchy of Rome. "The Holy Father," "The King of Kings and Lord of Lords," "The Head of the Church," "The Husband of the Church," "The Shepherd of the Church," "The High Priest of the Church;" these are but a few of "*the names*" claimed by the mouth speaking great things, Dan. vii., and here declared by Him to whom alone such titles can be given, to be "names of blasphemy."

Chap. xiii. 2.—The reader should here remember that chapters xii., xiii., and xiv., are a brief history of the great persecuting power (xi. 7) by which the servants of God and witnesses of Jesus were to suffer during "The Great Tribulation," and to which that other persecuting power, symbolized by the Dragon, was to yield his place. The very symbol, *a wild beast* (*θηρίον*), whether the animal be a lion, a bear, a leopard, a dragon, or, as here, and in the case of the fourth beast of the prophet Daniel, ch. vii., one without a specific name, is sufficient in itself, as we learn from Daniel and the other prophets, to shew that a *persecuting* Empire or power is intended. That which is here spoken of is described as being like a leopard, but with feet as those of a bear, and a mouth as that of a lion. The persecution by the Dragon had, as we have seen, a particular character and object; and it will be found that the three beasts of Daniel's vision, to each of which the Beast from the Sea has some correspondence, are not here named without a purpose. This is a point, we believe, which has not been sufficiently attended to. The *leopard*, the *bear*, and the *lion*, in Daniel's vision, are, as is well known, the symbols respectively of the *Macedonian*, the *Persian*, and the *Babylonian* Empires. The persecution by the Beast from the Sea, was therefore to resemble those by which the people of God of old suffered from these Empires, and espe-

cially that which they suffered from the first of these, the Macedonian. The *Babylonian* persecuted the servants of God because they would not worship an image, Dan. iii. The revolt of Italy at the instigation of Gregory II. was in support of the worship of images, which has ever since formed a part of the religion of Rome; and many are they who, through her, have suffered death because they would not worship them, nor bow down to them.* The *Persian*, who had no images, persecuted them for praying in their chamber to the God of Israel, Dan. vi.; and in its cruelty issued a command to its own people for a general

* The Second Council of Nice, which enjoined it, is recognised by the Church of Rome as the Seventh General Council. Comp. Council of Trent, Sess. 25. De Invoe.: "Ita ut per imagines quas osculamur et coram quibus caput operimus et *procumbimus* Christum adoremus, et sanctos quorum illæ similitudinem gerunt veneremur." In the Second Council of Nice, in which the *Greek* language was used, when one of the members composing it observed that Christ, in answering Satan, "Thou shalt worship (*προσκυνήσεις*) the Lord thy God, and Him only shalt thou serve (*λατρεύσεις*)," had used the word *only* of the latter word, and not of the former, the Council, whose minds were already bent on restoring the worship of images, eagerly caught at this ignorant gloss as a scriptural authority, and a vain theoretical and verbal distinction between different kinds of worship, due to God and to images, became thenceforth established in the Church. This was afterwards more elaborately worked out by the Church of Rome in their *latreia*, as due to God and to Christ, *hyperdouleia* to the Virgin Mary, *douleia* to the saints. This kind of distinction, as may be seen, underlies the language of the Council of Trent in the above extract. In other official documents of the same Church, it is laid down that the same relative worship is due to an image as is due to the person whom it represents; so that *douleia* is due to the image of a saint, *hyperdouleia* to one of the Virgin Mary, *latreia* to an image of Christ, and thus to a crucifix on which He is represented as suffering. The "*procumbimus*" of the Council of Trent is the Latin equivalent of the Greek *προσκυνεῖν*, and that of the Heb. *יָטָה*, "*to bow oneself, or prostrate oneself*," Is. li. 23. All the above vain distinctions are swept away by the use of this word in the second commandment, "Thou shalt not *bow down* to them, *יָטָה*, and thou shalt not serve them, *עָבַד*." The original words in the passage which our Lord quoted, are, "Thou shalt fear, *יָרָא*, the Lord thy God, and thou shalt serve Him," *עָבַד*; and the reason of the introduction of the *μόνα*, '*only*,' is that immediately afterwards is added, "Thou shalt not go after *other* gods, &c. For the Lord thy God is a *jealous* God." He who reflects, and fears God, will be convinced that, as the use of the *two* words in the commandment is no unmeaning repetition in the mouth of God, so neither is it without a deep meaning that He added, "For I the Lord thy God am a *jealous* God." Rome, to justify it, says "*images* are the *books* of the unlearned." The Spirit of Prophecy had said long before, "Woe to him that saith to the wood, Awake; to the dumb stone, Arise; it shall teach!"

massacre, "to destroy, and to kill, and to cause to perish in all the king's provinces, all Jews, both young and old, little children and women, in one day, and to take a spoil of them for a prey." Esther iii. 13. This had but too faithful a parallel in the Third and Fourth Lateran, *i.e.* the third and fourth *Latin* Councils, A.D. 1179 and 1215, and the crusades against the Albigenses and others which followed them; and the massacre of St. Bartholomew's day, to commemorate which a medal was struck in Rome, of which an engraving may be seen in Elliott. In the Fourth Lateran Council forgiveness of sins was promised to those who should take up arms against the heretics, as they were called; and "if a temporal lord, when required and admonished by the Church, refused to purge his lands of heresy, he was excommunicated, and if he still persisted, then, after a year, this was to be signified to the Pope, who should then absolve his vassals from their allegiance and give up his lands to be occupied by Catholics, who should possess them by a title not to be disputed when they had exterminated the heretics." See an extract from this Council from the seventh volume of Hardouin's great collection in Elliott, pt. iii. c. 8; but the acts of these Councils should be read at some length. The *Macedonian* Empire, to which the Beast from the Sea is peculiarly likened, was more dreadful than either the Babylonian or the Persian. It established idol altars over the whole land, forbade everywhere the exercise of the ordinances prescribed in the word of *God*, drove the Israelites into secret places, tore up and burned the oracles of God wherever it found them, and exacted that in whosoever hands any copy should be found he should be put to death. 1 Macc. i. 41, etc. All this, unhappily, has been done at the instigation of the Papal Empire, and by its authority. The establishment and the worship of images all over the Latin world is a fact which has already been spoken of in our commentary on the first and second woes, ix. 1-12, 20. That of the Papal war against the Holy Scriptures, and the bitter persecutions of those who sought the knowledge of the will of God in them, we have hardly alluded to as yet. The subject is treated of at some length by Mr. Elliott, pt. iii. c. 1, under Rev. ix. 20, 21, and pt. iii. c. vii. § 7, whom the reader will do well to consult. A vast amount of additional testimony to the same effect might be here heaped

up, did the limits allotted to us permit it. So long as the Holy Scriptures lay out of sight of the vast majority of the people, buried, as it were, in the antiquity of the Hebrew, Greek, and Latin languages, which they did not understand, and, even so, found hardly anywhere but in the libraries of monasteries and in the hands of the clergy, there was no war against them. But when in the twelfth century they began to be circulated in translations into the vulgar tongue among the Waldenses and Albigenses, and read by the laity, then the power of the Papal Empire and of the Latin kingdoms attached to Rome was put forth against them. We abridge the following from Elliott, vol. ii. :—"The third cause," of the propagation of the Waldensian opinions, says Richinius, "is the translation they have made of the Old and New Testament into the vulgar tongue." Immediately we hear of the burning of their translated books by the priests in Alberic's 'Chronicle,' A.D. 1200. "Sismondi, in his 'Albigensian Crusade,' p. 226, speaking of this period, says that, as 'the heretics supported their doctrine by the authority of Holy Scripture, the first indication of heresy was considered to be the citation of either the epistles or gospels.' In 1229, the Council of Toulouse prohibited the laity from possessing the Scriptures. Hard. vii. 178. About 1270, James I. of Arragon passed a law that whoever possessed any of the books of the Old or New Testament in the romance, or vulgar tongue, and did not bring them to the Bishop to be burned, should be considered suspected of heresy. (Townley.) In England, A.D. 1408, Arundel, Archbishop of Canterbury, decreed in Convocation that neither Wicliff's translation nor any other in the English tongue should be read till approved by the Bishop; and several persons were burned for refusing compliance. Hard. vii. 1941: and Townsend's 'Preliminary Essay to Foxe,' p. 256, etc. About 1410 the decree of Pope Alexander V. caused the suppression to be more decided throughout Western Christendom. In 1413 a law was passed by Henry V. decreeing that all Lollards, or those who possessed or read Wicliff's books, especially his New Testament, should forfeit lands, cattle, goods, body, life, and be condemned for heretics to God, enemies to the crown, and arrant traitors to the land. Townley and Le Bas's 'Wicliff,' 241." The fourth rule of the Index of prohibited books issued by authority of the Council of Trent, A.D.

1545, forbids the reading of the Scriptures in the vulgar tongue, "seeing that more harm than good is the consequence of it." The Popes in many of their bulls since that time, and to the present day, have declared and done the same; as in the famous Bull *Unigenitus*, directed against the Jansenists, and in several directed within the present century against Bible Societies, *e.g.* by Leo XII., A.D. 1824, and many others. The spirit of Rome is still the same, the power alone is wanting, as plainly declared by a Bull of Pope Pius VII., A.D. 1800-1823. In speaking of the fit penalty of the crime of heresy, he says that, "by a Bull of Innocent III., the property of heretics is justly forfeited; and that as to sovereigns, the subjects of a prince manifestly heretical are released from all moral obligation to him, and dispensed from all allegiance and homage; but we are fallen on such calamitous times," he continues, "that it is not possible for the spouse of Christ to practise, or even expedient for her to recal, her holy maxims of just vigour against the enemies of our faith." In short, as regards the persecutions by the Papal Empire, Gibbon is but too faithful to history when he says, ch. xvi., that "the Church of Rome has defended by violence the empire which she had acquired by fraud; a system of peace and benevolence has been disgraced by proscriptions, wars, massacres, and the institution of the Holy Office. And as the reformers were animated by the love of civil as well as of religious freedom, the Catholic princes" [the horns] "connected their own interest with that of the clergy, and enforced by fire and sword the terrors of spiritual censures. In the Netherlands alone more than a hundred thousand of the subjects of Charles V. are said to have suffered by the hand of the executioner."

Chap. xiii. 2.—We have been necessarily led on several centuries beyond the true chronological place which we had reached in the prophecy, in order to explain the symbols by which the Papal persecutions and their character are fore-shewn, and must now return. We were at the point where the Dragon stood on the sea-shore, and where, contemporaneously, or nearly so, the Beast was seen by the Apostle rising out of the sea: *i.e.* the period during which the Empire of *Rome* was represented by the exarchate of Ravenna, and during which the Papal monarchy was emerging from the Gothic flood, rising up among the ten Gothic kingdoms.

“The series of exarchs was extinguished,” A.D. 752. “*The reign of the Greek Emperors was then suspended.*” “*There was a VACANCY IN THE EMPIRE.*” The pages of Gibbon’s 49th chapter, between the above two extracts, and just before and after them, are exceedingly rich in passages illustrative of that part of the prophecy to which we have been brought by many steps in regular succession. Who, or where, was the Dragon now? The Eastern Emperors were now the Byzantine, or Greek Emperors. In the Roman Empire there was a vacancy. We shall see, however, that it was almost immediately filled, and the Dragon, or Roman Empire, will again be found, as should be the case, according to the prophecy. Gib. ch. xlix.: “After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a supreme magistrate; he *was indifferently styled the exarch or the patrician*; and these governors of Ravenna, who fill their place in the chronology of princes, *extended their jurisdiction over the Roman city.* Since the revolt of Italy and the loss of the exarchate, the distress of the Romans had exacted some sacrifice of their independence. Yet, even in this act, they exercised the right of disposing of themselves; and the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of patrician of Rome. The leaders of a powerful nation would have disdained a servile title and subordinate office; but *the reign of the Greek Emperors was suspended*; and, *in the vacancy of the empire*, they derived a more glorious commission from the Pope and the republic. The Roman ambassadors *presented these patricians with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty.* . . . In his first visit to the capital he (*Charlemagne*) *was received with all the honours which had formerly been paid to the exarch, the representative of the Emperor.* . . . In the twenty-six years which elapsed between the conquest of Lombardy and his Imperial coronation, A.D. 774-800, Rome, which had been delivered by his sword, was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name money was coined, and justice was administered; and the election of the Popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining

which the title of Emperor could add to the patrician of Rome."

Here, then, we have the Dragon again on the scene, and the very next marginal heading in this same ch. of Gibbon is, "Donations of Pepin and Charlemagne to the Popes;" and in the text, "The donation of the exarchate was the firstfruits of the conquests of Pepin. *The Greek Emperor had abdicated* (*ἀπῆλθεν*), or forfeited his right to the exarchate; and the sword of Astolphus was broken by the stronger sword of Charlemagne. *This splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian Bishop invested with the prerogatives of a temporal prince.*" The subject is, indeed, somewhat complicated, in consequence of Charlemagne's having, "in his cooler moments," repented in a degree of what he had done "in the first transports of his victory," and having "respectfully eluded the execution of his own and his father's promises." "The sovereignty of the exarchate," moreover, "soon melted away in the hands of the popes and in the disorders of the times they could only retain the memory of an ancient claim." "In a more prosperous age," however, "they revived and realised it." The exarchate was long held by them as the Patrimony of St. Peter, and they fully acquired the sovereignty of Rome. The prophecy takes no note here of these fluctuations, but of the fact of the gift, which, as we have seen from Gibbon, was really made, "The Dragon gave him his power, and his throne, or seat, and great authority," so much so that the giver himself "viewed with an eye of envy and jealousy *the recent greatness* of his ecclesiastical ally;"* nor only "his power, and his throne" or seat, the seat of the Roman Empire, Rome itself, "and great authority," ecclesiastical as well as civil, but "one of

* Gibbon says afterwards, "The title of patrician was below the merit and greatness of Charlemagne; and it was only by *reviving the Western Empire* that they could pay their obligations or secure their establishment. By this decisive measure they would finally eradicate the claims of the Greeks; from the debasement of a provincial town, the majesty of Rome would be restored; the Latin Christians would be united under a supreme head in their ancient metropolis; and the conquerors of the West would receive their crowns from the successors of St. Peter. The Roman Church would acquire a zealous and respectable advocate; and under the shadow of the Carlovingian princes, the bishop might exercise, with honour and safety, the government of the city."

his heads, which had been, as it were, wounded unto death,"* ver. 17, "wounded by the sword;" "wounded by the sword of Astolphus, which was broken by the stronger sword of Charlemagne," as Mr. Gibbon has it above. Here, again, we believe Mr. Elliott to be quite wrong. He makes the "head wounded by the sword, and unto death, as it were," to be the PAGAN Imperial power, which in the Roman Empire had "sunk irrevocably in the dust" several centuries before the period to which the vision has by successive steps now brought us. We have seen also the fulfilment of the last clause now under consideration; "and his deadly wound," the wound that was as it were unto death, "was healed." The Dragon, though having such a wound, came to life [again], ἐζήσεν, comp. ii. 8. Or, in the language of Gibbon, the Empire of Rome "revived."

Chap. xiii. 3, 4.—We have seen the sort of *double sovereignty* of Rome, which resulted from the donations of the Carlovingian family to the popes and Charlemagne's respectful elusion "of his own and his father's promises." This continued, and in Gibbon's 69th ch., where, in a note, he refers his reader back to the 49th, he again takes up the subject of Rome. After having long been occupied with the Byzantine Empire, we at once find him describing, in the language of history, what we have now before us in the symbols of prophecy. "In the beginning of the twelfth century, the era of the first crusade, Rome was *reverted* by the Latins" [*i.e.* the whole of the Western Empire, the

* All good editors abandon the εἶδον of the received text. There may be a doubt whether this word should be *understood*, and made to govern μίαν [κεφαλήν], as Treg. The construction here adopted is the simplest. The reason for supposing εἶδον to be understood has possibly been the difficulty occasioned by the wounded head being afterwards (ver. 14) represented as a head of the Beast; whereas, by the above construction, it is a head of the Dragon. But both immediately before the Dragon gave it, and while his, and when the Beast received it, and it became his in virtue of the gift, it was in each case in a dying condition. The reason of the present tense, ἔχει (ver. 14), is perhaps this, that had there been the past, εἶχεν, it would have seemed as if the wound had been received when the head belonged to the Beast, whereas, as far as the events of the eighth century are concerned, this was not the case. There may be another reason, indeed, for the present tense, but of this we cannot speak now. The fact of the double sovereignty of Rome, that of the pope and that of the emperor, concerns this part of the subject, but will come out more distinctly from the prophecy and from history as we proceed.

Western, or *Latin* third] “as the metropolis of *the world*, as the throne of the pope and the emperor, who from the eternal city derived their title, their honours, and the right or exercise of temporal dominion.” “They worshipped the Dragon, and they worshipped * the Beast,” and “all the world wondered after the Beast.” But the Beast has evidently more reverence than the Dragon. We need not consult history *minutely* to learn how exactly what the spirit of prophecy thus foretold was in due time fulfilled; almost the very next words of Gibbon would suffice: “It may not be useless to repeat that the successors of Charlemagne and the Othos were chosen beyond the Rhine in a national Diet, but that these princes were content with the humble names of Kings of Germany and Italy, till they had passed the Alps and the Apennine. to seek their Imperial crown on the banks of the Tiber. . . . In the Church of St. Peter the coronation was performed by his successor; the voice of God was confounded with that of the people, and the public consent was declared in the acclamations of ‘Long life and victory to our Lord the Pope! Long life and victory to our Lord the Emperor!’ Of her *two sovereigns*, the emperor had precariously reigned by the right of conquest; but the authority of the pope was founded on the soft though more solid basis of opinion and habit.” “With the free or reluctant consent of the German Cæsars, they long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter.” “The names of Cæsar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and the Othos, established the supreme dominion of the Emperors; . . . but every Roman prejudice was awakened by the name, the language, and the manners of a barbarian lord.” And thus it happened that in time “the progress of independence in Germany and Italy undermined the foundation of the Imperial sovereignty, and the triumph of the popes was the deliverance of Rome.” And so in the end “the feet of the popes were kissed and their stirrup held by the successors of Charlemagne.”

Chap. xiii. 5.—This identifies the Beast from the Sea with the little horn of the fourth beast of Daniel, ch. vii. And how

* The historian has “revered,” the prophecy *προσεκύνησαν*, which is in reality its exact equivalent; “to fall at the feet of,” “adore,” “salute

signal has been the fulfilment! "The evidence," as Mr. Elliott says, "abounds in profusion." We have already adduced some examples, and refer the reader to Mr. Elliott; but, above all, to the Papal Bulls and Epistles, etc. The mouth of that man surely speaks great things and evil, blasphemies, as the first Gregory said of one only of such, who, however much he may add the saving clause, "meritis licet imparibus," says, or allows to be said, of himself: * "I am Christ's vicegerent;" † "I am vice-God;" ‡ "God, because God's vicar;" "I hold the place of God upon earth;" § "The authority of Almighty God has been conferred on me;" "I, speaking by the authority of Almighty God, decree, etc.;" || "I am Universal Bishop;" "I am bound by the eye of my inward thought to judge of the merits of all Christians;" "I am placed on the throne of supreme justice;" "I am Pontiff, and it belongs to me to rescind or approve the acts of others according to my judgment;" "All right is placed in my breast;" "It is lawful for the Pope alone to judge of the whole Church, but himself to be subject to the judgment of none;" "I am Lord of Lords and King of Kings;" ¶ "It belongs to me to depose kings, and to absolve subjects from their allegiance, and give the kingdom to another who will be subject to me;" "All kings shall serve me;" "The nation and kingdom that will not serve me shall perish;" ** "I strike with the sharp sword-point of anathema, malediction, and eternal damnation;" †† "I am the Head of the Church;" "the Husband of the Church;" "the Shepherd and Father of souls;" "the door of the sheep;" "It is necessary that every human being should be subject to me;" "The keys of Heaven and Hell are in my hands;" ††† "Whosoever accuseth the Pope it shall never be forgiven him; because whoso sinneth

reverently, especially after the manner of Persians to their sovereigns." The prophecy says *ὅλη ἡ γῆ*, the Roman earth, as so frequently, not *οἰκουμένη*: the historian says "the world."

* Always "we," the *pluralis majestatis*. Such is the Papal style.

† Passim; Dr. Manning of the Pope to this day.

‡ Innocent III., lib. i. Ep. 326, 335, &c.

§ The same in his decretals.

|| Alexander VI., Pius IV., Paul V., Gregory VII.

¶ Innocent IV., Paul II., Urban II.

** Examples notorious in history; Papal medals; Gregory VII.

†† Paul III., Adrian II.

††† Passim; Julius II., Paschal II., &c.

against the Holy Ghost shall never be forgiven, neither in this life nor in that to come." *

This is not only to speak great things and evil, but is also in effect to speak evil of God and of His name. Nor has the other part remained without entire fulfilment, viz. to speak evil of "his tabernacle," *i.e.* those among whom He dwells, those whose conversation (Gr. *πολιτεία*, citizenship) is in heaven while they are yet on earth, and who look for the Saviour the Lord Jesus Christ. Phil. iii. 20. † "Heretics, accursed, children of the devil, spawn of hell—not a blasphemous epithet was there that the Pope and his agents did not heap upon them. Witness the names of infamy and the devils, painted, as his fit associates, on Huss's cap at his martyrdom." So says Mr. Elliott, and the witness is true. They, in short, who would put those who kept the commandments of God and had the testimony of Jesus to death, were not likely to be sparing of evil names for them; nor they who could say of many things contained in the Holy Scriptures, or to be certainly proved from them, that such things are blasphemous, impious, offensive to pious ears, etc., etc.; as is the case in the Bull 'Unigenitus.'

Chap. xiii. 7.—Of this sufficient has been said already in our remarks, abridged from Elliott, on ch. xi. 7-10, where the Beast from the Abyss is first alluded to. We have here several links, such as are found in the Apocalypse, connecting one part with another, and here connecting much of the eleventh ch. with this the thirteenth. Compare xiii. 7 with xi. 7; xiii. 7 with xi. 8; xiii. 10 with xi. 5; xiii. 3 with xi. 5; xiii. 8 with xi. 10.

Chap. xiii. 8.—Elliott: "It was the last solemn act, before the Reformation, of the deputies of Christendom assembled in council to subscribe to the Bull *Unam Sanctam*, first issued by Boniface VIII., a Bull which declared 'That as there is but one *body* of the Church and Christendom, so there is but one *head*, viz. CHRIST'S VICAR; and that it is essential to the *salvation* of every human being to be subject to the Roman Pontiff.' Nor did the subsequent Council of Trent ever revoke it." In the prophecy now before us we have the solemn declaration of Christ himself in allusive answer,

* Sixtus II.

† Contr. ver. 8 just afterwards, "those who dwell on the earth " and see Elliott.

twelve centuries and more beforehand, to these words of the mouth which spake such great things and evil. Yes, truly, all that dwell on the earth, all whose affections are earthly,* shall, during the reign and triumph of this power, revere and bow down to it; all whose names have not been written from the foundation of the world in the Lamb's book of life. It is our comfort in treating of these solemn declarations of Him who was Himself despised, rejected, and put to death for the faithful and true witness which He bore, that He has ever had, even in the worst of Papal times, a remnant according to the election of grace, who kept the commandments of *God*, and looked to Him as their only propitiation, mediator, and hope; many of whom, however, by their open testimony to the truth, were persecuted, even unto death. The Apostle after this, xviii. 4, heard a voice from heaven saying of Babylon, "Come out of her, my people, that ye may have no fellowship with her sins, and that ye receive not of her plagues." This is a proof that Christ has had, and has yet, a people in the very bosom of Papal Rome, but that it is His will that they should come out of her.

Chap. xiii. 9. 10.—If the reader will refer to the full, admirable, and interesting account which Mr. Elliott gives of the witnesses, and to his fourth section, "Witnesses in Western Europe during the eleventh and twelfth centuries," he will find a list of sufferers, beginning with those under the local Councils of Orleans, Arras, Toulouse, Oxford, Lombers, A.D. 1022, 1025, 1119, 1160, 1165 respectively, with others between the second and third, and the third and fourth of these. And if he will turn to Gibbon's 54th ch., he will find the historian writing thus:—"The favour and success of the Paulicians in the eleventh and twelfth centuries must be imputed to the strong though secret discontent which armed the most pious Christians against the Church of Rome. Her avarice was oppressive, her despotism odious; less degenerate perhaps than the Greeks in the worship of saints and images, her innovations were more rapid and

* The words may be taken in a lower sense, as Mr. Elliott has shewn. See Matt. iii. 5, *all* Judea; Acts ix. 35, *all* Lydda, &c. The Scriptures use language as men use it commonly amongst each other; and thus in the case of words which have a "universal" meaning, as "all," and several others, do not stop at every moment to make exceptions and limitations, but leave such to the common sense of mankind.

scandalous; she had rigorously defined the doctrine of transubstantiation; the lives of the *Latin* clergy were more corrupt, and the Eastern bishops might pass for the successors of the Apostles, if compared with the lordly prelates who wielded by turn the crosier, the sceptre, and the sword." Gibbon then speaks of "the introduction of the Paulicians into Italy and France," and adds, "It was soon discovered that many thousand Catholics of every rank, and of either sex, had embraced the Manichæan heresy,* and the flames which consumed twelve canons of Orleans" [A.D. 1022, as above] "was the first act and signal of persecution." He continues: "Persecution of the Albigeois, A.D. 1200, etc." "It was in the country of the Albigeois, in the southern provinces of France, that the Paulicians were most deeply implanted; and the same vicissitudes of martyrdom and revenge which had been displayed in the neighbourhood of the Euphrates were repeated in the thirteenth century on the banks of the Rhone. . . . Pope Innocent III. surpassed the sanguinary fame of Theodore. . . . The visible assemblies of the Paulicians, or Albigeois, were extirpated by fire and sword, and the bleeding remnant escaped by flight, concealment, or Catholic conformity."

Turn now to the 69th ch. of the same historian, and you find, "Gregory VII., A.D. 1073-1086, who may be adored, or detested, as the founder of the Papal monarchy, was driven from Rome, and died in exile at Salerno. Six and thirty of his successors, A.D. 1086-1303, till their retreat to Avignon, maintained an unequal contest with the Romans; their age and dignity were often violated; and the churches, in the solemn rites of religion, were polluted with sedition and murder." Paschal II., A.D. 1099-1118, "escaped with difficulty and danger; levied an army in the Patrimony of St. Peter, and his last days were embittered by suffering and inflicting the calamities of civil war. The scenes that followed the election of his successor, Gelasius II., A.D. 1116-1119, were still more scandalous to the Church and city. Cencio Frangipani burst into the assembly . . . and seized without pity or respect the Vicar of Christ by the throat. Gelasius was dragged by his hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant."

* The charge of Manichæism comes from their enemies. See a complete refutation in Elliott.

These examples might suffice, but "I cannot forget the sufferings of two pontiffs of the same age, Lucius II. and III. The former, as he ascended in battle array to assault the capitol, was struck on the temple by a stone, and expired in a few days. The latter was severely wounded in the persons of his servants." Both "Innocent II. and Anastasius IV., A.D. 1133-1143 and 1153-1154, either trembled in the Vatican or wandered as exiles." Then follows a period during which the popes were repeatedly obliged to fly from their own subjects, and we reach the times of Boniface VIII., A.D. 1294-1303, and the furious contest between him and the kings of France. "As the Pope resided at Anagni . . . his palace and person were assaulted by three hundred horse secretly levied by William of Nogaret, a French minister, and Sciarra Colonna. . . . The dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master; by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days his life was threatened by the hardships they inflicted on the obstinacy they provoked. Their strange delay gave time and courage to the adherents of the Church, who rescued him from sacrilegious violence; but his imperious soul was wounded in a vital part, and Boniface expired in Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honours of a saint: a magnanimous sinner (say the chronicles of the times) who entered like a fox, reigned like a lion, and died like a dog." This was soon followed by the translation of the Papal throne to Avignon, which has been called the seventy years' captivity, A.D. 1309-1377. Even the present century has witnessed another captivity; the last few years another flight; and now we appear to be on the eve of what may be an important crisis; though it will be but the introduction to a new, a severe, but a final contest.

Chap. xiii. 11-14.—(1) The body intended is a *persecuting body*, for it is a *θηρίον*, a wild beast; and we are, moreover, in the midst of "The History of Persecution after the Establishment of Christianity." (2) A body of *false teachers*, according

to our Lord's own words, Beware of *false prophets*, which come to you in *sheep's clothing*, but inwardly they are ravening *wolves*; and this second beast is afterwards (xix. 20) expressly called *the False Prophet*.* (3) Manifested, *in the characters here assigned*, to spiritually minded men, of whom John is the symbol, after the subsidence of the agitated waters of the Gothic inundation; for it is seen rising out of the *earth*, not, as the first Beast, out of the sea. (4) Exercising the authority of the first Beast in subordination to him, ἐνώπιον αὐτοῦ. (5) Making men bow down to and revere the first Beast, προσκυνεῖν αὐτῷ. (6) Doing great wonders, and, because of his doing such, deceiving the men of the Roman earth. (7) Having some few other characteristics to be spoken of hereafter.

Mr. Elliott's interpretation of the symbol agrees with these marks. He says: "As to the class or body represented, our Lord's well-known figurative description of false teachers" (as above) "almost precludes the possibility of error in interpreting it to signify a body of *antichristian clergy*, acting in support of the *Antichrist* just before symbolized and described; in other words, as the *PAPAL clergy*, united under the Pope in his ecclesiastical character of the *WESTERN Patriarch*; and acting so as to support him in his different and far loftier character of *CHRIST'S VICAR* on earth, or *Antichrist*." And what is prophesied of the actings of this second Beast has been fulfilled, he adds, in those of the Papal priesthood, and specially in its mitred † double Hierarchy of Bishops and Abbots. the one presiding over the *secular*, and the other over the *regular* or monastic clergy,

* Prophet, in the New Testament, is continually used for one who teaches or preaches. 1 Cor. xiv., Eph. iii. 5.

† He gives an engraving of the early two-horned episcopal mitre in illustration. This perhaps confuses the subject, since in his text the two horns are—the one the *secular*, the other the *regular* clergy. It is a curious point, however. Whatever was the real origin of the two-horned mitre, the Pontifical gives the following explanation. De Consecr. Episc. Elect. "Imponimus, Domine, capiti hujus antistitis et agonistæ tui galeam munitionis et salutis; quatenus, decoratâ facie et armato capite *cornibus* utriusque testamenti, terribilis appareat adversariis veritatis et te largiente gratiam, impugnator eorum robustus existat," &c. This prayer is used in putting the mitre on the head of the consecrated bishop; and in putting on the gloves, allusion is made to putting on the skin of the kids. Happy indeed had it been for the Church and the world if the only weapons used against presumed heretics had been the Old and New Testaments.

so answering to the two horns. He amply shows from history these points of correspondence with the symbol: (1) That the clergy had become a distinct class; (2) An apostatized clergy; (3) Subordinated, as a body, to the Papal Antichrist, or Vicar of Christ, from soon after the subsidence of the Gothic flood; (4) And that their acts, *as a body*, corresponded but too well, in due time, with what is here prophesied of the two-horned Beast, the persecuting councils being composed of the Papal clergy, specially of the bishops and abbots, with other dignitaries of the regulars.

From the chronological place which we have reached in the prophecy we believe there is also special reference to the Mendicant orders. We have seen that the commencement of the great and marked epoch of Papal persecution, and of the retributive justice which the Great Head of the Church allowed to fall on the Papal power, was somewhere towards the opening of the eleventh century, from which time the fulfilment of ver. 10 ran on in a full stream. Now the next conspicuous feature in the history of the Latin Church and of persecution, after that commencement, was the rise of the Mendicant orders, with greater pretensions to poverty, humility, and Christian graces in general than the secular clergy, who by their corruption had brought religion into great discredit. These Mendicant orders were also formed with the express view (1) of revivifying the Papal power, weakened by captivity and the sword, and by the disorders and troubles of the times; and (2) of extirpating those who were deemed and termed heretics by the Latin Church, and who were now springing up in great numbers, as we have seen from Gibbon. Of the Mendicant orders two were conspicuous and terrible instruments of persecution, the Franciscans and the Dominicans. They both arose within a few years of each other, towards the beginning of the twelfth century, A.D. 1206-1215, during the reign of Innocent III., at the same time as the Inquisition, which embodied the principles and practice of persecution, as the first crusades against the Albigenses, the terrible and bloody Fourth Lateran, or fourth Latin Council, and the establishment of the doctrine of transubstantiation and enforcing of auricular confession by that Council. The third canon was, on the application of Honorius, Innocent's successor, inserted by the Emperor Frederic II. among the constitutions of the

Empire; and "thenceforward the ecclesiastical and civil authorities legally and systematically co-operated" in destroying numbers of the faithful servants of God and witnesses of Jesus Christ. Waddington, p. 709, etc. Hallam: "The Dominicans and Franciscans vied with each other in magnifying the Papal supremacy." Innocent declared of their founders that "in a vision he was informed that they were the two pillars of the Church, the two lights of the world, the two witnesses, the two patriarchs, the two evangelical prophets, the two standard-bearers of Christ, the two scourges of heretics." Wadd., 395. "The institution of the Mendicants was eminently useful, as it communicated a sort of ubiquity to the pontifical chair." Mosheim, vol. ii, p. 374, Eng. tr.: "We must not imagine that all the Mendicant friars attained to the same degree of reputation and authority, for the power of the Dominicans and Franciscans greatly surpassed that of the other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed with an almost universal and absolute sway both State and Church; filled the most eminent posts ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silenced; and maintained the pretended majesty and prerogatives of the Roman Pontiffs against kings, princes, bishops, and heretics with incredible success. The Dominicans and Franciscans were before the Reformation what the Jesuits have been since, the very soul of the hierarchy, the engines of the State, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event both in the religious and the political world." P. 377: "These two celebrated orders restored the Church from that declining condition in which it had been languishing for many years by the zeal and activity with which they set themselves to discover and extirpate heretics, to undertake various negotiations and embassies for the interests of the hierarchy, and to confirm the wavering multitude in their implicit obedience to the Roman Pontiffs."* This was also the

* Let the reader consult Hallam, Gieseler, Waddington, Mosheim, Le Bas (Life of Wickeliffé). Elliott cites the apposite testimony of an enemy. The Jesuit Gretzer, in his 'Proleg in Lue Tulens. Suedaueos,' has a chapter on the measures "quibus sectæ Waddensium,

most marked æra perhaps of pretended miracles, of which the two great Mendicant orders were the great promoters. The wounds of St. Francis are a prominent example. The popes commanded belief in them under pain of heresy. Images were said to have spoken, eaten, sweated blood, etc. And to this period also belongs the fable of the house of Loretto.

An "image," Greek *εἰκόν*, *i.e.* "a representation," or "likeness," as will be seen by the note below.* The simple interpretation, then, of the first words now before us is, that the Papal clergy, regular and secular, should address themselves to those that dwelt on the earth, urging them to form a representation of, and for † the Papal Roman Empire,—to the inhabitants of the Roman earth *generally*, so that it was to be something general, not local, partial, or provincial.

Many unsatisfactory interpretations of this have been put forward at various times, but Mr. Elliott's ‡ rests on more solid grounds; and from him the following remarks are, with some few additions, abridged. He explains the "Image of the Beast" as the Papal General Councils of Western Europe, or, as they are called, *The Latin Councils*; which, with the Greek, were as follows:—

THE GREEK GENERAL COUNCILS.

	A.D.		A.D.
Nice	325	Second Constantinople	556
Constantinople	381	Third Constantinople	681
Ephesus	431	Second Nice	787
Chalcedon	451	Fourth Constantinople	870

nimum sese diffundenti, obviam itum est," *i.e.* in the twelfth and thirteenth centuries, which he sums up:—(1.) The zeal and labour of Dominic and the Dominicans; (2.) The Inquisition; (3.) The councils, specially the Third and Fourth Lateran; (4.) The Pontifical Constitutions against heretics; (5.) The anti-heretical crusades; (6.) The imperial laws, specially of Frederick II.

* The Authorised Version often renders *εἰκόν* by the Eng. "image," meaning by that not a statue of wood, stone, or metal, but a "likeness," or "representation," the true sense of the Greek. Thus with the verb *εἰκω*, Jas. i. 6, 23—"He that wavereth *is like* a wave of the sea;" with the noun, Col. i. 15, Christ "is the *image* of the invisible God;" 1 Cor. xi., "Man is the *image* of God;" xv., "As we have borne the *image* of the earthy, we shall also bear the *image* of the heavenly;" Rom. viii., "To be conformed to the *image* of his Son;" Matt. xxii., "Whose *image* is this?" *i.e.* "Whom does the head or bust on this coin represent?" &c.

† v. 14, dative; v. 15, genitive.

‡ Published in 1837, at the same time that Mr. Fysh was led to the same conclusion.

THE LATIN GENERAL COUNCILS.

	A.D.		A.D.
First Lateran	1123	Vienne	1311
Second Lateran	1139	Pisa	1409
Third Lateran	1179	Constance	1414
Fourth Lateran	1215	Florence	1438
First Lyons	1245	Fifth Lateran	1512
Second Lyons	1274	Trent	1548

[i.] The language of historians and publicists fully justifies such an interpretation of the symbol.

[ii.] The facts of history are in strict accordance with the prophecy thus understood.

[i.] Thus Gib. ch. xv.: "Towards the end of the second century the Churches of Greece and Asia adopted the useful institution of *provincial synods*; and they may justly be supposed to have borrowed the model of a *representative council* from the celebrated examples of their own country, the Amphictyons, the Achaean league, or the assemblies of the Ionian cities." Ch. xx.: "The *representatives* of the Christian republic were regularly assembled in the spring and autumn." This leads him to speak of the first General Council of Nice, and the opinions of Constantine and others of his day on the authority of such a council, and he ends the chapter thus: "The Catholic Church has unanimously submitted to the *infallible** decrees of the General Councils." So Milman, iv. 1: "General councils, the *representatives* of universal Christendom." Tertullian long before had spoken of councils as "*Ipsa representatio totius nominis Christiani.*" To shew that the Latin Councils represented the Papal Roman *Empire*, not the Church alone, we find in Gibbon, ch. xlix. (note): "*The republic of Europe, with the Pope and Emperor at its head, was never represented with more dignity than in the Council of Constance.*" Ch. lxx.: "The Emperor Sigismund acted a conspicuous part as the advocate, or protector of the Catholic Church, and the number and weight of *civil and ecclesiastical members might seem to constitute the States General of Europe.*" Even our language of every day, when we speak of *representative government*, justifies the interpretation. "The object of the more popular character given to the House of Commons by the Reform Bill was thus authoritatively stated by one of its authors. The

* The italics are Gibbon's.

minister constituted that house the *real and express image and representation of the country.*—Elliott.

[ii.] (1) But it was the two-horned lamb-like Beast, the mitred prelates of the regular and secular clergy, who were the real soul and mouth of these Latin General Councils. They urged their assemblies, animated them, and were the chief instigators of the persecuting spirit which, almost from the first, these Latin Councils shewed, and which in the third and fourth is horribly conspicuous. The official initiation lay with the Pope, and letters were transmitted by the hands of his clerical nuncios to the kings of the Latin world. Other letters were by him sent to the archbishops and abbots, charging them to communicate with the inferior ecclesiastical dignitaries, secular and regular, on the subject; so that it was through the two-horned Beast that the image and representation of the Papal Roman Empire was formed. In these councils the clergy alone had a voice. What a majority of their voices affirmed became a canon of the council, and the council was said to speak it. (2) The decrees of these councils were declared and considered to be those of the Holy Ghost, and infallible, as the President of the Council of Trent, the last of them, said in the eleventh session, December 1st, 1551: "The ordinances of General Councils are not more the decrees of man than of God." This is, indeed, as old as Justinian's *Novellæ*, cxxxi.: "*Prædictarum quatuor synodorum dogmata sicut Sanctas Scripturas, et regulas sicut leges, observamus.*" The reader will now remember, we hope, that this can be traced still higher, viz. to the unwise and unfounded opinions put forth by Constantine at the first Ecumenical Council, and not withstood, as far as we know, but the contrary, by the leading clergy of that day; and he will see why, in this Revelation of Jesus Christ, which God gave him to shew to his servants things that should come to pass, the vision of "The Beast from the Sea," of his "Image," and of "The two-horned lamb-like Beast," should be introduced by that of "The sun-clad Woman," with her crown of twelve stars and the moon under her feet. Thus the seed sowed by Constantine brought forth in time the bitter and deadly fruit of the Latin persecuting Councils. "These professing themselves qualified to pronounce with an authority inherent, independent of the written Scriptures, and infallible, and under

the guidance of the Holy Ghost," required entire obedience to their oracles; and so superseded the commandments of God by those of men. Thus they enforced image and saint-worship; * transubstantiation and adoration of the mass; † auricular confession; ‡ the compulsory celibacy of the clergy; § indulgences for remission of sins; || purgatorial fire, and benefit to souls in it by the suffrages of the faithful and private masses; ¶ the Pope's universal supremacy, and the necessity of submission to him in order to salvation; ** the co-equal authority with the inspired Scriptures of the Apocrypha and tradition; †† the appropriation to the Church, *i.e.* the ecclesiastical body, of the office of interpreting Scripture; and denial to the laity of the right of private judgment and of reading the Scriptures. †† (3) Of the persecuting spirit of these Latin Councils little more need be said. More than one of them was gathered for the express purpose of exterminating heretics; they directed crusades against them, promising forgiveness of sins to those who took up arms against them; pronounced anathema on those who harboured them alive; denied them burial when dead; forbade all intercourse with them: massacred them by wholesale, and burnt many of them alive.

The reader should not fail to observe, moreover, as he proceeds, that the notice of these Councils comes into the Apocalyptic vision next before the prophetic announcement of the Reformation, and exactly where we might expect it from history; for the popular and comparatively liberal Councils of Constance, A.D. 1414, and Basle, 1431 (not acknowledged, indeed, as a General Council by the Romish Church), were looked to as a remedy for healing the disorders of the Church in its members and in its *head*, for reforming it in short; but in vain: they persecuted God's people, burnt Huss and Jerome, and broke faith in the most scandalous manner.

He should bear in mind also that the Latin world has been, and is still in a degree, divided on the subject of the authority of the Pope and of a General Council; that there have been, and still are, many who would establish the

* Adopted by the Latin Church from the second Nicene Council.

† Fourth Lateran; Trent, Sess. xiii. c. 6. ‡ Fourth Lateran.

§ First Lateran. || First Lateran, &c. ¶ Trent, Sess. xxv.

** Fifth Lateran, adopting the Bull 'Unam Sanctam.'

†† Trent, Sess. iv., &c. †† Trent, fourth canon, index.

authority of the latter over the former, though the majority admit that of the former to be supreme; and this is virtually the last decision. But the spirit of prophecy shewed beforehand what both might and would become, and history has since shewn what both have been, viz., opposed to God, and persecutors of his people even to death.

The mark. Mr. Elliott well illustrates this* by shewing that it was a custom in St. John's day, and long before and after it, for *slaves, soldiers*, and the *devotees* of one and another god to have certain *στίγματα*, or marks of appropriation impressed on the forehead or on the hand. It was thus with the enslaved Athenians † in Sicily; Roman slaves ‡ were marked with their master's name or mark on the forehead; Roman soldiers § with the Emperor's name on the hand; the devotees of Bacchus || sometimes with the ivy leaf: and to this day the custom exists among the Hindoos.

The number. Sometimes a particular *number* was considered as sacred to a particular god, as 3 to Minerva, 4 to Apollo. This number sometimes had reference to the number of letters in his name, sometimes to the sum of the letters of his name when used as numerals. The reference here must be to the latter of these methods, for who can suppose a name containing six hundred and sixty-six letters? As examples of this method we have the Egyptian Thauth, or Mercury, spoken of under the number 1218, Jupiter invoked under the number 717, Apollo 608.¶ This was called *ισοσηφία*, or numeral equality. These calculations were mostly made in Greek.

The Scripture before us says, "Here is wisdom. Let him that hath understanding count the number of the beast," *i.e.* Here is room** for the exercise of wisdom: let those who are able employ their minds to discover what is thus, for wise reasons, enigmatically expressed. 1st. then, there is no doubt about the correctness of the number $\chi\xi\zeta'$, 666.

* See especially Daubuz, and Clarke in his elaborate work on the Dragon and the Beast, from whom Mr. Elliott borrows many illustrations of these topics. † Plutarch Vit. Nic.

‡ Valer. Max., Plautus, Ambrose 'De Obit. Valent.'

§ Ælian, Ambrose. || 3 Maccabees.

¶ $(\theta = 9 + \omega = 800 + \nu = 400 + \theta = 9) = 1218$. Jupiter, as called $\eta \acute{\alpha}\rho\chi\eta$, the beginning, or first origin ($\eta = 8 + \alpha = 1 + \rho = 100 + \chi = 600 + \eta = 8$) = 717. Apollo, as $\eta \acute{\upsilon}\varsigma$, or $\upsilon \eta \varsigma$ ($\eta = 8 + \nu = 400 + \varsigma = 200$) = 608.

** Comp. xiii. 10; xiv. 12.

2ndly. The word intended is almost certainly a Greek word, for the Apocalypse was written in Greek, and the numerals are expressed in Greek. 3rdly. Within about a century after the Apocalypse was written, *Λάτειος*, itself "the name of a man," the father of the Latin race, *Latinus*, of which the numeral value is 666,* was given by Irenæus. He gives two other solutions, and prefers one of these, but on grounds clearly insufficient; saying, however, of *Lateius* that it seems to him very probable, since this is the name of Daniel's last kingdom, "they being *Latius* that now reign." Hippolytus, his follower in the episcopate and martyrdom, not long after, gives the same solution, saying, "They who now reign are *Latins*, *Λάτεινοι*, and the name transmuted into that of an individual becomes *Λάτειος*"† It has been objected that the word should be written only with an *ι* and not *ει*; but the objection is unfounded, as may be seen from Ennius and Plautus, and from numerous imperial medals, where Balbinus, Macrinus, Antoninus are often written *Βαλβεινος*, *Μακρεινος*, *Αντωνεινος*, etc.‡

We have been already led by numerous other considerations to see that the *Latins*, the nations of the West, the *Latin* clergy, the *Latin* Councils, are those with which these visions of the xiiith ch. are concerned. In short, by comparing the Revelation on one hand, and the 'History of the Decline and Fall' together with authentic documents of the times on the other, we have been brought step by step in regular succession to what Gibbon calls "the *Latin* world," of which the Pope is represented as "the Father;" and to the *Latin* Church, where all is *Latin*—all the services of the Church, from the time of Pope Vitellian, A.D. 663, at about the very period when we found the Beast in the vision rising from the Sea: the only form in which the Scriptures are recognised, the *Latin* Vulgate; the Papal Bulls and Encyclical Letters, Canon Law, Decrees of Councils, etc., all *Latin*.§

* ($\lambda = 30 + \alpha = 1 + \tau = 300 + \epsilon = 5 + \iota = 10 + \nu = 50 + \omicron = 70 + \varsigma = 200$) = 666

† As is said of Christ, Matt. ii. 23, *Ναζωραῖος κληθήσεται*, so may it be legitimately said of the Beast, *Λάτειος καλεῖται*.

‡ So to this day in S. Lorenzo, Florence. *Heic situs est Ferdinandus III.*; and on the pyramid at the head of the steps of the Piazza di Spagna, Rome, *eidus* for *idus*.

§ Mr. Clarke's solution, Ἡ Λατίνη βασιλεία, is remarkable, but it is not the name of a man. For other proposed but unsatisfactory solutions see Elliott.

But little need be said to shew how those who are symbolised by the second, or lamb-like Beast, have fulfilled what is here predicted of their causing the inhabitants of the Roman earth to receive the mark, name, and number of the Beast. The Bull *Unam Sanctam* is enough, and only one example amongst a vast number. Under the congregated Western Hierarchy it was declared to be essential to the salvation of every human being to be *subject* to the Roman See. Both the secular and regular clergy take on themselves the vow of obedience, and to this day endeavour to bring all into subjection to Rome and the Papal power. Kings and emperors have habitually been urged by them to be subject to Christ's Vicar, the Pope. The men of the Latin world were marshalled by them in the crusades against the heretics *as soldiers* under the Roman banner. And by them men are to this day urged to prostrate themselves before him (*προσκυνεῖν αὐτῷ*), in the same character, as the Vicar of Christ. In short, they are still ever urging men to an open profession of submission to him, the mark on the forehead; and urging them to do his will and bidding, the mark on the hand.*

The Year-day principle.

We have hitherto taken it for granted that in the Revelation a day stands for a year. It is time to state the grounds for this.

(1.) Though there may be sometimes a mixture of the literal and the figurative in the Apocalypse, symbolism is the rule.

(2.) Empires and kingdoms are symbolised by wild beasts, and churches by women. The one last through

* Mr. Elliott refers very appositely, in illustration of the *mark*, to the well-known habit, taught to all the followers of the Pope, of crossing themselves in a particular way; and especially to the ninth canon of the seventh session of the Council of Trent, wherein it is laid down that—If any one shall say that in the three Sacraments of Baptism, Confirmation, and Orders, there is not imprinted on the soul a mark *characterem*, comp. Rev. xiii. 16, *χάραγμα*, i.e. a certain spiritual and indelible *sign*, which cannot be repealed, let him be anathema. He might have added, what is not less worthy of notice, that in the catechism of the Council of Trent, pt. ii. § 29-31, this Roman mark is said to be the same as the seal of the Spirit on the heart, 2 Cor. i. There is surely allusion *by contrast* in Rev. xiii. 16 to Rev. vii. 3-8. This last, again, is intimately linked with Rev. xiv. 1-5, which next follows.

centuries, the lives of the others are comparatively of short duration. Thus, if proportion be observed, forty-two months, or three and a half years, in the life of the thing symbolising, should correspond to a much longer period in the thing symbolised.

(3.) The fourth empire of Daniel is, beyond reasonable doubt, the Roman Empire. The ten horns springing from it, with equal certainty, ten kingdoms;* and if so, then the little horn is also a kingdom. What is said of that horn implies a longer duration than three and a half natural years, for he was to *wear out* † the saints of the Most High, and to think to change times and laws; and they were to be given into his hand until the expiration of, or for, a time, and the dividing of a time. All this needs, in all probability, a longer period than three and a half literal years.

(4.) The time, and times, and dividing of a time of Daniel, during which the saints of the Most High were to be given into the hands of the little horn, are almost certainly identical with the time, and times, and half a time ‡ of the woman's being in the wilderness (Rev. xii. 14); but if not, they are at least on the same scale; and this latter period is the same as the one thousand two hundred and sixty days of ch. xii. 6. If the three and a half times of Daniel, then, are a longer period than three and a half literal years, the thousand two hundred and sixty days of ch. xii. 6 are a longer period than a thousand two hundred and sixty literal days. These days are probably identical with the same number of days during which the witnesses were to prophesy in sackcloth (ch. xi. 3); and the same period is probably intended by the forty-two months,§ during which the Beast was to prevail (ποικῆσαι), and the forty-two months during which the Gentiles were to tread under foot the holy city. These events are all, probably, but different aspects of what should pass at one and the

* Dan. vii. 17, "kings" = "kingdoms;" therefore most probably in ver. 24 likewise.

† The proper meaning of the word used by Daniel, בלל = Heb. בלה "to consume," "waste away," "bring to nothing," in Piel. This is the primary sense, and hence the word means sometimes, but rarely, "to afflict."

‡ καιρὸν, καὶ καιρὸς, καὶ ἡμισυ καιροῦ. καιρός is sometimes used for a year. See Elliott.

§ Gen. viii. 3, 4, and vii. 11, 24 fix the month at thirty days.

same period, or at periods of the same length at about the same time; for it is possible that some of them may have different commencements and different endings, like the three equal and parallel lines below:—

(5.) But a yet more certain indication of days being prophetically symbolical of years may be drawn from the fact that Daniel's seventy weeks are certainly seventy weeks of years (Dan. ix.) It has been said, indeed, that the word *שָׁבָעַת*, standing alone, means simply a hebdomad, or septenary period, whether of years, months, weeks, or days. But Mr. Elliott has shewn that with the masoretic pointing it always means a week of *days*, when standing alone, and without any other word to define the period.* Difficulties have been found in shewing the exact chronological fulfilment of the seventy weeks, or four hundred and ninety years, of Daniel's prophecy; but (1) no one can for a moment reasonably doubt of the very close chronological approximation of Daniel's prophecy, when taken a day for a year, to the facts of history. Messiah was cut off, the sanctuary destroyed, desolation swept over the land, at about the very time foretold, on this theory. (2) The difficulties do not lie in the prophecy, but in the darkness of some parts of profane history, and the want of precise data in chronology. (3) The subject has been worked out with much care and success in Mr. Boyle's recent work on Daniel.†

(6.) The Scriptures furnish other examples of the symbolic substitution of a day for a year. Ezekiel was ordered (ch. iv.) to lie three hundred and ninety days on his left side, then forty days on his right, before a miniature representation of Jerusalem, as besieged. The miniature scale of size, a tile for a city, a man for a nation, corresponded with the miniature scale of time; and as the drawing was

* There are but eleven instances besides the six in Daniel's prophecy. Lev. xii. 5; Ex. xxxiv. 22; Deut. xvi. 9, 10, 16; Jer. v. 24; 2 Chron. viii. 13; Num. xxviii. 16; Gen. xxix. 27, 28, where it is admitted by the best critics that the meaning is a week of days.

† 'The Inspiration of the Book of Daniel.' By W. R. A. Boyle, of Lincoln's Inn, Barrister. Rivington's, 1863.

symbolic, and the prophet symbolic, so also were the days of the prophet's position: "a day for a year," ver. 6.

(7.) The forty years of Israel's wandering in the wilderness corresponded also to the forty days of searching the land. The case is not exactly like the preceding, and yet there is some similarity. Israel by assenting to the forty days' sin of the majority of the spies took that sin on themselves, and their punishment was to be in this correspondent, a day of their sins to a year of their punishment.

(8.) Again, the year-day principle finds a remarkable support in the fact that it proves exact in so many instances besides those already spoken of; *e. g.* the hundred and fifty years, or five months, of the locusts; the hour, and day, and month, and year of the Turks; the three and a half years of the witnesses' death; and, we may add, the half-hour's silence in heaven, as here interpreted.

(9.) It is distinctly foretold in the New Testament that an apostasy should take place, that men should turn from the truth to fables, that the truth should be evil spoken of, that there should be false prophets making merchandise of the Church. There is the highest moral probability that this is the same thing that is foretold by the prophet Daniel (ch. vii.); indeed, there is almost a critical certainty that it must be so, for this apostasy is spoken of (2 Thess. ii.) as *ἡ ἀποστασία*, THE apostasy, *i. e.* one previously mentioned, or well known. This can hardly be any other than what is foretold by Daniel; and this we have seen cause to connect with what is said in the Revelation. But an apostasy of this kind, so general and wide spread, and involving the majority of the professing Christian Church, could not be the work of so brief a period as three and a half literal years.

(10.) Finally, Mr. Maitland's objection to the year-day principle is a singular example of confusion of thought. He says to the maintainers of the year-day principle, "You take (if I may so speak) the *word* goat to mean the *thing* goat, and the *thing* goat to represent the *thing* king; but you take the *word* day (not to represent the *thing* day, but) at once to represent the *thing* year." This is not a true statement of the case, but a confusion of thought. We take the *word* goat to mean the *thing* goat, and the *thing* goat to be a symbol of the *thing* king; and we take the *word* day

to mean the *thing* day, and the *thing* day to be a symbol of the *thing* year.

(11.) Mr. Elliott has amply shewn that the year-day principle is no novelty among Christian writers, nor a principle invented by modern interpreters to uphold certain theories of Apocalyptic interpretation; and to him, as in so large a part of this Commentary, we again refer those who would study the subject more fully.

The application of the year-day principle to the three and a half times, forty-two months, or one thousand two hundred and sixty days of the Apocalypse.—We believe that it is our wisdom to wait for the full elucidation until the purposes of God have been more fully developed. There is more than one epoch from which we might think the commencement should be dated. Events will in due time clearly indicate which was, or which were, intended by the Spirit of prophecy. In the mean while (1), one very remarkable fulfilment has been pointed out by Mr. Elliott. The four years from A.D. 529 to 533 are memorable as the epoch of “*the promulgation of Justinian’s Code and Decretal Epistle to the Pope,*” by which “the Pope’s ecclesiastical supremacy was confirmed to the fullest extent, and his antichristian pretensions and character in no slight measure recognised and sanctioned.” The popes had by this time “espoused what is false and superstitious in doctrine,” and received by this code “a judicial supremacy in matters of faith and heresy.” “A *legal* intolerance of faithfully witnessing for Christ was the necessary result, whether as yet enforced or not.” Now it is very remarkable that just one thousand two hundred and sixty years after A.D. 529-533 came *the great French Revolution*, whose commencing epoch is A.D. 1789-1793, by which *the legislation of the Justinian Code was superseded* in the dominions of “the eldest son of the Church” by one of a tolerant and liberal character, which has spread, or is yet spreading, to all other kingdoms where the Roman Catholic religion was, or is yet, dominant. (2) A second commencing epoch has been suggested, viz. from A.D. 604 to 608, memorable as the period when “the Emperor Phocas, Maurice’s murderer and successor, first opened friendly communication with Pope Gregory I.; when the Lombards, the last of the ten kingdoms, acknowledged the spiritual supremacy of Rome, A.D. 604; when Phocas issued his decree giving the supremacy to the see

of Rome over that of Constantinople, 607 or 608; and when he further marked his favour to him by giving him the Pantheon." Reckoning one thousand two hundred and sixty years onwards we are brought to A.D. 1864-1868, our own day, when events passing at Rome almost under our eyes promise to mark a memorable epoch in the temporal power of the popes; though, as the subsequent chapters of the Revelation seem to shew, they may probably prove but the commencement of a still more severe struggle than has yet been seen between Christ and his people on one side, and the powers of error combined against them on the other; of the great and final war, in short, which will end in the entire destruction of all who oppose Christ and those who follow Him.

Chap. xiv.—We have said already that chaps. xii., xiii. and xiv. form a whole. And as Gibbon's fiftieth, fifty-first, and fifty-second relate respectively the rise, triumph, and decline of the Saracen power, so do these three chapters of the Apocalypse respectively describe, in prophetic symbols, the causes which, on the establishment of Christianity, led to the rise of the Papal Roman Empire, its power and triumph, its decline and overthrow; or, in another point of view, they relate prophetically the beginning of "THE GREAT TRIBULATION," the epoch of its greatest violence, and the several steps by which the persecution of the people of God should be checked, ending in the final and terrible overthrow of the persecuting powers. The fourteenth ch. then contains the prophetic history of the last of these three subjects; and it will be found, we believe, that the successive steps by which the persecuting power of the Papal Empire was to be gradually consumed, and finally destroyed are these: (1) The Reformation, *vv.* 1-5. (2) Evangelic Missions, *vv.* 6, 7. (3) Revolutions in the Papal countries, *vv.* 8-11. (4) The general introduction of the principles of toleration, *vv.* 12, 13. (5) A first severe judgment, called "The Harvest of the Earth," *vv.* 14-16. (6) A second, final, and still more terrible one, called "The Vintage," *vv.* 17-20.

This we now proceed to shew. The reader must bear in mind the period of history to which we had been brought by the thirteenth ch., viz. that of the power and triumph

of the Papal Roman Empire, supported by the full weight of the clergy, regular and secular, and especially of the Mendicant orders, the palmy era of Romish miracles, of the persecuting Latin councils, and of the crusades against the Albigenes and others; *i.e.* to the thirteenth century. There was little or no change in the general state of things until the Reformation. Internal dissensions indeed tended to weaken for a time the Papal power, as when rival popes stood arrayed against each other, and councils against popes; but while these, together with the revival of letters, were preparing the way for all that afterwards befel, yet at the epoch of the fifth Lateran Council and of Pope Leo X., the wounds, which that power seemed to have received, were healed; and all witnesses for Christ were silenced. The Reformation was the first deep and lasting blow to the Papal power; and we shall find reason to believe that this is what is next foretold in the prophecy, *i.e.* in the part now before us for consideration.

(1.) The mention of the hundred and forty-four thousand here naturally carries the thoughts back to the hundred and forty-four thousand of the sealing-vision, which will help us to understand this. In that the condition of the Church was shewn, such as it became after the establishment of Christianity by Constantine, and in the days of his sons and successors. Not all the professing and visible Church were acknowledged as servants of God, but a remnant only, according to the election of grace. There was still a visible Israel, but only a hundred and forty-four thousand out of it were recognised as Christ's. The Church had not yet entirely reached the wilderness-state, to which she was afterwards reduced, and when she could no longer be publicly seen; when the smallest number of witnesses which the law allowed were alone found to bear open testimony for Christ. The hundred and forty-four thousand, represented as chosen out of the twelve tribes, were few compared with the whole number included in the tribes, few compared with the whole body of those among whom they lived, and who professed to be followers of Christ; but by comparison with that other and darker period they were still many. Such was the condition of the Church when flying towards the wilderness-state before the great apostasy was completed. And

it is reasonable to conclude that the Spirit of prophecy, by using a similar emblem here, intends to teach us that, in the sight of the great Head of the Church, her condition, as she began to emerge from the wilderness-state, and to be somewhat again publicly visible, was of the same kind. And such has always been the judgment which, in substance, the men of the soundest views have taken of the condition of religion in the churches of the Reformation: it is, in fact, the doctrine held by those churches, and is forced on our notice by notorious facts.

(2.) The symbols shew us, again, that the whole body of professing Christians would not be one in communion, as at the period of the Council of Nice and of the sun-clad woman; and as is to be the case in that new, future, and happy period described under the emblem of the New Jerusalem. It has not been so in the churches of the Reformation. The circumstances of the times have made it impossible. As long as the apostasy of the greater part of professing Christendom lasts it cannot be. It would be the sacrifice of truth to error, it would be unfaithfulness to Christ. And, besides this, there have unhappily been, and still are, internal causes of division, which have hitherto prevented it.

(3.) We saw reason to believe that in the sealing-vision were symbolised those doctrines which the providence of Christ prepared for the Church, just as she was fleeing towards the wilderness, and supplied as food for her during the three and a half times of the wilderness-state, in the writings of his holy and favoured servant AUGUSTINE. The use of similar emblems here would lead us to suppose that similar teaching would characterise the churches of the Reformation. That such has been the case the Augustinian monk Luther, and the Augustinian tone of the Articles of the Church of England, and of the other reformed churches, bear witness.

(4.) The hundred and forty-four thousand are seen standing with the Lamb on *Mount Zion*,* the natural symbol

* The *city* of the living God, the *holy* city, still called El Kuds, the Holy. There is, we believe, allusive contrast here to *Rome*, which is so often represented in the Latin Councils and Papal Bulls as *Holy Rome*, and the *heavenly Jerusalem*. The popes moreover are represented as standing on the summit of mount Zion, thence casting their eyes over the world. Elliott.

to denote that they would be united in a body politic; while their standing there with Christ denotes that in their civil polity they would take their stand with Him. The song of praise moreover is heard by the Apostle as coming from *heaven*, here again, we believe, as so often, the political heaven. We have, in these parts of, the emblem, links, or taches, which loop the present vision to the opening of the eleventh ch., where the civil establishment of the churches of the Reformation is described by another symbol, the measuring reed like a magistrate's rod; and it is not a little remarkable that, in the providence of God, every one of the churches of the Reformation was united with the State, and framed on the model of *national* churches; and yet, at the same time, in this union of the Church and State the Gospel of the Lord Jesus Christ, the Lamb of God, was publicly recognised, and the two intimately associated.

(5.) Though the condition of the churches of the Reformation was not yet that of the Bride, the Lamb's wife, yet the Lamb was the centre round which the remnant according to the election of grace found in them would gather. Christ was to be their rallying point, and with Him they were to take their stand. The fulfilment was according to the prophecy. Christ, His word, His atonement, His mediation, His grace, justification through faith in Him, and sanctification by His Spirit, were everywhere the doctrines of the churches of the Reformation, in opposition to the sacrifice of the mass, the mediation of the Virgin and saints, justification and sanctification by the sacraments, and absolution by priestly authority.

(6.) There were now also not a few, and the smallest number which the law allowed, as witnesses for Christ, but a goodly number having His name and His Father's name written on their foreheads, *i.e.* making an open profession of their faith in Him. Their number is *symbolically* described as a hundred and forty-four thousand, not that such is to be considered their *actual* number, even in one generation; for the Apostle heard a voice loud as the sound of *MANY waters*, and as that of a *GREAT thunder*, indicating a *vast multitude*, singing the song of the redeemed. The definite number a hundred and forty-four thousand we take to be a symbol, in the same sense as in the sealing-vision.

(7.) Their voices were heard in a loud song of praise and thanksgiving *for redeeming love*; for the hundred and forty-four thousand are declared to be identical with those who were redeemed from *the earth*;* none but they could learn that song; and that would certainly be its burden.

(8.) In fact, we find in ch. v. 9, as a part of the description of the twenty-four elders and four living creatures, that they had *harps* and sang *a new song*, saying, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Here also the Apostle heard as it were the sound of *harpers harping* with their *harps*, and the hundred and forty-four thousand sang *a new song*, no doubt the same, in substance and spirit, as that before spoken of; but now it was *as it were* a new song; for it was one which the redeemed in heaven were heard to sing of old, and which to them was ever new, but which had been generally forgotten when men turned from the truth to fables through so many ages, as it was foretold that they would, both in other parts of the Scriptures, and in the passages which we lately considered in the Revelation. Though a few men of piety had known it from time to time in the cloisters of the dark ages of the Church, and it had been heard on the lips of the witnesses for Christ, nevertheless this song of praise from a goodly number who had the Redeemer's name and His Father's name openly on their foreheads was *as it were* new.† Psalmody, moreover, literally speaking, revived in all the Reformed Churches, and formed an important part of the public worship of the congregation, as with the Christians of Pliny's day when they sang hymns to Christ as God. It was not, as in the services of the Church of Rome, where the *priests* chanted the mass for the people. Here the song came from the lips and hearts of the whole body of the hundred and forty-four thousand, as the voice of many

* That they are not identical with the redeemed *in heaven*, represented by the four living creatures and the twenty-four elders, is manifest from their singing the hymn of praise, not before the throne simply, but in the presence of the four living creatures and the twenty-four elders.

† Mr. Elliott observes that occasions on which a *new song* is said to have been sung in the Church of God, were often periods of some signal deliverance, or of some fresh revelation of Himself and His grace. Ex. xv. 1; Judg. v. 12; Ps. xxxiii. 3; xl. 3; xevi. 1; cxliv. 9; Is. xiii. 10.

waters and of a great thunder. It was as it were that of harpers harping with their harps. *The harp of David* was as it were strung and tuned by them afresh. His psalms and hymns they made their own, and sang, giving thanks to God, in a language which they understood; while the glad tidings of salvation through faith in Christ, which for so many ages had not been proclaimed, seemed a new song, and the hymns of praise a new occupation, and the new liberty to praise God a great deliverance. "But as to the characteristic as well as most glorious subject of the song, listen," says Mr. Elliott, "to the account given of it by him who was the chief precentor: 'Learn to know CHRIST, Christ crucified, Christ come down from heaven to dwell with sinners! Learn to sing *the new song*, THOU, JESUS, ART MY RIGHTEOUSNESS; I AM THY SIN: Thou hast taken on thyself what was mine; Thou hast given me what is thine.'"

(9.) This remnant according to the election of grace, these hundred and forty-four thousand, the redeemed from the earth, like their predecessors, the witnesses in sackcloth, were stigmatized as heretics, and called by many an evil name, by those who said it was they themselves who were Christians, and who bore chief authority in that which was called the Church of Christ, and was not; but Christ approved and justified those who were thus stigmatized. "These," said the decree of Frederic II. of the so-called heretics of his day, "these are ravening wolves, these are evil angels, these are depraved children of the father of iniquity and the author of deceit, these are vipers, these are serpents which creep in as it were unawares. We use the sword of just vengeance against them, and decree that they be burned in the sight of men." Labb. xiv. 25, 26: "These," said the Holy Ghost of the hundred and forty-four thousand, the redeemed from the earth, "these are they who were not defiled with women, for virgins they are; these are they which follow the Lamb whithersoever he goeth; these were redeemed from among men, a first-fruits to God and to the Lamb; and in their mouth falsehood was not found, and without fault they are." Those who advocated and enforced the constrained celibacy of the clergy and the cloister, made high pretensions to superior sanctity, exalted what they called holy virginity, and declared the marriage of the clergy to be no better than concu-

binage,* but the terribly immoral lives of the clergy, secular and regular, just before the Reformation, had become a general scandal, and shewed the unsoundness of the whole system. And when the primitive doctrine, "Let marriage be honourable in all,† and the bed undefiled," was revived in the Reformed Churches, it had in this prophecy received beforehand the sanction and approbation of Christ. So with the false pretensions to humility and poverty, so strongly made by the Mendicant orders, professing themselves thereby to be more truly followers of the Lamb of God in all things. When such pretensions and practices were exposed in the light of the Reformation and a truer humility, a real poverty of spirit, and a more just idea of self-denial and of walking in the steps of Christ, came to be understood, the Spirit of prophecy had long before acknowledged those who really practised such, "These are they who follow the Lamb whithersoever He goeth." This better teaching and these truer views of the mind of God gained footing, however, but in a small part of the nominally Christian world. But, as we learned before of the same epoch, that now a tenth part of the city fell, a *tithe*, *i.e.*, of the whole, a pledge that the rest should follow in due time, so here the hundred and forty-four thousand are described as *first-fruits* to God and to the Lamb, the first-fruits of that general in-gathering when the kingdoms of the world shall become the kingdoms of God and of His Christ. And their God is pleased, in conclusion, to say of them that what they taught, and practised was truth, and no lie,‡ that, stigmatized as they were as heretics and evil-doers, He held them blameless; and when they rejoiced in what the Apostles taught that "whosoever believeth on Him is justified from all things," He put the seal of His Spirit of adoption on their hearts, having through His love ordained before the foundation of the world that they should be holy and without blame before Him, not for their righteousness' sake, but for that of His Son, which in the riches of His mercy He was

* Second Council of Lateran, Can. 6.

† Heb. xiii. 4.

‡ Comp. Hab. ii., where graven images are called "teachers of lies," instead of being what their advocates call them, "the books of the people;" and Rev. xxi. 8, 27; xxii. 15, where it is said that "all liars," *i.e.* liars of every kind, shall be cast into the lake of fire, and shut out of the New Jerusalem.

pleased to impute to them, as He had imputed their sin to Him in whom was no sin, and with whom He was always well pleased.

We shall now find several links which bind together several parts of the Revelation, and the Revelation with the prophecies of the Old Testament, and which help the interpretation.

The seventh trumpet, let it be well remembered, is a woe trumpet, and the *last* woe (viii. 13, ix. 12, xi. 14); for with it the kingdom, or sovereignty of the world, becomes that of God and of His Christ. Thus it embraces the seven vials, or the *last* plagues, or judgments of God on apostate Christendom, in which the wrath of God is brought to a conclusion, ἐτελέσθη, xv. 1.

Let us now go back for a while. The souls of those who suffered under pagan Rome had been heard by the Apostle crying from under the altar where their life had been poured out: "How long, O Master, thou that art holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* and they had been told to wait for a time, till another body of sufferers for Christ should be completed.

In the Apocalyptic description of the Reformation (ch. x.) the rainbow-crowned angel was heard by the Apostle to swear by Him who liveth for ever and ever, and who created the earth and the things that are therein, that there should be no greater space† of time than ‡ the days of the voice of the seventh angel: § those being ended, the mystery of God, His before unfolded purposes, should be brought to a conclusion (ἐτελέσθη), according to the glad tidings He had given of old to his servants the prophets. ||

At the Reformation a tithe of the city, *i.e.* of Papal Rome, fell away from it, a pledge that the whole of its power should fall; and a remnant according to the election

* "The blood is the life thereof," Lev. xvii. 14.

† χρόνος, anarthrous, "length, or space of time," exactly as in the other passage above quoted, and to which this has reference.

‡ ἀλλά, after a negative, "except." See Arnold's Greek Grammar, and Winer's. Comp. also Matt. xx. 23, where the Authorised Version has erroneously supplied the words "*it shall be given.*"

§ καί, "and then," as not unfrequently in Greek; and as ἅ very frequently in Hebrew.

|| Thus the latter chapters of the Revelation have constant reference to the Old Testament prophecies.

of grace of open witnesses for Christ was gathered out of it, as *first-fruits* to God and to the Lamb.*

Thus the Reformation period was not to be that of the final judgment of God on apostate Christendom, nor was the mystery of God then to be brought to a termination, nor the kingdom or sovereignty of the world then to become that of its true Lord and Master, and of His Christ. Another well-defined epoch was to come, one of terrible and final judgment, which was to bring in what prophets of old had written of, and what prophets, martyrs, and all God's true servants had looked, waited patiently, and suffered for, if need was, even unto death.

Indeed, the Churches of the Reformation, like that of Sardis, failed, after a while, and in a great degree, to remember how they had first received and heard, and to hold it fast. Rationalism and neology spread extensively among them. During the larger part of the last century they had a name to live, but were dead, and had need to have the warning voice addressed to them: "Watch, and strengthen the things which remain, that were about to die, for I have not found thy works complete before my God. If thou wilt not watch, I will come on thee as a thief. Thou hast indeed a few names, which have not defiled their garments, and they shall walk with me in white, for they are worthy." "Some such there were all along, amidst the ever increasing defection of their brethren, in the Churches of Protestantism. Illustrious names stand pre-eminent, as those by whom, among others, the torch of truth was transmitted down, in the ecclesiastical annals of Protestant Christendom; in *Germany*, for example, those of Arndt, Spener, and Franke, of the Lutheran Church; not to speak of others in the Moravian community also: in *England*, within the pale of the Established Church, of

* There are yet three other links connecting other parts. (1.) With the cry of the souls *under the altar*, ch. vi., connect what is said of the angel of the vintage coming out *from the altar*, with power over *the altar fire*, xiv. 18; and *the answer of the altar* under the third of the vials of the last wrath of God, when the rivers and the fountains of waters become blood, Even so, O Lord God Almighty, true and right are Thy judgments; also the voice from heaven, xiv. 12, 13, From henceforth happy are the dead which die in the Lord. (2.) With the seat of the several judgments of the first four Trumpets, and the first four Vials connect, as allusive, xiv. 7. (3.) With the opening of the temple in heaven, xi. 19 and xv. 5, connect xiv. 12, 13, as will be shewn.

Hooker and Usher, Hall and Leighton, Beveridge and Hopkins, Walker and Venn; *without it*, of Baxter and Howe, Watts and Doddridge, Whitefield and Wesley. And it is, I think, deserving of remark, that of these not a few, like the admirable Spener, made the very point prominent in their doctrine, which is noted respecting these hundred and forty four thousand in the Apocalyptic statement, viz. that none but the converted and illuminated by the Spirit of God could rightly understand the Gospel, or belong to the kingdom of the Lord Jesus." Elliott, pt. iv. ch. 10.*

There needed then a new effusion of the Holy Spirit on the Reformed Churches; and it is plain also, from what has been said, that after the epoch of the Reformation, and next after it, there should come one of final judgment on apostate Christendom. These, accordingly, are the next steps in the prophecy.

Chap. xiv. 6-11.—And what are the next events, which, after the Reformation, mark epochs in the history of the Church and of the kingdoms of this world? In the former that which has well been called *The Æra of Evangelic Missions*; in the latter *The Æra of Revolutions* in the Papal kingdoms; the two being on the whole contemporaneous, though the former began somewhat first, as in the prophecy it is the first announced. The Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel were founded A.D. 1698 and 1701, the precursors of the numerous other Societies which, about a century later, sprang up in

* Note by Elliott. "Spener's aim was to obtain a communion of Christians whose consciences should have become awakened to that certain verity, that nothing but heartfelt conversion, and being born again, can suffice for such a purpose." Barthe, 402, 436. Dr. Pusey states that it was one of the things objected against Spener by his enemies, that he taught that Holy Scripture was then only a source of religious knowledge when understood according to the meaning of the Holy Spirit, and that ministers were mere guides to the real Teacher, the Holy Spirit, and Christ in him." Pusey, p. 83. This confirms us in our opinion that the Church of Sardis may be typical of the Reformed Churches. The attributes, which stand at the head of the epistles to the seven Churches, are chosen as appropriate to the condition of those Churches severally, and in the case of the Church of Sardis they are, "These things saith He that hath the seven Spirits of God," *i.e.* who has the gift of the Holy Spirit for all times, "and who holds the seven stars in His right hand," *i.e.* who holds all ministers in His hand, being able to make them what He pleases, and being alone able to make them effectual ministers of His word, and faithful messengers of the glad tidings of salvation through faith in Him.

quick succession among the Protestant Churches. Under the auspices of the first, the forerunners of the others, the apostolic Swartz laboured in India, and left there a name which will never be forgotten. He was followed by some others of a like mind, but nevertheless the work languished, and funds and men failed, during the greater part of what remained of the eighteenth century. The Moravian Mission, "the pattern, though with such small resources, of a missionary body," followed in 1727, sending a mission to the West Indies in 1731, to Greenland in 1733. Then came the Wesleyan Missionary Society in 1782, strengthened and enlarged afterwards; the Baptist in 1792; the London in 1795; Scottish in 1796; Netherlands, 1797; Church Missionary in 1800; and Berlin, 1800. The great and important British and Foreign Bible Society,* the handmaid of every Missionary Society, arose in 1804, followed by numerous daughters in foreign parts; the Basle Missionary Society in 1822; the French Protestant in 1823; the Rhenish in 1829; not to speak of the American Missionary Societies, which have been so much blessed of God.

By these the everlasting glad tidings of God's great love in Christ, and of salvation through faith in Him, have been preached more or less to them that dwell on the earth; the inhabitants of the Papal Roman Empire (comp. vi. 10, xiii. 8, 12, 14); and not only to them, but to every nation, kindred, tongue, and people; so that the commandments of God † and the testimony of Jesus Christ, as contained in the Scriptures, are even now, in whole or in part, extant in almost every known language, the greater part of the translations having been made during the present century, by men engaged in missions to these various families of mankind, and under the auspices of the British and Foreign Bible Society.

And contemporaneously, or nearly so, with this Æra of Missions has gone on—and the coincidence is most remarkable—the Æra of Revolutions in Roman Catholic countries.

While the *first* Evangelical Missionary Societies were being founded, as above, in Protestant countries, the mate-

* Issues to May, 1867, nearly 50,000,000 copies in 208 languages.

† Allusive contrast to the prevailing worship (*προσκύνησις*) of them that are no gods, and who did *not* make the heaven, nor the earth, sea, and fountains of waters.

rials were being accumulated which produced the terrific explosion of the great French Revolution. The Revocation of the Edict of Nantes, by which the bulk of the Protestant population of France were driven from it, and with them a great part of the intelligence, wealth, and skilled industry of the nation, took place in 1688. Voltaire was born only six years afterwards, and then soon came the encyclopædists and their publications. And just following the commencement of the period when the Evangelic Missionary Societies began to spring up thickly on every side in Protestant countries, the great Revolution broke out, 1789-1793, which overthrew the whole fabric of society, and all that had the appearance even of religion in the dominions of the eldest son of the Church; left such important and permanent consequences behind it; introduced principles thoroughly antagonistic to Rome; and set an example of revolution in other Roman Catholic countries which is working to this day. This, then, we believe to be the commencement of the final judgment of God on apostate Christendom. Men were allowed in this great social convulsion to eat the bitter fruit of their own ways, when they had put *God* and *His* commandments from them to worship those that are no gods, and to observe the commandments of men.

The first angel was followed, in rapid succession, as we suppose the meaning to be, by two others, and these by a voice from heaven.

We believe the voices of the three angels, and the voice from heaven, to be in some sort *anticipative announcements* of what was *about* to take place, made at the commencement of what would prove to be a period spread over many years; and this for the following reasons:—(1). The announcement at the first sounding of the Seventh Trumpet is plainly *anticipative*; for the Seventh Trumpet is a Woe Trumpet, and terrible judgments are spoken of as taking place after the announcement that the kingdom of the world had become the kingdom of God and of His Christ. (2). In the passage before us the voice said, not that the judgment of God was fulfilled (*ἐτελέσθη*), but that the hour for it was come, the time for it to begin. (3). So in the 18th chapter it will be found that almost the same words as those of the second angel here are spoken, “Babylon the great is fallen,” while those words stand plainly at the

commencement of the prophetic history of her fall, not after it has taken place. See especially xvi. 19, where the judgment on Babylon is declared to be under the *last* of the vials, in which the wrath of God is to be completed; whereas, after the second angel's announcement, there comes the judgment of the harvest of the earth, and the yet more terrible one of the vintage.

We have now to consider what is to be understood by these anticipative announcements, made, as we conceive, at the commencement of the Seventh Trumpet's sounding.

Chap. xiv. 7, 8.—Babylon is declared in ch. xvii. to be the great city which in St. John's day held rule over the kings of the earth, *i.e.* Rome. It is here announced that the hour for her judgment is come, that those events were now begun, the issue of which would be her complete and final overthrow.

Chap. xiv. 9.—The third angel delivered his message, as the first the latter part of his, which referred to the judgment now beginning, "*with a loud voice.*" Before we enter farther on the consideration of the announcement made by this angel we must establish an important principle of interpretation, which is that here in the Apocalypse, as in the Old Testament, nations and churches, being often personified as individuals, are spoken of in the singular number; so that *τίς*, "*any one,*" in the passage now before us; *οὐδέίς*, "*no one*" (xv. 8); *ὁ γρηγορῶν*, "*he that watcheth*" (xvi. 15), may refer, and, as we believe, do refer, not so much to individuals, as to nations and kingdoms.

In the Old Testament examples of this substitution of the singular for the plural, where the nation or kingdom is tacitly though not expressly personified, abound; *e. g.* Deut. vii. 6: "*Thou art an holy people to Jehovah thy God. Jehovah thy God hath chosen thee to be a special people to Himself above all peoples that dwell on the face of the earth. . . . If ye hearken to these judgments, then Jehovah thy God shall keep unto thee the covenant and the mercy which He sware to thy fathers, and he will love thee, and bless thee in the land* which he sware to thy fathers to give thee. . . . Jehovah will take away from thee all sickness,*" † etc. So frequently in the prophets,

* The land is here the whole land of Canaan, not the portion inherited by any individual.

† It is not meant, we suppose, that no individual among them should suffer from sickness, but that no pestilence should prevail amongst

e. g. Obadiah: "Thus saith Jehovah concerning *Edom*, Behold, I have made *thee* small among the heathen." Micah i. 11: "Pass *ye* away, *thou* inhabitant of Saphir." In the Revelation the Dragon, the Beast, the Woman, the Adulteress, the Bride, are plainly impersonations and collective. So in the passage now before us, "*He* that worshippeth *the Beast* and *his* image, and receiveth (*his*) mark on *his* forehead, or on *his* hand, *he* also shall drink of the wine of the wrath of God." Here "*the Beast*" is manifestly an impersonation and collective, and, for the reasons already given, we believe the "*he*" is also collective and what may be called a tacit impersonation.

We now proceed to the interpretation of the second angel's announcement; but a few exegetical remarks are first necessary. Many no doubt suppose from the expressions "tormented with fire and brimstone" and "the smoke of their torment ascendeth up for ever and ever," that the eternal punishments of the world to come are here intended; but on consideration this will be found, we are persuaded, to be a mistake. (1.) We have already seen reason for supposing "he" to be here a collective term, used for a nation or kingdom. (2.) The time of God's judgment, spoken of a few verses before, is not that of the great day, but that of the last wrath of God on apostate Christendom. (3.) The judgment on Babylon, or Rome, also an earthly judgment, is the subject of the verse next before this under consideration. (4.) Then follows, "If any one worship the Beast and his image he also shall drink of the wine of the wrath of God," from which it is natural to conclude that earthly and national judgments are here likewise intended; not to say that the third angel, following the first, may well be supposed to refer to what the first had said, "The hour of his judgment is come." (5.) The word βαρῶζω, rendered "torment," is repeatedly used, not of the everlasting punishments of

them as a nation, such as is related in 2 Sam. xxiv. See the words that follow next, Deut. vii. 15. The principle above contended for explains the solecism so often met with in the language of Moses, where "you" and "thou" are continually interchanged. "Thou" in such cases is a collective. The advantage of this mode of expression will be apparent on reflection. It leaves room for, and excites, individual application. In the extract from Micah, the margin has "inhabitriss," which is literal, the Hebrew using the feminine as a collective.

the world to come, but of earthly tribulation, as Mr. Elliott has remarked. See 2 Pet. ii. 8: "Let *reared* (ἐβασάνιζεν) his righteous soul." Matt. xiv. 24: "The ship was *tossed* with the waves" (βασανίζόμενον). Mark vi. 4, 8: "Toiling in rowing" (βασανίζόμενος). We have the substantive so used in a passage linked to that under consideration, and which clearly speaks of an earthly judgment (xviii. 9, 15), "The kings of the earth shall mourn and lament over her when they see the smoke of her burning, standing afar off for fear of her *torment*" (βασανισμοῦ); and again of an earthly judgment, that by the Saracens (ix. 5), "To them it was given that they should not kill them, but that they should be *tormented* (βασανισθήσονται) five months, and their *torment* (βασανισμός) was as the torment of a scorpion when he striketh a man." (6.) *Fire and sulphur* are used in a previous passage (ix. 18), in their literal sense, of the Turks' use of modern artillery in the slaying of the third part of men, the Byzantine or Greek Empire. (7.) There remains but one other expression which might still lead to a doubt of the correctness of the interpretation we propose, "*for ever and ever.*" This looks at first sight as if spoken of the eternal punishments of the world to come, but we have exactly the same expression used of the judgments which were to befall Babylon or Rome, the great city that held rule over the kings of the earth: "The voice of harpers, etc., shall be heard no more in thee, no craftsman of any craft shall be found any more in thee, and the sound of a millstone shall be heard no more in thee. . . . And her smoke goeth up *for ever and ever,*" *i. e.* evidently, she shall never be restored, her destruction shall be to all ages, world without end. We have the same kind of expression exactly used of the literal Sodom (Jude 7), "Suffering the vengeance of *eternal* fire."*

* In all such cases, behind the literal application of the words, there lies no doubt a deeper one. Somewhat more also may be said in confirmation of the view taken above. "The smoke of her burning" is probably taken from the case of Sodom, Gen. xix. 28, the more so as Rome, the great city, is called Sodom and Egypt, as well as Babylon, xi. 8. Comp. also Is. xxxiv. 10. The smoke of it (Babylon) shall go up *for ever and ever*, is explained in the following hemistich, "*from generation to generation it shall lie waste, none shall pass through it for ever and ever.*" This passage speaks of the same events as those of a part of these final judgments, viz., the vintage. Comp. Is. xxxiv. 6; lxiii. 1-6; xlii. 19: "Babylon shall be as when God overthrew Sodom and Gomorrah. It

We believe, then, the sense of the third angel's announcement to be this, that as the hour of God's judgment on Rome was come, so every nation or kingdom subject to her, and making an open profession of her religion (*i.e.* having her mark on the forehead), or doing her work, promoting her cause and interests (*i.e.* having her mark on the hand), should ALSO suffer in these approaching judgments, and drink of the cup of God's displeasure, by being the scene of REVOLUTION or WAR, or both; that during the period of these judgments the Latin kingdoms* (*i.e.* those that received the mark of the name of the Beast from the Sea), whether admitting the authority of the Pope as supreme, or that of the Latin Councils (*i.e.* whether worshipping the Beast or his image), Ultramontane or Gallican, should have no rest; but that, continually, one or another of them should be tossed and troubled by revolution or war, till the power of those kingdoms which continue to be led by the traditions of men, and not by the commandments of God, be consumed, never more to be restored.

That the whole period since the breaking out of the Great FRENCH Revolution, the signal for the rest, has been one of incessant revolutions and wars in Roman Catholic countries is now a notorious fact in history. Hardly a single year has passed, if even one, in which there has not been some disturbance from one of these causes in some one or other of their number; and the epochs ushered in by the events of 1789-1793 in France will ever be noted as *The Æra of Revolutions*. We need hardly appeal to the history of the years from 1789 to 1815 for the proof of what is thus affirmed. The facts are, for that period, notorious. A few examples may be given for the years since 1815. War of independence in Venezuela, 1816; war between

shall never be inhabited, neither shall it be dwelt in from generation to generation," LXX. εἰς τὸν αἰῶνα χρένον. Jeremiah, chs. l., li., should be carefully compared with these parts of the Revelation which speak of the overthrow of Babylon. It is from Jeremiah that many of the expressions are taken. See Jer. l. 13, 40; li. 25, 26, 29, 57, 43, 62. There is also, doubtless, allusive contrast here in the Revelation, since Rome pagan and Rome papal has vainly called herself "The Eternal City." Comp. xviii. 7: "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

* In v. 11 the plural is used, which might be in the sense alluded to before, but which we here rather believe to signify the whole number of the Papal or Latin kingdoms taken together.

Spain and her South American colonies, 1817; War of independence in Chili, 1818; Insurrection at Valencia, victory of Bolivar, Republic of Columbia formed, uniting New Grenada with Venezuela, 1819; Insurrection in Spain, Portugal, Naples: liberation of Peru, 1820; Naples, Piedmont, 1821; Spain, 1822; Portugal, 1823, 1824; Portugal, Peru, 1826; Portugal and Banda Oriental, 1828; Mexico, 1829; France, (Belgium), Portugal, 1830; Italy, 1831; Portugal, 1832; Spain, Portugal, (Ireland), 1833; Spain, 1835; Spain, Portugal, 1836; Spain, (Canada), 1837; Spain, 1838; Spain, Paraguay, 1840; Spain, 1841-45; Portugal, (Switzerland), Rome, 1847; France, Austria, Parma, (Ireland), 1848; France, Austria, Tuscany, Naples, Rome, 1849; France, Portugal, Cuba, 1851; France, 1852, etc. In the later years events of a similar character have followed in quick succession, and with more decided effect; witness Mexico, when it was the French Emperor's purpose to restore the Latin dominion, Italy, and Austria. Spain is still in a chronic state of revolution, and may offer a new and terrible spectacle at any moment; and Rome itself is certainly not at rest.

Rev. xiv. 13.—These beautiful words, from their association with the Burial Service of the Church of England, transport the whole train of thought to the world to come, and make one suppose, at first, that the blessedness here spoken of is that on which *all* who have ever died in Christ have entered, *all* who shall yet die in Christ shall enter, on quitting their earthly tabernacle to be with Him. But (1.) the words "*from henceforth*" shew, on reflection, that something beyond this must be intended; for we have no warrant whatever in the Scriptures for believing that at any time between the death and resurrection of Christ on the one hand, and our own day on the other, any change has taken place in the purposes of God, such as to render the condition of those who died in Christ before it less happy at or after their departure than that of those who have died in Christ since; nor that any such change will take place between this and the coming of Christ. (2.) The English word "blessed" is apt also to mislead in the same direction; but the Greek *μακάριος* * is often used where something far less than the blessedness of the redeemed in the world

* *μακάριος*, from *μάκαρ*, which strictly in Greek writers is an epithet applied to the heathen gods; hence, of men, "blest," "fortunate." Liddell and Scott.

to come is intended; *e. g.* Luke xxiii. 29: "Behold, the days are coming in which they shall say, *Blessed* are the barren, and the wombs that never bare, and the paps which never gave suck." Acts xxvi. 2: "I think myself *happy*, King Agrippa, because I shall answer for myself this day before thee." 1 Cor. vii. 40: "She is *happier* if she so abide, after my judgment." It is a word which in Scripture usage, where things are represented as they appear to the eye of God, is most frequently employed in connection with the possession of true Christian temper and disposition and faith, because they only are truly happy, in the view of God, who have such; but, in reality, it simply means "happy," as we should use it in such an expression as the following: "We may well say, *Happy* are they who die in Christ now, when we consider the cruel indignities and horrible tortures which many of His servants have been called upon to endure in *less fortunate* times, first during the Pagan and then during the great tribulation of the Papal persecutions." The awful barbarities of the Holy Office are, alas! but too well authenticated, and far surpass all that is related of the sufferings of those who are spoken of towards the close of the 11th ch. of the Epistle to the Hebrews, and of whom the world was not worthy.* (3.) The translation, "*They rest from their*

* Barth, 'Universal History on Christian Principles,' thus relates some of the tortures of the Holy Office. "The first was that of drawing the accused up a forked beam, one foot fastened to each fork, and the head downwards; the superior Dominican then addressed him, 'Confess, my son, confess.' When this had no effect, he was suspended by the wrists, tied together, with a heavy weight hanging to his feet, and kept in this posture till piteous groans were extorted, which the persecutors tried to drown with loud mockeries, calling him dog and heretic. The next step was to draw the victim up and down from the ceiling by the rope till his joints were dislocated. If he still confessed nothing, after a short respite allowed to exhausted nature, he was laid on his back in a kind of trough, with splinters crossing underneath, so as to pierce the back with severe wounds. While the sufferer lay in this position, the lower part of his face was covered with a piece of fine linen, to intercept his breathing, and on this a quantity of water was spouted, so as to force the middle part of the cloth down the throat; the linen was then suddenly tugged up with violence, and was followed by a stream of blood. When all these cruelties were ineffectual to make the accused confess things that he knew not, or to betray any of his brethren (and some were too faithful and loving to do this under suffering), his feet were placed over an iron pan of red hot coals, and basted with grease, until they were thoroughly roasted."

labours," is so familiar to us, and so congenial to the sense in which alone the whole passage is commonly taken, that it is hard to divest oneself of the belief that it is the meaning intended: but the Greek word κόπων* has often a different meaning, "*troubles*," not "*labours*:" e. g. Mark xiv. 6, "Let her alone, why *trouble* ye her" (τί αὐτῇ κόπους παρέχετε); Luke xi. 7, "He from within shall answer and say, *Trouble* me not;" Luke xviii. 5, "Because this widow *troubleth* me."

We believe, then, the meaning of this voice from heaven, to which the Holy Spirit gives a solemn approval, to be that the time of judgment announced by the three angels, and now about to commence, should be that in which the cry of the souls under the altar should at last receive its answer; not only in this, that a just retribution should now be inflicted on those kingdoms and nations which had persecuted the servants of God and witnesses for Christ (which was more especially the announcement of the angels), but that now a final termination should be put to such cruel suffering, even unto death, as through so many ages they had undergone for Christ's sake at the hands, first of Pagan, then, in a still more aggravated form, of Papal persecutors; that the principles of religious liberty and toleration should now begin to prevail, and be more and more established, as these judgments of God proceeded; but above all that this comparative rest would be the prelude to the great and final rest of Christ's people at His coming and His kingdom, now *anticipated* as soon to take place, and to follow the judgments. Comp. 2 Thess. ii. 8.

Accordingly, just before the French Revolution broke out, religious liberty was accorded in 1781 by the Emperor Joseph II. to his subjects; in 1782 the Inquisition was abolished in Italy and Naples, while a few years later it was restricted even in Spain from inflicting death. But it was the French Revolution especially which, with all its iniquities and cruelties, nevertheless inflicted a mortal wound on the Inquisition and on the practice of persecution for religious opinion, and which introduced into the constitutions and legislation of Roman Catholic countries more or less of a leaven of religious liberty and of the prin-

* κόπος, literally "a striking," "beating;" hence "*toil and trouble*," "*suffering*," and even "*the pain of a disease*." See Liddell and Scott.

ciples of toleration.* Even in Protestant countries these principles have been better understood from about the same period. The work, it is true, is not yet complete in the Latin world (as was foretold, ch. xv. 1, 8), for the judgment is not yet completed; but the leaven has been put into the mass, and is still at work. Even in France religious liberty, though written broad in the constitution, is as yet but imperfectly understood and acted on. It is throughout Roman Christendom as when Pharaoh first would let *the men* go; then, when the judgments of God fell more heavily upon him, *the women and children*; then, when the severest of the plagues came, so that there was not a house throughout Egypt in which there was not one dead, *the cattle* also. But even when he had thus nominally given this complete liberty to the people of God to serve Him as He required, the heart of the King of Egypt was not changed; and, when he thought the opportunity favourable, he pursued them still to enslave them again; then came the final judgment which for ever overwhelmed the persecutors. So, though the earth may have been reaped with a sharp sickle by what we of this and those of the generation preceding us have witnessed, the vintage is yet to come, the last, the terrible, and the decisive stroke, when the deliverance shall be complete, and the Lord Jesus, *ὁ ἐρχόμενος*, shall come.

Here is what the souls under the altar cried to God for. "Here is the patience of the saints, (of) those who keep the commandments of *God*, and the faith of Jesus. And the voice from heaven said, Write, Happy are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their troubles; for their works do follow them." It is no longer to be as before, when what they laboured for, the establishment of their Master's kingdom, was deferred, when they were bid to wait, and told that other sufferers, and The Great Tribulation, must first come: their hopes, their prayers, and their labours should now be speedily followed by what their predecessors had hoped, prayed, laboured, and patiently waited for, but had not been permitted to see; "The Great Tribulation" was

* These came to France in a great measure from the United States, and to the United States from England originally, and to England, chiefly, through the Reformation.

being brought to an end; the last vials of God's anger were being poured on the persecutors; the Great Rest and the Lord were close at hand, and already anticipated by those who keep *His* commandments and have the testimony of Jesus.

The Harvest of the Earth, xiv. 14-16. *The Vintage*, xiv. 17-20.

There is undoubted reference here to *several* prophecies of the Old Testament; *e. g.* Dan. vii.; Joel iii. 10-14; * Is. lxiii. 1-6; xxxiv., xxi. 9, 10; Hab. iii.; Ezek. xxxix. See especially verses 17-21; also to many other prophecies in these and other prophets.†

The passages before us are also linked with other passages in the Revelation itself; *e. g.* xix. 17-21; xi. 18, 19; xvi. 19-21.

If we are right in supposing that the announcement of the three angels and the voice from heaven are anticipative, or uttered on the eve, as it were, of the events they describe, then the harvest of the earth will be the terrible judgments of the French Revolution, together with the convulsions and wars to which it gave rise, and the vintage one still more terrible and decisive yet to come.

Some may prefer to consider the announcements of the three angels and the voice from heaven as not anticipative; in which case the harvest, as well as the vintage, are yet to take place.

We need a double measure of caution and diffidence when we reach prophecies which concern our own day

* The expressions are, in more than one instance, taken almost word for word from the old prophets, both in the passages we are now to consider, and in several others which occur in the latter part of the Revelation, *e. g.* Rev. xiv. 15, *πέμψον τὸ δρέπανόν σου, καὶ θέρισσον ὅτι ἐξηράνησθαι ὁ θερισμὸς τῆς γῆς.* Joel iii. 15. *יִתְּלַחוּ מִנְּלָ בִי בַיִטֵּל קָצִיר.* In Zech. v. 1 the LXX. has *δρέπανον*, "a sickle," where the Authorised Version has "a roll." The Hebrew is *מִנְּלָה*, fem. The Heb. for "a sickle" is *מִנְּלָה*, masc., at least elsewhere in the Old Testament. It is just possible that in Zechariah's time the former may have been used for "a sickle" as well as the latter. This suits the context of Zechariah much better. Masc. and fem. forms of a substantive, both having the same meaning, are not unfrequent in Hebrew.

† Comp. also most of the latter chapters in Isaiah with the latter chapters of the Revelation.

and events yet unfulfilled, or in the course of fulfilment: and cannot interpret with the same confidence as where the predicted purposes of God have long since received their full development and accomplishment.

That the harvest of the earth here foretold is not the gathering of the wheat into the garner (*i. e.* of the righteous) spoken of Matt. iv. 12, xiii. 30, has been amply shewn by Mr. Elliott. For (1) the sickle is a *sharp* sickle in the harvest, as in the vintage, which must mean one of severe judgment. Comp. xix. 15. (2) The harvest and the vintage here are plainly the same as those foretold by the prophet Joel, iii. 12-16. In Joel both are periods of severe judgment.

It will be seen from the passages of the old prophets quoted above that the return and restoration of the Jews is closely connected, by way of result, with the vintage of the earth. It is more than probable that the great day of the Eastern Question, the first faint streaks of whose dawn are already perceived by many, will be associated in some way with the decisive and terrible events here foretold. It is already manifest that the result of the recent campaign in Germany will be to increase very largely the number of men trained to bear arms in the great military powers. Weapons of destruction are being daily perfected and prepared by them for their armies, so as to increase the slaughter in such wars as shall next take place on a large scale. And thus we may hear in our day the approaching sound, at how great a distance they may yet be we know not, of those heavy but decisive judgments of Almighty God, which prophets heard afar off, near three thousand, and the beloved Apostle near two thousand, years ago. "The press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of Jehovah is near in the valley of decision. . . . The heavens and the earth shall shake: but Jehovah will be the hope [or refuge] of his people, and the strength of the children of Israel. So shall ye know that I am Jehovah your God, dwelling in Zion, my high mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more." So here in the Revelation, while one of the angels, which had the seven vials of the last wrath of God to pour out, shewed to the beloved Apostle the final destruction of Babylon and

the judgments which end with the vintage, one of the same angels shewed him the New Jerusalem coming down from heaven, as a bride adorned for her husband. Comp. Is. lxi. 10; lxii. 4, 5; lii. 1.

THE VIALS.

Chaps. xv. xvi. (*abridged from Elliott*).—The seven vials appear evidently to be the development of the seven trumpets. Compare the beginning and the end in each case.

Before entering on the explanation of the vials and the eventful circumstances therein prophetically expounded, our attention is called to the position occupied during their destructive action by some who are described as “separated from out of, and victorious over, *νικῶντας ἐκ*, the beast, and his image, and the number of his name.” We behold *a sea, as it were of glass mingled with fire*, i. e., like a flood of *vitri-fied lava* * poured from some mighty volcano. As the Apocalyptic Babylon is shown to be destroyed by *fire*, the locality desolated by the fiery flood may well be some portion of *the Beast’s* territory. The harpers (comp. xiv. 23), who stand upon the margin, *ἐπί*, of the flood, and sing thanksgivings to the Almighty, appear to represent some figurative Israel delivered from the figurative Egypt, xi. 8, (like Israel of old from the long and cruel bondage of the literal Egypt), witnesses to God’s righteous judgments upon her, the last of which were now before them, while they were soon to enter into the promises God had made to their fathers. So that which Moses taught the people of God of old to sing, viz., Jehovah’s triumph, and their deliverance, Exod. xv., and the final participation of the nations in Israel’s rest, Deut. xxii. 41—43, was now blended with the song

* The desolating effects of the great revolutionary period, begun in 1789, and not yet ended, were spoken of under this very figure by Burke, the ‘*Journal des Débats*,’ the ‘*Times*,’ M. Montalembert, &c. See Elliott. “*Γαλος, glass*. The *χυτή λίθος, molten stone*, of old Greek writers was probably glass (see Lid. and Scott), which is formed by igneous fusion of rocky materials. Quartz, or siliceous, with a little potass readily fuses, and forms a *glass*, a *slag*, or *granite rock*, according to the rapidity of cooling. Hornblende, which occurs in vast quantities in igneous rocks, is a dark *glassy* mineral. Gneiss in contact with granite is often rendered hornblendic.—*Page, Text Book of Geology*.

of the Lamb. The judgments, the triumphs, and the rest were His; and so of His people with Him.

The representation of Rev. xi. 19 is again depicted. The temple is visibly opened in heaven and the ark of the covenant appears, proving that at the time there would be indications of the opening of Christ's Church to the world, so as it had never been opened before. Nevertheless the flowing of the nations into it, was to be deferred until the vial plagues had first been poured out, xv. 8. For this purpose seven angels come forth from the temple, denoting that all the approaching political convulsions of Christendom were ordered by the providence of God; and inasmuch as *the vials of wrath* were put into the angels' hands by one of the *living creatures*, that is, by one of the four companies* of beatified saints, it is signified that it is the design and intent of these judgments to vindicate the wrongs and injuries of the people of God.

The vial or cup in Holy Scripture frequently represents the judicial punishments which God inflicts. Thus, *in the hand of the Lord is a CUP, and the wine is red. It is full of mixture, and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out* (Ps. lxxv. 8). *Behold I have taken out of thy hand the CUP of trembling. I will put it into the hand of them that afflict thee* (Is. li. 22).

The resemblance between the first four vials and the first four trumpets is too marked to escape notice. The localities as well as the other figures are almost identical. The earth, the land division of Western Roman Christendom; the sea, its maritime colonies; the rivers, the two boundary rivers the Rhine and the Danube; the fountains of waters, the more immediate Alpine streams; the sun, the ruling emperor of the Roman earth. The symbols and their signification remain very much the same.

The time to which the prophecy seems to point as the period of the first sounding of the seventh trumpet is the outbreak of the great French Revolution in 1789. This was preceded by a brief warning interval from the passing away of the Turkish woe about A.D. 1744, marked out by the prophetic notification, *The second woe is past: behold the third woe cometh quickly.*

* ζῶον, so LXX. in Ezek. i. Heb. חַיִּים, often any "animal" or "living creature," sometimes "a company of living men," Ps. lxxviii. 11; 2 Sam. xxiii. 13: feminines in Hebrew being often collectives.

The general tranquillity of Europe during that interval of time was such as to afford to the ordinary mind no sign of approaching tumults. Although the Empire of Russia included the desolate regions from which in earlier times issued forth on Christendom the barbarous hordes which destroyed the Roman power, it was now a civilised region.

Modern Germany, with its 2300 walled towns, presented obstacles to invasion which in earlier ages were unknown. The rancour of theological dispute had almost subsided: there was a balance of power between the rival bodies which prevented the aggression of one upon the other. It was believed that the recent revolt in America, democratic as it was in its tendency, would have no effect upon European methods of rule. The peace of Versailles in 1783 was to introduce a long repose to Europe.

There were, however, two antagonistic classes of men who watched the progress of events with care. The one, the infidel philosophers of France, who looked up to Voltaire as their leader, men who, aided by wit and scientific knowledge, left no stone unturned to effect the great object they had at heart, the destruction of the Christian religion. Republican clubs and low-priced atheistical and revolutionary publications, issued by them, served to undermine the principles of all ranks in society, and, without any sense of religion to control them, the mass of the people were prepared for any outbreak against government and social order.

The Christian philosopher also foresaw an outbreak, not such as the former looked for, but one of wrath and judgment. The abounding iniquity could not fail to be punished. The recluse of Olney *heard the wheels of an avenging God groan heavily along the distant road.* The unwonted storms and hurricanes which just at that time occurred, destroying whole towns and districts, attracted the notice of the thoughtful and filled them with forebodings. Tempests, earthquakes, and convulsions were destructive and frequent. It was in reference to this unnatural state of the elements, and specially in reference to the Calabrian earthquake, which lasted three years, from 1783 to 1786, that Cowper writes—

“The world appears
To toll the death-bell of its own decease,
And, by the voice of all its elements,
To preach the general doom.”

Thus, as in some parts of Holy Scripture the literal and the figurative were alike joined in the prediction, when the seventh trumpet sounded there were lightnings, thunders, an earthquake, and great hail. The French Revolution broke out. When the National Assembly met, the Republicans gained the ascendancy, and at once proceeded to abolish the laws, rights, and customs of the French nation. The privileges and titles of the nobility, the tithes of the clergy, and the King's supremacy, were sacrificed to popular clamour and caprice. All that seemed most stable in Church and State was overthrown.

It is at this time that the vial judgments may be supposed to begin, and a reflecting mind, reviewing the period they embrace, can hardly fail to be struck by the following coincidences. Just as Papal Christendom began to be desolated by "*the revolutionary lava which covered Europe*," (1) *England, insular England*, to which living Protestantism, and the hundred and forty-four thousand who alone understood its new song, seemed then almost confined, stood unhurt on the brink. (2) Even there, however, true religion had for a long period much declined; *a religious revival* was needed in the nation; and just about the time that the vial judgments began, such a revival began also, and *a new missionary spirit*, such as had hardly ever before occurred. Barriers before existing were removed; missionary societies, the British and Foreign Bible Society, and others, all having for their object the dissemination of the Scriptures, and the manifestation of the Gospel of Christ, sprang up one after another in England, and in other Protestant lands. The doors of the temple were thrown open, and the ark of the covenant with its mercy-seat set before the eyes of the nations. The reader will remember that the same remarkable coincidences were pointed out before in ch. xiv., where an angel with the everlasting Gospel was seen flying in mid-heaven, followed immediately by the announcement of a series of final judgments on Babylon, and all who should be found opposing Christ.

The First Vial.

Ch. xvi. 2.—One of the plagues of the literal Egypt was *the botch*, Deut. xxviii. 27, a noisome and pestilent ulcer. The same expression is here used of the *figurative Egypt*.

The *sore* indicates the outbreak of some corruption * which had been festering within, and which, breaking out, would spread the infection and produce great distress. And so it happened. A fierce outbreak of social and moral evil, democratic and popular frenzy, atheism and vice, characterised the first French Revolution. From France the *gangrene* rapidly spread throughout Europe. Papal Christendom imbibed the poison, and shared the punishment.

In its earlier phases the character of the Revolution was mistaken by many: the movement was hailed as the harbinger of liberty and overthrow of despotism. But they were soon undeceived. First came the declaration by the National Assembly of the rights of man—a code of open rebellion against all authority and order; then the assault upon the palace of Versailles and the forcible abduction of Louis XVI.; then the revenues and possessions of the Church were confiscated.

The Jacobin clubs obtained supreme power. Another still more ferocious attack upon the Tuileries followed. The King is dethroned, the Swiss guards are massacred; 5000 Royalists are slain. The King, the Queen, and several members of the royal family are judicially murdered. An open defiance of all order is authoritatively proclaimed. The reign of terror under Robespierre ensues; the Revolutionary tribunal; the cruel massacres in La Vendée and at Lyons; men and women are tied together and drowned (republican *marriages*); vessels are filled with prisoners and sunk (republican *baptisms*); innumerable multitudes are shot down, roasted alive, drowned *en masse*. Finally, the very acme of guilt and iniquity, the King of Heaven is dethroned; Christianity publicly renounced; a harlot worshipped as the Goddess of Reason; the worship of God abolished; every religious rite crushed out; the sacraments profanely burlesqued; a sacramental cup of wine brought into the street, and an ass compelled to drink thereof. Such was the French Revolution in its development. Assuredly the whole head was sick, the whole heart faint. From the sole of the foot even unto the head

* Father Lambert, an unexceptionable witness, describes it as "the ulcer of unbelief," "a horrible *abscess*, full of corruption and venom," "a moral *gangrene*;" and Burke as "*the malignant French distemper*," "a *plague* which called for the severest quarantine." ἔλκος is the word used for the plague-carbuncle.

there was no soundness in it, but wounds and bruises and *putrifying sores*. There was the *ὄργη*, xi. 18, following the *ἔλκος*; the *frenzy* following the *ulcer*.

It was upon men having the mark of the Beast and who worshipped his image that this vial was poured out. The clergy were Romanist and suffered terribly, as did also the lay people. Independently of this, however, the conduct of the republicans was but the adoption of the example which their religious teachers had long since given them. The *infidelity and atheism*,* which acted so tremendous a part in the French Revolution, was not only the reaction of man's reason and natural moral sense against the incredible dogmas of the Papal system, and the cruelty which had enforced them, but had prevailed extensively in the bosom of the Romish Church, and among her clergy in France under Louis XIV. The *moral licentiousness* which aggravated its horrors, was but the natural result of the Jesuit system, which prevailed under the same monarch, and of the principles of morality inculcated in their books on ethics, and in the confessional. Even the *democratic regicidal principle* had been previously advocated and acted on by the Jesuits, and other followers of the Pope, against the Protestants. And lastly, the *atrocities and cruelties* practised *on principle* against the French Papal priests and their adherents, were copied from precedents which these had set.

The Second Vial.

Ch. xvi. 3.—Again it is the second trumpet that gives us a clue to the locality of this judgment. Here was the utter overthrow of the *maritime* power, commerce, and colonies of Papal Christendom. The democratic and revolutionary spirit of France and the *naval* power of England contributed to effect God's purpose. First of all, the island of Hayti (S. Domingo), the most flourishing of the French colonies, was lost. It was infected by infidel opinions. After a servile war of twelve years, in which 60,000 negroes were slain, it ceased to own French sway. Then, for twenty years, the fleets of England, preserved and directed by the same good providence of God, subdued, in

* Our limits here, as elsewhere, will not allow us to give the hundredth part of the interesting details, and proofs, which Mr. Elliott gives in support of his interpretation.

every quarter of the globe, the ships, colonies, and commerce of France, and of Holland and Spain the allies of France. The French fleet was nearly destroyed at Toulon in 1793 by Lord Hood. Corsica and many Spanish and West Indian Islands were subdued in 1794, in which year also occurred Lord Howe's great victory off Ushant. In 1795 the French were defeated off L'Orient, and the Cape of Good Hope was captured. In 1797 the victory of Cape St. Vincent was speedily succeeded by that of Camperdown over the Dutch fleet. Then followed Lord Nelson's three great victories; of the Nile in 1798, of Copenhagen in 1801, of Trafalgar in 1805. If we consider the French losses from 1793 to 1815, we find that nearly 600 vessels of war, besides multitudes of ships of commerce, were destroyed, and all their crews captured or slain. The history of the world does not furnish such a period of naval war and bloodshed. *The sea became as the blood of a dead man.* Lastly, when the maritime power of the Papal nations had been crushed by English valour, the Spanish colonies of South America threw off their allegiance, after another scene of bloodshed only equalled by those just described: the Brazils were separated from Portugal and thus the prediction was complete. As regards the Papal European colonies they became *dead*.

The Third Vial.

Ch. xvi. 4-7.—When the third trumpet sounded, we saw that the locality described was the rivers and fountains of waters, that is, the Alpine fountains and streams, and the boundary rivers the Rhine and the Upper Danube. We have the same locality specified in the *third vial*, ch. xvi. 4. According, therefore, to the analogy of the former explanations, this judgment was to take place in those countries watered by the Rhine and Danube, as well as in Northern Italy. And so it happened. During the year 1792 war was declared by France against Germany; in the same year against Sardinia; and consequently all the towns watered by the Alpine streams became scenes of bloodshed. Mentz, Worms, Spire, the towns formerly desolated by Attila, suffered. Another French army entered the countries upon the Meuse, a branch of the Rhine: a third advanced into Piedmont, the Alpine frontier. In 1793-94

the war still desolated the same fertile regions. The French advanced to Holland. In many places they were beaten, but in most they were victorious. At last the Archduke Charles drove Moreau and Jourdan back to the Rhine.

In 1796 Buonaparte attacked Piedmontese and Austrians. The course he followed was from river to river, through northern Italy until he came to Venice. Every river, and he crossed several, was dyed with carnage. The Alpine rivers were turned to blood. It was in 1797 that he uttered the threat that he would prove an Attila to Venice. Austria was forced to submit to his terms: the treaty of Campo Formio stipulated that the valley of the Rhine, one part of the prophetic scene, as well as the Austrian Netherlands (now called Belgium), the Palatinate on the one side of the Rhine (now Rhenish Bavaria), Wirtemberg, Bavaria, Baden, and Westphalia on the other, should be ceded to France.

Again in 1799 the *fountains of waters* were dyed with blood. The French were driven out of Italy with great bloodshed. But the tide turned. In 1800 the decisive battle of Marengo was fought, and the *Danube* became the scene of judgment. One victory followed another till the memorable battle of Austerlitz completed the overthrow of the German empire.

The reason given by the angel for the judgment is remarkable: *they are worthy, for they have shed the blood of saints and prophets.* The cruelties of the French, of the Piedmontese, of the rulers of Savoy, against the Waldenses, the Albigenses, the Huguenots, the Calvinists, from the end of the thirteenth to the end of the eighteenth century; of Austria against the Hussites, the Lutherans, in Lombardy, in Moravia, in the Netherlands and elsewhere, *did* call for vengeance and for retribution. *How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?*

The Fourth Vial.

Ch. xvi. 8-9.—The fourth trumpet again helps us to the signification of this symbol. The sun, moon, and stars, were on that occasion represented as being smitten with judgment, and the Roman Emperor and his subordinate authorities were the real sufferers. So again now. In

1806, the year after the battle of Austerlitz, Napoleon ordered the Emperor of Germany and Rome to renounce his title. Thus the imperial sun of Papal Christendom was darkened. Most of the independent sovereignties of Europe were revolutionised, and their light eclipsed in the political heaven. Buonaparte exercised his usurped office of kingmaker to the great distress of the nations. The King of Prussia was deprived of half his dominions, which were granted to the King of Saxony; Westphalia, Holland, Spain, and Portugal, were allotted to his brothers, and Naples to his General Murat. Never had there been such a subversion of the old dynasties, such a shaking of the powers of heaven. In 1809 the Emperor made a desperate effort to regain his lost power: he failed, and was compelled to purchase a peace by giving his daughter Maria Louisa in marriage to his oppressor, and thereby acquiescing in his tyranny.

The scorching with fire may be referred to the sufferings of the countries which were exposed to these fearful troubles. The accounts we have received enable us to appreciate the truth of an observation which Napoleon himself made—"the genius of conquest is the genius of destruction." Conscriptions, taxation, loss of life, pillage, devastation, and ruin, marked his course and sullied the glory of his achievements. Men were scorched with great heat.

The Fifth Vial.

Ch. xvi. 10, 11.—We have already seen how great were the sufferings of the Romish clergy during the French Revolution. Their sustenance was withdrawn when tithes were abolished, Church lands confiscated, and monastic houses destroyed. This was followed by the abolition of the Romish system of religion, and the razing of churches to the ground. The whole French ecclesiastical system was broken up. Twenty-four thousand clergymen were brutally massacred; the terrified remnant fled.

So greatly had the anti-papal spirit increased that the French army was eager to march against Rome. The Pope saved himself by surrendering several towns, by paying a large sum of money, and by giving up the treasures of the Vatican.

At length the decree went forth for the humbling of the

Beast. In 1809 Napoleon declared that the Pope's temporal dominion had ceased. The States of the Church were annexed to France. Rome was degraded to the second city of the French empire. The vial of wrath was poured out on *the throne of the Beast*. At a subsequent period the pope was brought to France: he received as a pensioner a fixed income. True he afterwards regained his throne in Rome. But the world had seen his weakness: a precedent was established for future generations.

In France until very lately the Romish religion was tolerated upon an equality with other religions; in Portugal and Spain Church property has been confiscated; in Italy late events have shown that the authority of the Pope if unsupported by temporal power has nothing in itself to maintain its supremacy.

Ver. 11.—Here, too, history shows the truth of the prediction. Neither in Rome, Spain, France, or Italy has there been any national return to the true God. They have felt the bitterness of revolution and bloodshed; but they have felt it as coming from man. They have revived the old superstitions. The reinstated governments restored the pope's power, they gave him their support, they considered him their ally. To regain his favour the Bourbons dedicated the kingdom to the Blessed Virgin; the Jesuits were re-introduced. In Spain the Inquisition was re-established. In Austria the Jesuits were again active. In all other countries the superstitions of Rome were restored in full force. The desecration of the Lord's Day continued. No improvement appeared in true religion or morality.

The Sixth Vial.

Ch. xvi. 12.—The introduction of this symbol once more directs us to the Turcoman Empire as the subject of this visitation. The Turks had long ceased to be a terror to the nations: the woe had passed. During the revolutionary wars they had been, so to speak, uninjured. The time of their judgment was now come.

The first appearance of trouble was in the revolt of Ali Pasha of Yanina, who by asserting his independence opened the way for the Greek insurrection of 1820. The issue of the Greek rebellion is well known.

The Turkish army in the Morea was destroyed. The insurgents were uniformly superior to the Turks by sea.

Their freedom was nearly complete when Ibrahim Pasha appeared with an Egyptian armament. The battle of Navarino, however, in 1827, in which the fleets of England, France, and Russia were combined, destroyed the Turkish fleet and saved Greece from ruin.

The revolt of the Janizaries followed. Thirty thousand of these ancient troops were massacred, and their power was consequently greatly weakened. Yet at this period Turkey was imprudent enough to plunge into a war with Russia. The troops of the Czar were everywhere victorious; Constantinople was threatened by the conqueror, but Europe interposed, and peace was made. In 1829 the French landed 40,000 men in Africa, captured Algiers, converted it into a French province, and *dried up* another source of Turkish power.

Then came the insurrection of *Mehemet Ali* of Egypt. He attacked and conquered Syria. He defeated the Sultan's armies at Hems, at Nizeb, and at Iconium. The union of the great European Powers soon drove the Egyptians out of Syria. They captured Acre, and forced back Mehemet into a nominal allegiance to his master. Yet it is but a nominal allegiance: the Euphratean flood is there *too fast drying up*.

There were other causes for the decay of the Turcoman Empire, causes which marked the judgment as from God himself. Earthquake, pestilence, and famine, even more than the wars enumerated, served to depopulate the empire. Conflagrations also did their part. One writes from Bagdad, "Surely every principle of desolation is operating." Another, the chaplain of the British Embassy, says, "Within twenty years Constantinople has lost more than half its inhabitants." On every side the process of decay goes onward. What may yet remain to be accomplished before the Turkish nation is wholly *dried up* and annihilated is only known to Him *who doeth as He wills in the armies of heaven and among the inhabitants of the earth*. For the present her only support is the mutual jealousy of the princes of Christendom. Their selfishness is Turkey's safety.

Who the kings of, or from, the East may prove, whose way is to be prepared by this drying up of the symbolic Euphrates; whether, as some believe, the Jews, after the overthrow of the Turkish empire; or, according to others, the Gentile nations who, it is promised, shall come and

worship Christ, and as kings of Sheba and Seba, like the Magi, shall offer gifts, is a question full of interest, but it has reference to future events, and is, therefore, beyond the limits of fulfilled prophecy.

The Three Frogs.

Chap. xvi. 13, 14 (*abridged from Elliott*).—England had scarcely awakened to a sense of her position as the bulwark of Protestantism when the influences here described began to undermine the faith and to injure the repose of the Church.

The very remarkable symbol of this vision indicates a rapid diffusion of three unclean or unholy principles, like in character to those from whom they emanate, the Dragon, the Beast, and the False Prophet, resembling frogs by reason of the noise employed in propagating them. Considering the sources thus indicated, we can be at no loss to deduce the three corresponding principles:—1. Infidelity; 2. Popery; 3. Priestcraft: three spirits of evil, which go forth and gather the powers of the world to the great day of approaching conflict. Again, since these three spirits issue forth just at or after the incipient drying up of the Euphrates, we may consider the last twenty years (1830-1852) as the period marked out by the prophecy for their development.

I. *Infidelity*.—The furious outbreak of this unquiet spirit was shown in the agitation that attended the passing of the Roman Catholic Emancipation and the Reform Bills. The public mind was blindly impelled onward; rank and property, Church and State, were endangered. Infidel and democrat united in agitation. The Established Church was specially singled out for attack. Even orthodox Dissenters were infected by the same spirit, and, instead of preaching the Gospel at home and abroad, were too often known as political agitators and partisans of infidelity.

The crisis appears to have passed. A reaction in favour of order has taken place among the middle classes. The unclean spirit, however, is still active among the lower orders. Socialism, Chartism, political and trades unionism prove that the evil is still abroad in the land. The present is pre-eminently a journalistic age. In 1845 the issue of newspapers and pamphlets of a decidedly pernicious tone in London alone amounted to thirty millions, and they

have greatly increased since. In 1851 the total annual issue of immoral publications exceeded the total of the great religious book societies and seventy religious magazines.

The poison is not confined to these publications. The appeal to Reason, as opposed to Revelation, is yet at work. The Rationalistic spirit is infused into our literature. German works of an infidel, or, as it is called, of a *critical*, tendency are translated and freely read by all classes.*

In France the poison is widely diffused: it pervades the journals, it tinctures the drama and the novel. In Spain, Portugal, and Italy the infidel spirit is combined with Popery. Switzerland has not escaped. It was the working of this spirit that produced the revolutionary outbreak of 1848. In short, the unclean spirit has gone forth to the kings of the whole world. A specimen of its going forth may be seen in the efforts made to inundate the world with the works of Tom Paine and his congeners.

II. *Popery*, the spirit which comes from the mouth of the Beast, is equally active and mischievous. In the year 1815 the kings and the Pope were reinstated (the latter in his usurped character of God's vicegerent on earth), and since that time Popery has exhibited renewed life. In some places the Inquisition was re-established, and so also the order of the Jesuits. In France and Spain, in Portugal and in Austria, the revival was instantaneous. In two places, Ireland and Belgium, the combination of the lawless infidel spirit with Popery was evident and palpable; and although these countries were subject to the beneficent sway of a Protestant government the success was marked. After a violent agitation the Emancipation Bill was passed in 1829. In the following year the Dutch were expelled from Belgium. In France Rome was favoured by the revolutionary king. In 1847 the papal party in Switzerland largely increased; and in the Canton de Vaud the faithful ministers were obliged to leave the national Church. At Geneva the Roman Catholics and the democrats form a united body.

In England, the passing of the Emancipation Act

* As journals there have been 'The New Moral World,' 'The Atheist and Republican,' 'The Weekly Dispatch,' 'The Northern Star,' &c.; of other publications, F. Newman's 'Phases of Faith,' Greg's 'Creed of Christianity,' 'The Oxford Essays,' 'The Pentateuch critically examined,' and a host of others.

strengthened Popery at home and abroad. At home, the scale of power came into the hands of the Irish Romanists. Hence true Protestant evangelic principles have found no encouragement in the House of Commons. And so throughout the country, while infidelity was strengthened Popery was upheld. Romish chapels, colleges, convents arose on every side. The press aided the Romish magazines and periodicals; Romish controversial works and Romish tracts obtained a wide circulation. Romances, novels, history, music, architecture, helped forward the movement. In Ireland the unclean spirit breathed and spake from the Romish altar. The Protestant clergy, if active in evangelization, were almost without the pale of the law. Their schools were supplanted by Popish schools. Those who attended Protestant teachers were cursed from the altar.

Again, the unclean spirit wings its way to India, to Australia, to New Zealand, to Canada. Romish bishops and priests influence the press, agitate for power, and oppose the work of evangelic missions.

France has greatly helped forward the unclean spirit of Popery. Wherever her power could be felt she has protected Romish missionaries and upheld Romish influence. When Pio Nono was expelled, the French restored him. France, democratic France, prides herself on being the protectress of Catholicism, and imperial France is the guardian of the Syrian churches and convents, goes to war for their protection, and upholds the throne of the Pope.

III. The third unclean spirit is from the mouth of *The False Prophet*, i. e., of one who, professing to be an authorised teacher of the knowledge of God and of His will, is not such in reality, but a teacher of what is false in His sight. So we found the terms used in ch. xiii., and elsewhere in the Scriptures. The essential characteristic of such teaching is always more or less to lay claim to a divine and exclusive authority for its office and work; and, in the priest, to put *man, his* teaching, *his* work, and *his* mediations, in the place, or by the side, of God, *His* commandments, and *His* direct actions in what concerns religion. This is *Priestcraft*, or *Sacerdotalism*. A spirit of this kind is shown to go forth soon after, or contemporaneously with, the two others, just after the drying up of the figurative Euphrates began, and under the sixth vial, the commencement of which, as we have seen, dates from

about 1820. We have clearly recognised the going forth of the two others, Infidelity and Popery, some ten years after this, and of the latter of these two in England prominently after the passing of the Roman Catholic Relief Bill in 1829. And we cannot hesitate to recognise a commencement of the going forth of the third in the publications which began to issue from Oxford in 1833. The movement arose indeed at first in antagonism to the other spirits, which were tending to disturb and overthrow the existing institutions in Church and State; and from its conservative character obtained favour with many, and strength, before the errors of its real principles and tendency were developed and understood.

The characteristics of this false teaching were these. (1) *An appeal to primitive antiquity*; this, however, not an appeal to the Apostles and their age, but rather to the writings and practices of the fourth and fifth centuries, when error had so crept into the Church by the side of the truth, that this very æra is noted in the Revelation as the first marked development of the apostasy and its priestcraft; and as that of the first judgments on the Christianised Roman Empire. (2) The central doctrines of this early departure from the simplicity of the Gospel, as we have seen, were *the undue exaltation of the Church sacraments*, and so of the *priesthood*, in a sacerdotal sense. These were also the central doctrines of the Oxford movement; as they are of the Ritualism of the present day, which is but a continuation of the other. (3) Following the early false teachers, one of the next steps was *reserve on the doctrine of the atonement*, and doctrines concerning justification, the mediation of living priests, and departed saints, by which the one atonement and the alone mediation of Christ were virtually superseded. (4) With these came *auricular confession, priestly absolution, and penances*. (5) Also some *mysterious change in the sacramental bread and wine, after consecration by the priest*, on what was called *an altar*. (6) The *offering* of them, so changed, for the *dead*, as well as for the living. (7) And it was said that in Baptism and the Lord's Supper Christ's ministers do really *work miracles*, which the Spirit of Prophecy foretold The False Prophet would claim to do. (8) Then to the one only rule of faith and practice, The Written Word and Commandments of God, were added *the traditions and commandments of men*. (9)

Self-imposed *celibacy, especially in the clergy*, was exalted, as was done in the fourth and fifth centuries. (10) Even the Papal pretensions and authority were more or less recognised; the Reformation deplored, and decried, as a schism; and that which the Spirit of God has not hesitated to call *the throne of the Beast*, was called *the Saviour's Holy Home*. (11) *The decrees of œcumenic councils were made the voice of the Holy Spirit*, just as The False Prophet, ch. xiii., was the adherent and upholder of The Image of the Beast. (12) One avowed object of the movement was to unprotestantise the national church; to foreign Protestant churches the character of churches of Christ was denied; and the great doctrine of justification by faith was abhorred and rejected.

The period at which this movement began, its characteristic doctrines, and the noisy clamour with which, especially in its present ritualistic development, it has not ceased to disturb the repose of the Church,—a feature which it has in common with the other two,—point to it as a part, at least, of the manifestation of the third of the three spirits of error, which were to go forth to gather the rulers of the earth against Christ, and those who follow Him, ate His witnesses, and keep the commandments of God.*

The Seventh Vial.

Here we tread with extreme caution. Events are not yet sufficiently developed to afford us a firm footing for interpretation. Possibly, this last vial of the wrath of God *began* to be poured out in 1848, as Mr. Elliott and others seem to think. Be that how it may, this is certain, that, measured on the scale of the whole apocalyptic visions, the end is at hand. Happy he who shall be found watching!

There are two passages in chs. xv. xvi. which have not we think received all the attention from Mr. Elliott, which they call for.

[i.] The first is xv. 8. The reader will remember the

* "We are here concerned with opinions, not men; doctrines, not those who hold them. Many even *in Rome* are not *of Rome*."—*Elliott*. The writer of the parts of this commentary not abridged from Elliott is alone responsible for the abridgement *here*.

principle established by our remarks on xiv. 9, viz., that the singular number is often used in the Scriptures as a collective, being in fact a tacit impersonation, denoting, not an individual, but a nation. This passage appears to us to be an example; and to bear its own evidence to the fact: for it cannot reasonably be believed that the meaning is, that during the whole period of these final judgments on apostate Roman Christendom no one could believe on the Lord Jesus Christ; nor this, that during the same period no believer whatever, on departing this life, should be admitted to be with Christ, seeing that other passages contradict this, as 2 Cor. v. 7, 8; 1 Thess. iv. 14. There remains, as far as we can see, but to take *οὐδείς*, "no one," as a collective, and tacit impersonation, and to understand the passage thus: That notwithstanding the judgments of God under the vials, the open publication of the Gospel, and the removal of civil and political disabilities to a public profession of it, in the Latin kingdoms, there will be no national reformation in any of them till these judgments are completed. Hitherto at least, i.e., during the first six vials, there has not been. This conclusion is confirmed by the language used in ch. xviii. 4; and Mr. Elliott appears to arrive at it from another ground, but does not work out the foregoing principle. He reaches it from the fact of its being said, "All nations *shall* come and worship thee," as of a thing *future*, and seems to adopt it in ch. xvi. 3. See vol. iii. pp. 336, 381, 5th ed., comp. xvi. 11, 21; xxi. 24, 26; xxii. 2. Let none, however, be discouraged in their endeavours to make known the truth among these nations. That is our duty; results are with God: though a whole people may not turn to God, individuals may, and will.

[ii.] The second passage is xvi. 15, "Behold, I am coming as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Here again we believe that the warning is addressed to a nation, or nations, rather than to individuals, though all may well give ear to it. A key to the meaning will be found in 2 Chron. xxviii. 16-20: "At that time did King Ahaz send unto the kings of Assyria to help him. For again the Edomites had come, and smitten Judah, and carried away captives. The Philistines had also invaded the cities of the low country, and of the south of Judah, &c. For the

Lord brought Judah low, because of Ahaz, King of Israel; for he made Judah naked, and transgressed sore against the Lord." The above solemn warning then is addressed to a nation,* or nations, which having received the true knowledge of God, like Judah of old, are in danger of turning back from it. To what nation can such a warning be addressed if not to England; and it may be to a few others, to which scriptural truth was given at the Reformation? The warning is placed under the sixth vial; and it is under that vial that such strenuous efforts have been made, as we have seen, not only from without, but from within, to bring England back to Rome, to decry the Reformation, and to strip her of her Protestant character, which would be to strip her of her strength, and make her naked, like Judah of old, to her shame. Happy will she be if she keeps her garments, remembers the religious advantages she received at the Reformation, holds fast to them, and repents; for Christ will acknowledge those who bear testimony to Him; and God, who has been her shield, and kept her shores from the foot of the invader for so many years, and even centuries, while other lands have been made desolate, and overrun by war and revolution, will be her shield still! Hitherto she has stood secure on the brink of the fiery flood. But the volcano is not spent; the earth heaves still from time to time with its throes; and threatens fresh eruptions. There is room for hope; for the warning says, "Happy is he that watches and keeps his garments;" not "Woe to him that keeps them not;" but there is ground for apprehension in the circumstances of the times, and in the fact of the connection in which the warning stands in the prophecy.

The Judgment of the Great Harlot.

Chap. xvii.—The reader will remember the voice of the

* The reader will do well to compare the warning here with that addressed to the Church of Sardis, which we have seen reason to connect with the churches of the Reformation: e. g. (1) "I am coming as a thief;" iii. 3 and xvi. 18; (2) "Watch;" "If thou shalt not watch;" "Blessed is he that watcheth;" iii. 2, 3 and xvi. 15; (3) "A few names which have not defiled their garments, they shall walk with me in white; strengthen the things that remain, and are ready to die; Remember how thou hast received, and hold fast, and repent;" "Blessed is he that watcheth, and keepeth his garments, lest he walk naked;" iii. 3, 4 and xvi. 15.

first angel in chap. xiv., "The hour of his JUDGMENT is come," and that of the second, "BABYLON THE GREAT is fallen, *who made all nations drink of the wine of the wrath of her fornication,*" *πορνείας*; and that these were shown to be anticipative announcements made on the eve of that series of events, which are called the seven vials of the last wrath of God. He will also have observed that the subject of *the judgment on Babylon* is resumed under the last of the vials, "GREAT BABYLON came in remembrance before God to give unto her the cup of the wine of the fierceness of his anger," xvi. 19. And then, xvii. 1. there "came one of the seven angels which had the seven vials, and said, Come hither, I will shew thee the JUDGMENT of the great harlot, πόρνης, that sitteth upon the many waters, with whom the kings of the earth committed fornication, ἐπόρνευσαν, and the inhabitants of the earth were made drunk with the wine of her fornication," *πορνείας*. And when the Apostle saw her there was "written on her forehead a name which was a mystery," and which was this, "BABYLON THE GREAT, the mother of the harlots, πορνῶν, and abominations of the earth."

The angel, who appears from xvi. 19, to have been in all likelihood the last of the seven, then proceeded to this effect, "I will tell thee the mystery of the woman," &c., *i.e.* I will explain to you what is to be understood by the woman, &c. "*The woman whom thou sawest is THE GREAT CITY, which holds rule over the kings of the earth,*"* xvii. 18. This can be none other than ROME. Rome alone held rule over the kings of the earth in St. John's day, and Rome has been the city, which more than all others has done the same through all the centuries which have since elapsed. The vision must also, as it appears from other indications, refer to a time when Rome had become nominally Christian, for the kings of the earth did not prostitute their power to Rome Pagan, xvii. 2, but were subdued by her; nor were the inhabitants of the earth made drunk with the wine of the adulterous departure from God of Rome Pagan, for all the nations whom she subdued were as much idolatrous as herself; nor did ten horns grow up on Pagan Rome, and a little horn among them before which three fell, Dan. vii. 7;

* γῆ, not οἰκουμένη; the difference being carefully maintained throughout the Apocalypse; *the Roman earth, or world*, as Gibbon often calls it, not the whole inhabited world.

Rev. xvii. 3; and the woman is clearly contemporaneous with the beast which carried her, which beast did not exist when St. John saw the vision, but was then future, xvii. 8, 11. The woman is still further identified with *Rome*, by the seven mountains on which she is seen seated, v. 9, and by her seven forms of government; and with Rome Papal by the eighth head, which is both an eighth, and at the same time of the seven; but of that more hereafter.

By Babylon then is signified Rome Christian, or rather Papal. She is described as a πόρνη, a woman who had prostituted herself to many. This, in the case of a church which had been espoused as a chaste virgin to Christ (Comp. 2 Cor. xi. 2), implies adultery, and adultery with more than one, unfaithfulness to Christ, the heavenly bridegroom, in more than one way, and on more than one occasion; and may imply amongst other things bowing down to images made with hands, and calling on them that are no gods. So the figure is used of Israel and Judah in many passages of the Old Testament. Jer. ii. 2, 20; iii. 1, 2, 3, 6, 8, 14; Ezek. vi. 9; xvi. 1-41; xxiii.; Hos. ii. ;* and it is applied by the Lord Jesus Christ to the generation among which he lived. The symbol is the more to be noted from the contrast afterwards presented by the bride, the Lamb's wife.

The woman is described by the angel as "seated upon many waters," by which are meant, as the angel told the beloved disciple, "peoples and multitudes, and nations and tongues," † xvii. 15; and these must, in one sense, constitute the body of the beast, for when the apostle was carried away

* Πόρνη, "harlot," is used in these passages most frequently, μοιχαλίσ. "adulteress," sometimes; the LXX. following strictly therein the corresponding Hebrew words נִקְנָה and הִשָּׁנָה or their derivatives. Adultery may be but with one, πορνεία is with many. The latter is the stronger word, and denotes a deeper dye of unfaithfulness in one who has been espoused to a husband, which is the symbolic sense in the case of a Church unfaithful to Christ, which once had been espoused to him. It is not in vain that God describes himself as a *Jealous God* and it is remarkable that He thus describes himself in the Commandment, which forbids the bowing down to images, the work of men's hands. Comp. Jer. iii., "Judah committed adultery with stocks and stones."

† "The many waters" is the reading adopted, in brackets, by Treg., Alf.; the reference in the article being probably to xiii. 7, "authority over every kindred, and people, and tongue, and nation," since the angel so explains the symbol.

in the spirit to see what the angel had thus described to him, he beheld a woman seated on a scarlet-coloured wild beast, the symbol being in this case changed to denote the persecuting character of the thing symbolised.

The woman is described by the angel as having committed *fornication with the kings of the earth*, i. e. in language which men naturally adopt, as having *prostituted* her authority to them, and they theirs to her, for some temporal and mutual advantage; and history relates numberless cases in which this has occurred.

And the inhabitants of the earth were made drunk with the wine of her fornication (Comp. Jer. li. 7). Her fornication is her unfaithfulness to Christ; the wine of her fornication must be her unfaithful teaching; and this is represented as having an intoxicating effect, depriving men of the right use of their mind, i. e. of course, in what concerns God and His will.

*So he carried me away in the spirit into a wilderness.** We fully believe that Mr. Elliott is right in referring for illustration to the description given by that most accurate historian, Gibbon, of the condition of the country about Rome at the time when the Papal power arose:—"About the close of the sixth century Rome had reached the lowest point of her depression. The hostile approach of the Lombards was often felt, and continually feared. The inhabitants of a potent and peaceful capital, who visit without an anxious thought the garden of the adjacent country, will faintly picture in their fancy the distress of the Romans. Such incessant alarms must interrupt the labours of a rural life. *The Campagna of ROME was speedily*

* Notwithstanding Dean Alford's rather positive affirmation that the meaning must be "*the wilderness*" in such cases as this, viz., after a preposition, and his reference to the usage of the LXX., and to Is. xvi., from which the words "Babylon is fallen, is fallen," appear to be taken, and which is headed τὸ ὄραμα τῆς ἐρημίας, we maintain with Mr. Elliott, that a wilderness is not only a legitimate rendering, but the most probable here, and even the true one; for this reason, that ἐρημία, *always*, (as many as thirty times) has the article in the New Testament, *except here*; that it always has it in the New Testament *after a preposition*, and *after the same preposition* as here, *except here*; that it has it twice in *this Book of the Rev.*, xii. 6, 14, *after the same preposition as here*; in short, this is the only passage without the article, not only in the *Book of the Rev.*, but in the whole of the New Testament.

reduced to the state of A DREARY WILDERNESS, in which the land is barren, the waters impure, and the air infectious," ch. xlv. What it was then, it has continued since, and is to this day: "the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness," ch. lxxi. Thus the vision may apply to what it was then, or to what it is now.

Chap. xvii. 3.—*And I saw a woman sitting, &c.*

"The names of blasphemy" is clearly a reference to xiii. 1, and is one of many things which identify this Beast from the abyss, xvii. 8, with the Beast from the sea, xiii. 1, and which we have seen to be the Roman Empire in its Papal form. There are many other notes of identification. The ten horns; the seven heads; the persecution of the saints, xi. 7, xiii. 7, xvii. 6, and the witnesses of Jesus; the authority of the beasts, or rather beast, over kindreds, and peoples, and tongues, and nations, and the submission and prostration to it of all the inhabitants of the Roman earth, except some only whose names were written from the foundation of the world in the book of life, xiii. 7, 8, xvii. 8. And, as Dean Alford says: "The beast [of ch. xvii.], as soon as described, is ever after mentioned as τὸ θηρίον, and in ch. xix. 19, 20, the identity is expressly established, for there we read, v. 19, that the "beast and the kings of the earth make war against the Lamb, which beast can be no other than this on which the woman rides, cf. our vv. 12-14; and in the next verse we read that *the beast was taken, and the false prophet who did miracles*" [rather "*the miracles,*" an additional mark of identity, see xiii. 13] "before him, which beast can be no other than that of ch. xiii. The identity of the two is therefore a matter not of opinion, but of demonstration."

Nevertheless the two visions may possibly be meant to describe the same beast at different periods of its existence, since in the one case the horns are represented as diademed, while in the other this is not expressly said of them, although, by their being called βασιλεῖς, Mr. Elliott thinks that this is implied.*

* Some have imagined, reasoning from the absence of the diadem, that the ten horns at the period of the vision of chapter xvii. would be *kingless democracies*, thus forgetting that the words βασιλεῖς, βασιλεία, are here used of them. The *diadem* is the emblem, however,

The beast is represented as "full of the* names of blasphemy." In ch. xiii. they were only seen on the heads of the beast. It may be, if the visions refer to the Papal Roman Empire at different periods of its existence, that, "as ridden and guided by the harlot, it is more blasphemous in its titles and assumptions than before . . . Christendom has had its 'Most Christian,' 'Most faithful' kings, as Louis XIV. and Philip II.; its 'Defenders of the Faith,' such as Charles II. and James II.; its society of unprincipled intriguers, called after the sacred name of our Lord, and working Satan's work 'ad majorem Dei gloriam;' its 'Holy Office' of the Inquisition, with its dens of darkest cruelty; its 'patrimony of St. Peter;' its 'Holy Roman Empire;' all of them, and many more, with which the woman has invested the beast. Go where we will, and look where we will, in Papal Christendom, names of blasphemy meet us."—Alford. Besides these we have "The Holy Father," "The Vicar of Christ," the "Vice-God," "The Bridegroom of the Church," &c. But, as Mr. Elliott observes, the *Head* is spoken of as including the *body*, Apoc. xvii. 11; Dan. ii. 38, 39; viii. 21, 22.

(Chap. xvii. 4, 5.—*And the woman was clothed, &c.*† Purple and scarlet are notoriously the colours worn by the chief dignitaries of the Church of Rome, which borrowed them from Imperial Pagan Rome. The gold and the precious stones may be seen in profusion even yet in the Roman Catholic Church on her images, her reliquaries, her high altars, her jewelled receptacles, with their golden rays, for the consecrated wafer, which she calls The Host (hostia) or Victim (*i.e.*, The Lamb of God), which she declares to be Christ in all his Godhead, and in all his

of absolute and despotic power, and the absence of it here, while βασιλεύς and βασιλεία occur, may imply that the ten kingdoms were no longer governed by absolute and despotic rulers, but by constitutional monarchs. Since the great French Revolution, such a form of government has been more or less established in all Roman Catholic countries, and the tendency towards this form of government is manifestly on the increase.

* The article is adopted by Treg., Alf. This is another reference to chap. xiii., and another mark of identity between the Beast from the Sea and the Beast from the Abyss.

† Comp. and contr. "Clothed with white robes," iii. 4; vi. 11; xix. 8; "Clothed with the sun," xii. 1; "Clothed with sackcloth," xi. 3.

Manhood, flesh, bones, nerves, blood-vessels, and which is the object of her highest worship, *λατρεία*, a God whom her fathers knew not,* which, as it is lifted up in her churches, or carried about in the streets, her priests, her kings, and her people, bow down to and adore; and throughout the whole Papal earth, woe unto him, who, in times not far remote, refused to bow down to and adore it with the rest (comp. Dan. ii.); and even yet in countries thoroughly Roman Catholic, and where the Church of Rome has power, woe still to him who refuses to do so. *Having a golden cup in her hand, &c.* Mr. Elliott, Bk. iv., p. 34, 5th ed., has referred not inappositely to a most remarkable illustration of this in a Papal medal, struck on occasion of the Jubilee of 1825, where Rome is represented as a woman holding out a cup, with the consecrated wafer, the host, her god, over it, for the adoration of mankind, with the legend, "She sits upon the universe." The golden cup seen in the vision contains of course the wine of her fornication with which she made the nations drunk, as the angel had before spoken. Here it is *seen* by the Apostle, the representative of spiritually-minded men at the period of the vision, in the woman's hand; denoting that they, like him, would be taught of God to see Rome, and the effects of her teaching, in the light in which they are thus described.

The name written on her forehead was not only "*Great Babylon*," i. e., GREAT ROME, but "*The Mother of the Harlots and Abominations of the Earth*." There can be but little doubt that this is meant to be in allusive contrast to the name she openly lays claim to, "*The Mother and Mistress of all Churches*." The Spirit of Prophecy declares her to be a mother indeed, but of churches unfaithful to Christ, and idolatrous.†

Chap. xvii. 6.—*And I saw the Woman drunken, &c.* Marvel well the Apostle might at beholding a Church professing to be "The Holy Catholic Church," "The Mother and Mistress of all Churches," under the guidance of one who declared himself "Christ's Vicegerent," "The Bridegroom of the Church," proclaiming crusades against those who, in fact, kept the commandments of *God*, rather than those of men, and bore testimony to Christ; promising forgiveness of sins

* Comp. Dan. xi. 38.

† In the Old Testament "*an abomination*" is in many cases the equivalent of *an idol*.

to those who took up arms against them; giving away their lands and possessions to those who extirpated them; and establishing the Holy Office for inquisition of heresy, where cruelties were perpetrated in the name of Christ worse than those of the worst heathen persecutors.

Chap. xvii. 7-12.—*And the Angel said unto me, &c.*

The three first particulars in the angel's explanation of the beast are repeated in the same verses. *The beast* (1) *was*, and (2) *is not*, and (3) *shall come*. And again in the verses next following. *The seven heads are seven mountains on which the woman sitteth, and they * are seven kings,†* or ruling powers. *Five of them fell* (some time since), *one is now existing, i. e.,* at the time when the angel shewed the vision to the apostle, *and the other is not yet come; and when he shall come he must continue a short time, and the beast which* (1) *was*, and (2) *is not*, he is both an eighth, and is also [of the number] *of the seven, and (4) goeth into perdition.*

The seven mountains and seven forms of government have been already spoken of under ch. xiii. Of *the seventh head* it is here said that it was to continue but a short time, which is true of the divided and despotic power that began with Diocletian, and received a deadly wound by the Gothic sword. The shortness of its existence is to be measured by these two considerations, (1) the much longer duration of the beast, more than twelve centuries, which is the immediate subject of the vision; and (2) the interval before the coming of Christ, which is the great topic of the whole book, and is kept in view from its commencement to its conclusion.

It remains to speak of *the eighth head, which is at the same*

* There can be little doubt of this being the true rendering (see Treg., Elliott, Alford), not as A. V., "And there are seven kings." The angel is explaining what the seven heads are.

† Dean Alford's argument from Dan. vii. 17, מַלְכִּין "kings," he says, not "kingdoms," βασιλείαι, as LXX., will not stand examination.

He has forgotten Dan. vii. 23, מַלְכוּת "kingdoms," used by Daniel as equivalent to the former. Nor is his argument from πίπτειν, as if it must necessarily mean "to fall by violence," and could not mean 'to cease,' of more force. To "fall" in the sense of "to cease," is used in Greek, as in English, e. g., "the wind fell." Mr. Elliott has also cited in reply, Cic. de Off. ii. 13: "Ea tua laus pariter cum republicâ cecidit." The word βασιλεύς carried the idea of despotic power only after the Persian war; before that it was even opposed to τύραννος, and might simply mean "a chief," "a lord," "a master."

time of the seven.* The description is most remarkable and most apposite, as depicting the Papal authority, which is both unlike and like some of the forms of government which preceded it. Gibbon's language illustrates the subject in a few words. He calls the Papal power "*The sacerdotal monarchy of St. Peter.*" "The world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince." "The successors of *St. Peter* AND *Constantine* were invested with the purple and prerogatives of the Cæsars." The Donation of Constantine, though it has long since been proved to be a forgery, serves the purpose of illustration, as much as if it had been genuine and authentic. It says, "To the blessed Sylvester, our Father, the supreme Pontiff, we now give the Lateran palace of our Emperor; next the diadem, or crown of our head; also the Phrygian, or superhumeral, or collar, which is wont to surround the Emperor's neck; and also the *purple* cloak, and the *scarlet* tunic, and all the imperial robes; conveying further the dignity of the imperial presidents, and the imperial sceptre; and also all the insignia and various imperial ornaments, &c.: and, that the pontifical dignity may be honoured with glory and power more than the dignity of earthly empires, we give and resign to the same blessed Pontiff Sylvester, the universal Pope, both our palace, as said before, and the Roman city, and all the provinces, countries, and cities of Italy and the Western regions." In chap. xiii. it is said that the Dragon gave the Beast from the sea his power and his throne, and *one* of his heads, wounded as it were to death. It may be, therefore, that no more is intended than the transmission of "the purple and prerogatives of the Cæsars" to the Popes, their successors, as Gibbon calls them; but when it is said, in chap. xvii., that the eighth head was of the seven, it may possibly be that somewhat further is meant; and, the more so, as history shows that the resemblance of the eighth head to some of the seven is found in other particulars than those hitherto enumerated. Thus, under the revolt of Gregory II. and Italy in A.D. 728, "the style of the

* That this must be the meaning is plain, from the beast's being seen with seven, not with eight heads. The eighth is an eighth, and nevertheless of the seven, something new and different from all the others, and yet having the character of one or more of them; *of the seven, not necessarily "a new seventh,"* as Mr. Elliott states it.

Roman Senate and People was revived.”—Gibbon. “The Bishop became the temporal as well as the spiritual sovereign of a *free* people,” while, at a later period, “the Roman city acquiesced under the *absolute* dominion of the Popes about the same time as Constantinople was enslaved by the Turkish arms.” And again, “The policy of the Cæsars has been repeated by the Popes. The Bishop of Rome affected to maintain *the form of a republic*, while he reigned with *the absolute power of a temporal as well as a spiritual monarch*.” “In the revolution of the 12th century, all the Romans renewed their oath of allegiance to the successor of *St. Peter* AND *Constantine*, the lawful head of the *church* AND *the republic*.” See especially chs. xlix. and lxix. of ‘The Decline and Fall.’

*And the ten horns which thou sawest are ten kings, which have not yet received a kingdom; but they receive power as kings at one (and the same) hour [or time] * with the beast.* That the Papal power grew up at the same time with the kingdoms which the Northern barbarians established on the ruins of the Western Empire, has been already shown in our remarks on chap. xiii.; but the following from the Pope’s recent allocution (see ‘Times’ of 6th November, 1866) is a curious illustration. “By a singular arrangement of Divine Providence it happened that the Roman Empire having fallen, and being divided into many kingdoms and divers states, the Roman Pontiff, in the midst of such great variety of kingdoms, and in the actual state of human society, was invested with his civil sovereignty, in conse-

* Dean Alford finds fault with this rendering, which is that of Vitranga, Elliott, and Wordsworth, and “ventures to say that no one, but for a preconceived opinion, would have thought of it.” He has quite misconceived the construction of the sentence by representing *μία ὥραν* as united with *μετά*. The very order of the words shows that *μετά* should be taken with *λαμβάνουσι*, not with *μίαν ὥραν*, and one has only to open Liddell and Scott’s ‘Lexicon,’ or any good Greek grammar, to see that the sense of *μετά*, so taken, is perfectly legitimate. In fact, the sentence would be complete without *μίαν ὥραν*. That *εἰς* repeatedly means “one and the same” is familiar to every attentive reader of the Greek New Testament, and Mr. Elliott has given numerous examples. In Ep. iv. it occurs many times, and curiously enough, it is found with this meaning in the words next following those under consideration, *μίαν γυνάμην*, where Dean Alford himself renders “one and the same.” He himself also gives an example from the Book of the Revelation, which entirely justifies the sense here contended for, iii. 3, *ποίαν ὥραν*, “at what time.”

quence of which, never being subject to any lay power, he exercises in entire liberty supreme authority, and his jurisdiction over the Church, which has been divinely confided to him by our Lord Jesus Christ."

Chap. xvii. 13, 14, 17.—*These have one (and the same) purpose, &c.* (See our translation here.)

The fulfilment of this also has been already shewn under ch. xiii. The reader is now only requested to reflect on the remarkable fact that *all* the barbarian kingdoms established on the ruins of the Roman Empire in the West *should have been* of one mind, *should every one of them* have lent their power and authority to the Bishop of Rome, in opposition to Christ and to those who bore testimony to Him and kept the commandments of *God* rather than the traditions of *men*. But the Lamb shall overcome them, for HE is Lord of lords and King of kings. The contest is yet in progress; but already his judgments have been made manifest in a degree in every one of the kingdoms which have lent their power to the Popes.

Ver. 16.—*And the ten horns which thou sawest, &c.**

We are sorry to be obliged to differ here again from Mr. Elliott. In his later editions he makes this refer "to the distant past and to what the ten Gothic horns did to *Imperial Rome* in the fifth and sixth centuries." We rather accept his first interpretation. In that he explained the passage of "*modern, and in part yet future, times and a desolation of Papal Rome, begun by the Powers of Western Christendom at the great French Revolution, and hereafter by the same Powers to be completed.*" Our reasons for accepting the latter rather than the former solution are the following. (1) The fact of this prophecy being given in chap. xvii., and not in chap. xiii. (2) The change of tense in the angel's explanation; the ten horns *shall* make her desolate, ποιήσουσιν, for God *gave*, ἔδωκεν, to their hearts to accomplish His purpose, and to be of one and the same mind in giving their kingdom to the beast, as if the former fact were to follow after the latter in point of time. (3) The limitation: they were to do this, viz., to give their kingdom to the beast *until* the words of God should

* MSS. authority, and the texts of the best editors, are so decidedly in favour of this reading, and not of that of the received text, that we cannot with Mr. Elliott adhere to the latter.

be fulfilled; as if implying that then a change would come over them. (4) *Imperial Rome* did not ride and direct the beast *with the ten horns*, as represented in this vision. *Papal Rome* has done so. (5) Nor was the *harlot*-character of *Imperial Rome* and her fornication with the kings of the earth developed, as that of *Papal Rome* has been; nor were the nations made drunk with the wine of her fornication, nor would the apostle have so marvelled to see her drunk with the blood of the saints. (6) There are several passages in ch. xviii. which are a manifest allusion to this now before us, and which seem plainly to show that *the same events* are meant in the one and in the other. (7) The tearing and desolation of the harlot by the ten horns *after* they had first given their power to the *Papal Roman Empire* seems well to accord with the retributive justice of God.* (8) Whatever difficulty there may be in understanding the passage as we propose, arises only from the fact of the fulfilment being yet in progress and incomplete.

The plain meaning of the words is, that the ten horns, *i. e.* the kingdoms which grew up on the Western Empire, and the beast, *i. e.* the population of what should be the Roman *Papal* territory, at the period of the vision, shall hate the harlot—*i. e.* Rome in her character as an unfaithful Church—and make her desolate *ἡρημωμένην* (comp. xviii. 19), and naked, *i. e.* strip her (comp. xviii. 16, 17), and eat her flesh, *i. e.* consume her substance, and burn her with fire (comp. xiv. 11; xviii. 8, 10, 18). How exactly, beginning from the great French Revolution, some parts of this prophecy have already been fulfilled in a measure, in all Roman Catholic countries, in some more, in some less, in France, Italy, Austria, Belgium, Portugal, Spain, the Spanish American colonies [as in England also at the time of the Reformation], by the seizure and appropriation by the State of ecclesiastical property,† of the immense

* Those who have been led by others to violate the will of God are often used by Him as a scourge to those who have so led them. The sentence against the man of God, 1 Kings xiii. 20, who had been induced by the false representations of the old prophet to disobey a plain and positive command of God, was sent through the lips of that old prophet; and so the message became doubly solemn and effective.

† The ecclesiastical property in France, just prior to the great French Revolution, amounted to at least one-third of the whole property of the country. See Alison.

wealth amassed by the Church of Rome, and of the territory of the Holy See, is notorious. Even the events which are passing, as it were under our eyes, in Italy at the present moment are a signal monument of this and of the strong dislike of the population to the ecclesiastical government of Rome; and the most recent allocution of the Pope (see the 'Times' of 6th Nov., 1866), like several others which preceded it, curiously illustrates the subject. "Foolish are those who do not cease to demand of us, *already despoiled*, and with the most manifest injustice, of several provinces of our pontifical territory, that we should renounce our civil sovereignty and that of the Apostolic See. Surely, every one must see how unjust and prejudicial to the Church is such a demand. . . . We cannot renounce the civil power established by the Divine wisdom of Providence for the good of the Universal Church. We are bound, on the contrary, to defend that government, and to protect the rights of that civil Power, and to complain strongly of the *sacrilegious usurpation of the provinces of the Holy See*, as we have already done, and as we do now, remonstrating and protesting to the utmost of our power."

Chap. xvii. is chiefly explanatory, and a kind of preface to what next follows. It begins with one of the seven angels telling the apostle that he would show him "*the judgment of the great harlot*." But before the description of this judgment begins, "*the harlot*" herself is first seen by the apostle, and the angel explains to him what is to be understood by the several parts of the symbolic representation. A few prophetic details are woven into the explanation, and then in the xviii.th and xix.th chs. the real account of "*the judgment*" commences.

Chap. xviii. 1-3.—[And] after these things I saw, &c.*

The cry, "Fallen, fallen, is Babylon the great," seems in a measure anticipative, as before; † for after this, in ver. 4, a voice from heaven is heard, saying, "Come out of her, my people, that ye receive not of her plagues;" and in ver. 21, a mighty angel takes up a stone like a great millstone, and casts it into the sea, saying, Thus with violence shall the great city Babylon be cast down, βλῆθήσεται: but

* "Unclean spirit," comp. xvi. 13:—"fornication," πορνείας; ἐπόρνευσαν:—"power," ἀβυθίας;—"abundance," δυνάμεως:—"delicacies," στήρηνους.

† xiv. 8, to which this is by these words linked.

if the cry be anticipative, it stands on the very verge of the events to which it refers.

The passage now under consideration contains the grounds of the impending judgment on Babylon, *i. e.* Rome; viz. (1) The corruption and uncleanness with which, in the sight of God, she is filled; (2) Her having led nations and kings to be unfaithful to Christ; (3) The fact that through her the house of God had been made a house of merchandise; for such, in substance, we find to be the meaning of the last clause.

But before the judgment falls a warning voice is heard, as we have seen, from heaven, calling upon all who were God's people to come* out of her. It is like the call to Lot and his family to come out of Sodom, ere the judgment hanging over the cities of the plain fell on them: like that to the people of Israel to leave the tents of Dathan and Abiram; and like the warning given by the Saviour to those who believed on Him, and who should be in Jerusalem when the Roman armies encircled her just before her destruction.

This shews the mind of God on more than one very important question, which frequently presents itself in practice in the present day, such as reunion with Rome, the reformation of the Church of Rome as a whole, or of some national branch of it, as in Italy, or other Roman Catholic countries. It shews that such things are not to be expected. It shews also that God has a people in the midst of Rome, but that it is His will that they should come out of her, and that for two important reasons: one, lest they should be so entangled by remaining in her as to become participators in her sins; the other, lest by remaining they should become involved in the calamities about to fall on her.

Chap. xviii. 5-8.—*For her sins reached unto heaven, &c.* †

To whom this injunction is addressed seems doubtful. One point only needs illustration. "In her heart she saith, I sit a queen, and am not a widow, and mourning I shall not see." This has ever been the language of "*the*

* Comp. Jer. li. 6, 45, from which this appears to be taken.

† "Unto heaven," Jer. li. 9:—"iniquities," or "wrongs," ἀδικήματα:—"Render to her," Jer. li. 29:—"lived luxuriously," ἐσθηρνώσασε:—"I sit a queen," Is. xlvii. 7, 8, 9:—"in one day," comp. "in one hour," vs. 10, 17, 19:—"death" or "pestilence," Θάνατος, see ch. vi. 8:—"fire," Dan. vii. 10, 11, 26.

Roman City." Gibbon does but accurately echo and record it when he calls Rome "a city which swelled into an empire," ch. 38; "the royal city which had given laws to the fairest portion of the globe," ch. 69; "the queen of cities," "*the queen of the earth,*" "the venerable city," "*the eternal city,*" ch. 31.* The language has still been the same in Rome Papal, as in Rome Pagan. "When Rome falls the world will fall," was a proverb of the eighth century, as related by Gibbon, ch. 71. "In the beginning of the twelfth century Rome was revered as *the metropolis of the world, as the throne of the Pope and the Emperor, who from the eternal city derived their title, their honours, and the right or exercise of temporal dominion,*" ch. 69. "*Rome, the capital of the world,*" appears on one of the republican coins of the twelfth and thirteenth centuries.—*Ibid.* She is called "*the queen of cities,*" "*the Roman matron,*" in the address to Frederic I.—*Ibid.* "*The lawful mistress of the world*" at the coronation of Petrarch, A.D. 1341, ch. 70. "*Her eternal sovereignty over her princes and provincials was the theme of the public and private discourses of the tribune Rienzi, A.D. 1347; she was still 'the metropolis of the Christian world;'*" and when Petrarch invited the Popes of Avignon to fix their residence in Rome, he said that "the successor of St. Peter was the Bishop of the Universal Church, and that it was not on the banks of the Rhone, but of the Tyber, that the Apostle had fixed *his everlasting throne.*"—*Ibid.*

Such has also been the claim of "*the Church of Rome.*" She is "the mistress of all Churches," and "the gates of hell shall never prevail against her."

Such is her boast and her confidence: "in her heart she saith, I sit a queen, and am not a widow,† and mourning I shall not see; therefore in one day shall her plagues come, &c., for strong is the Lord who did judge her."

Upon this follow the lamentations of three several parties, when the hour of her judgment is come.

(1) Of one of these parties little need be said in the way of explanation. They are "*the kings of the earth,*"‡ the Roman earth, or Latin world, the sovereigns of the Roman

* "*Imperii Roma, Deamque locus.*" *Ov.* "*Toti quæ præsidet orbi.*" *Propert.* "*Imperium terris, animos æquabit Olympo.*" *Virg.*

† That is, "I have not been forsaken of God."

‡ γῆ, not οἰκουμένη. †

Catholic kingdoms, who, in and through connexion with the Church of Rome, have been unfaithful to Christ, and for political and worldly purposes have prostituted their power to her, ignorant, or forgetful, of their duty, as responsible to Christ alone for the exercise of their authority, and required by Him to exercise it in accordance with *His* will, for *His* honour, and for the true interest and happiness, in this world and in the world to come, of their subjects, Ps. ii. ; lxxxii. These kings it is said shall “stand afar off,” because of the fear they have of being themselves involved in the trouble, βασιανισμός, when they see how Rome is being consumed, and shall cry, “Alas! Alas! The City! The Great City! for in one hour did her judgment come!” It would seem, therefore, that they will feel unable to help her, and afraid of being themselves involved in her calamity, at least at the period which is here intended.

(2) The second party consists of “the merchants of the earth.”* Who are to be understood by these? To answer this we must look to the use of the terms “merchant,” “merchandise,” in the Scriptures, and specially in other prophetic parts; and must also examine history. Gibbon has too truly said that “Ambition is a weed of quick and early vegetation in the vineyard of Christ,”† ch. lxix.; and shown that covetousness and the love of money is equally so. “The strict regulations which have been framed by the wisdom of modern legislators to restrain the wealth and avarice of the clergy may be deduced from the example of the Emperor Valentinian. His edict, addressed to Damasus, Bishop of Rome, was publicly read in the churches of the city. . . . He applied this severe remedy to a growing evil. . . . The lucrative, but disgraceful trade, which was exercised by the clergy to defraud the expectations of the natural heirs had” [already!] “provoked the indignation of a superstitious age, and two of the most respectable of

* Comp. Is. xlvii. 15; Jer. li. 13.

† It would be a useful work, and not without interest, if one well acquainted with the writings of classical antiquity, and with those of other heathen and of unbelieving authors, would collect and publish in a popular and readable form the numerous testimonies which may be collected from witnesses thus above suspicion to the great Scripture doctrine of the corruption of human nature. This has been more than once partially and imperfectly done, but not in the manner here proposed.

the Latin fathers honestly confess that the edict of Valentinian was just and necessary. . . . But the wisdom and authority of the legislator are seldom victorious in a contest with the vigilant dexterity of private interest. . . . If the ecclesiastics were checked in the pursuit of personal emolument, they would exert a *more laudable industry to increase the wealth of the Church*, and dignify their *covetousness* with the specious names of piety and patriotism," ch. xxv.

We shall find, as we come later down in history and to Papal times, that this was indeed, as Gibbon but too truly calls it, "*a growing evil*." But let us first turn to the Scriptures and what they foretel. The evil existed in the Jewish Church when our Lord was on earth, and long before;* for it has its seeds in the corruption of man's heart, and is therefore of all times. He purified the Jewish temple in this matter twice, once towards the beginning of his ministry, once towards the conclusion.† In doing this He said, "Make not my Father's house a house of *merchandise*." The apostle Peter, in what we may call his last dying charge to the church, declares plainly, 2 Pet. ii., that "as there were false prophets in the Jewish Church, so there would be false teachers in the Christian, who would bring in without authority ‡ destructive principles, § sects, or schools, even to the length of denying or renouncing|| the Lord

* Isaiah, lvi. 11. speaking of the Jewish priests under the emblem of shepherds, says, That they every one of them "looked to *gain* from his quarter." Jer. vi. 13; viii. 10: "From the least to the greatest every one of them is given to *covetousness*, from the prophet to the priest." Ezek. xiii. 19; xxxiv. 2. 3: "*They feed themselves, and not the flock*." Mic. iii. 11: "The priests teach for *hire*, and the prophets divine for *money*." Cp. also Mal i. 10.

† Perhaps there is something typical in these two occurrences, the one towards the beginning, the other towards the end of His earthly ministry; for it is certain that He purged his Church in this respect at its commencement (see John xii. 6; Acts i. 16-21; iv. 35, with vi. 1-4; and v. 1-11; xx. 33, 34, 35); and it is certain from prophecy that He will do it again, as the very prophecy now under consideration proves.

‡ *παρεισάξουσιν*, "introduce without authority, or over and above the commandments of the Lord and Saviour Jesus Christ, and of his apostles;" comp. Gal. ii. 4; Acts xv. 24, *παρεισάκτους ψευδαδέλφους*.

§ *αἰρέσεις ἀπωλείας*. See Liddell and Scott for *αἰρέσεις*.

|| *Ἀρνούμενοι*; comp. Tit. i. 10, 16: "There are many and vain talkers and deceivers, specially they of the circumcision, teaching things that they ought not for *filthy lucre's* sake. . . . They profess that they

who bought them, and bring on themselves swift destruction. And *many shall follow* their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through *covetousness* shall they with counterfeit* words make *merchandise* of you, whose judgment now of a long time is not lying inoperative,† and whose destruction is not slumbering . . . for the Lord knoweth how to reserve the unjust to the ‡ day of judgment to be punished.” § So the apostle Paul, describing what should take place in the latter days, says that men should be “lovers of themselves, *covetous, having a form of godliness, but renouncing its power.*” ||

But of old God declared that a day shall come when “there shall no longer be the *merchant, or trafficker, in the house of the Lord of Hosts,*” ¶ Zech. xiv. 21; and this prophecy is manifestly connected with a period yet future, and with the restoration of the Jews.

There can be little doubt, therefore, who are meant by *the merchants* of the Roman earth in this Book of the Revelation.

History is here once more in but too close agreement with what God foresaw and foretold. We have already seen that even before the Papal times Valentinian was constrained to issue an edict to restrain *the wealth and avarice of the clergy*, and that *the evil was a growing one*. “The *venality of Rome* was early celebrated.”—Elliott. In the tenth century, Arnulph, Bp. of Orleans, calls it “*a venal city, which weighs all its decrees by the quantity of money.*” Matthew of Paris relates that in the twelfth century a sum equal to 10,000*l.* was paid to Rome by the Abp. of York for his

know God, but in works they *deny or renounce* him.” 2 Tim. iii. 1, 2, 5: “In the last days men shall be lovers of themselves, covetous, . . . having a form of godliness, but *denying or renouncing* the power thereof,” ἡρνημένοι.

* πλαστοίς, “fabricated,” “counterfeit,” “sham,” *i.e.*, not the genuine teaching of the Lord and his apostles.

† ἀργεῖ, “lies idle,” “unemployed,” “doing nothing,” “inactive.”

‡ “The day,” or “a day”: uncertain, as there is no article, but the substantive follows a preposition.

§ Or “in a state of punishment,” κολαζόμενους, present participle.

|| Comp. Rom. xvi. 18; 2 Cor. xii. 17, 18; 1 Tim. iii. 3, 8; Tit. i. 7; 1 Pet. v. 2.

¶ Auth. Vers. erroneously “the Canaanite,” כְּנַעֲנִי. See Ezek. xvii. 4; and Gesen. Lex.

pall. If we come to the institution of the year of Jubilee, and Gibbon's account of it, we read thus: "The progress of industry had produced and enriched the Italian republics; the æra of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce. . . . But the position of *Rome* was less favourable, the territory less fruitful; the character of the inhabitants was debased by indolence and elated by pride; and *they fondly conceived that the tribute of subjects must for ever nourish the metropolis of the Church and empire.* This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution of the HOLY YEAR, was *not less beneficial to the people than to the clergy.* Since the loss of Palestine, *the gift of plenary indulgences*, which had been applied to the crusades, remained without an object; and *the most valuable treasure of the Church* was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface VIII., who reconciled the vices of ambition and *avarice*; and the Pope had sufficient learning to recollect and revive the secular games which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced, and on the 1st of January of the year 1300 the church of St. Peter was crowded with the faithful, who demanded the *customary* indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded by ancient testimony of the justice of their claim, and he proclaimed a plenary absolution to all Catholics who, in the course of the year and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated throughout Christendom, and at first from the remotest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were covered with a swarm of pilgrims, who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The

calculation of their numbers could not be easy nor accurate, and they have probably been magnified by a dexterous clergy, well apprised of the contagion of example; yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than 200,000 strangers; and another spectator has fixed at 2,000,000 the total concourse of the year. *A trifling oblation from each individual would accumulate a royal treasure, and two priests stood night and day, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Peter. . . .* From a city without trade or industry, all casual riches will speedily evaporate; but *the avarice and envy of the next generation solicited Clement VI. to anticipate the distant period of the century. The gracious pontiff complied with their wishes, afforded Rome this poor consolation for his loss, and justified the change by the name and practice of the Mosaic Jubilee. His summons was obeyed; and the number, zeal, and liberality of the pilgrims did not yield to the primitive festival. . . .* To the impatience of the Popes we may ascribe the successive reductions to fifty, thirty-three, and twenty-five years; although the second of these terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the Protestants, and the decline of superstition, have much diminished *the value of the Jubilee*; yet even the nineteenth and last festival was *a year of pleasure and profit to the Romans.*" ch. lxix.

Æneas Silvius himself, afterwards Pius II., A.D. 1458-64, writes: "Nihil est quod absque argento Romana Curia dedat. Nam et ipsæ manûs impositiones et Spiritûs Sancti dona venduntur; nec peccatorum venia nisi nummatis impenditur."—Op. p. 149. Rodolph Glaber, a monk of Cluny, cited by Usher, 'De Chr. Eccl. succ. et statu,' c. iv. s. 15, thus writes, Bk. iv. c. 5, of the purchase of the papal dignity itself by, or for, Benedict IX., A.D. 1012-24: "Intercedente *thesaurorum pecuniâ* electus exstitit a Romanis. Cæteros tunc temporis ecclesiarum prælatos *aurum* potius, vel *argentum* exaltabat, quam meritum. Proh pudor!" And again, Bk. v. c. 5: "*Omnia ministeria ecclesiastica* ita eo tempore habita *venalia, quasi in foro secularia mercimonia.*" At the period of the Reformation and of Tetzels, it is well known what a scandal the *traffic* in indulgences had become. The moiety of the money flowed to Rome, the price of *the*

merchandise of souls of men, ver. 13. Where the Roman Catholic religion prevails without restraint, such things as the following are not uncommon: "The late Mr. Bryan Bolzer, of Little Longford-street, left the Rev. J. Rooke 600*l.* in cash, his silver plate, jewelry, books, horse, and jaunting-car, &c., for masses for his soul."—'Freeman's Journal,' 1st September, 1835. And, as has already been said, the enormous wealth which had been amassed before the great French Revolution in Roman Catholic countries, embracing not only moveable property, but a very large proportion of the whole landed property of the country also,* excited, when revolution broke out in them, the cupidity, and was seized for the urgent wants, of the revolutionary governments, which, at various times from that day to this, have arisen in them; and, while we write, the process is still going on.

But from of old the judgment of God has not been sleeping. A time was to come when "*the merchants of these things, which were made rich by her*, should stand afar off," afraid of being involved in her trouble, and so not going to her aid. In this they resemble the kings, but in this other point they differ. The merchants *lament for the loss of their gains*, "weeping and mourning, and saying, Alas! Alas! The great city that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls! for in one hour did so great riches come to nought!" †

* Elliott refers to Blackstone, who says that but for the intervention of the Legislature and the Statute of Mortmain, the Church would ere now "have become master probably of every foot of ground in the kingdom." Within the knowledge of the writer of the above portion of the text, a *very large* amount of property indeed has come again into the hands of ecclesiastical corporations in France since 1830. Both processes are still at work in the Roman Catholic world.

† For the enumeration of wares and merchandise, comp. the following verses from Ez. xxvii. speaking of Tyre, and Rev. xviii.: *gold*, Ez. 22 with Rev. 12; *silver*, 12 with 12; *precious stones*, 16, 22, with 12; *fine linen*, 16, 24, with 12; *blue and purple*, or *purple and scarlet*, 7, 16, 24, with 12; *precious woods*, &c., 15, 24, with 12; *ivory*, 15 with 12; *vessels of brass*, 13 with 12; *iron*, 12, 19, with 13; *spices*, 17, 19, 22, with 13; *wine*, 18 with 13; *oil*, 17 with 13; *fine flour and wheat*, 17 with 13; *cattle and sheep*, 21 with 13; *horses*, 14 with 13; *chariots*, or *clothes for*, 20 with 13; *bodies and souls*, or *persons of men*, 13 with 13, ψυχὰ ἀνθρώπων in both. Some reference must surely be intended in the Rev. to the above in Ezek.

(3) A third class was to weep and lament when they saw Rome being consumed, and are thus described: "Every shipmaster, and every one sailing to the place, and sailors, and as many as trade by sea," ver. 17: "all that had the ships on the sea," and "who were made rich thereby, and from the wealth of Rome," ver. 19. Who are meant by these? Is it the mercantile interest, the chief mercantile nations, whose commerce will be checked and affected by the political troubles which the falling of Rome will occasion? Or is this a figure, like that by which the previous class are described, and meaning all who have any intercourse or dealings with Rome, and whose pecuniary interests are thereby promoted? Whoever they may be they also are described "as weeping and mourning" when they see Rome being consumed, so as even to "cast dust upon their heads" and to cry out, "What city is like the great city? Alas! Alas! The great city, wherein were made rich from *her* wealth all that had the ships on the sea!" There appears to be unquestionable allusion to the prophecies of Ezekiel concerning Tyre, chs. xxvi., xxvii., xxviii. See especially xxvi. 16, 17; xxvii. 29-33.

We are thus brought to ask another question. Was this part of the prophecy fulfilled at the period of the Great French Revolution, when the effects of that revolution extended even to Rome, and the dethronement of the Pope? And was the reaction which followed, at the time of the overthrow of Napoleon, issuing in the Restoration of the Pope and of the fallen Roman Catholic powers, in which Restoration England, the great maritime power of the day, joined, the result of the feelings described as affecting the kings of the Roman earth, the merchants, the Papal clergy, and all who had any intercourse or dealing with Rome, had the ships on the sea, and whose pecuniary interests were thereby promoted:—or is this part of the prophecy yet to be accomplished? We rather suppose the latter, for these reasons: (1) There is no hint of any such Restoration here: (2) It seems most probable from xvi. 19 that the events here intended are to take place under the seventh vial. We think it then probable that, as the seventh seal embraces the seven trumpets, and the seventh trumpet the seven vials, so the 18th and 19th chs. are an expanded and more detailed account of the events of the seventh vial, in so far as those events have reference to

the fall of Babylon, *i. e.*, to the gradual consumption at the last of Rome, and to her final and entire overthrow.

When the three different classes of people had each in their turn expressed their grief at this overthrow, had each uttered an Alas! Alas! at the fall of The Great City, a voice, apparently from heaven, exclaimed in answer, *Rejoice over her (thou) heaven, and (ye) saints and apostles* and prophets, for your judgment did God judge on [i. e., require of, or visit on] her.* See xix. 2. Comp. with this Deut. xxxii. 43: "Rejoice ye Gentiles, his people" (so the Heb.), "for He will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people." We have here one of the many links, which in the prophets connect the events foretold in the portions of the Revelation which follow with the restoration and conversion of the Jews.†

Chap. xviii. 21-24.—*A mighty angel then took up a stone, &c.‡*

Here appear to be foretold, not only the destruction of *The Church of Rome*, but the complete destruction also, and perpetual desolation, of *The Roman City*, which is to be, as Sodom and Babylon are now, "desolate for ever," in order to mark God's displeasure at what has there been done, so contrary to his will and so abominable in his sight. As a great millstone cast into the sea, so "shall she sink and shall not rise from the evil that God will bring upon her." Jer. li. 63, 64. Comp. also, and contrast what is said of Rome in the above passage, with what is said of the long desolation of Jerusalem, but of *her* restoration, Jer. vii. 34; xvi. 9; xxiv. 10, 11.

After the voice had been heard calling on saints, apostles, and prophets to rejoice at the fall of Rome, and the angel had shown by his significant act how suddenly and entirely she should be overthrown, from three several parties, as if in answer to the three parties who lamented over her,

* "It is peculiarly worthy of remark, that the *apostles*, who are idolatrously honoured at Rome, and daily worshipped, should be specially mentioned as rejoicing in her fall, as if it avenged them on her, for the dishonour cast on their characters, while it vindicated the glory of God." —*Treasury of Scripture Knowledge*, Bagster, London.

† Many have supposed that the use of the word *Hallelujah*, which thrice follows, xix. 1, 3, 4, indicates the same thing.

‡ "With violence," ὀρμήματι, "with a violent motion, or rush:—" *sozcery*," φαρμακεία, "drugs, potions, or witchery."

saying, "Alas! Alas! for the Great City!" was heard "HALLELUJAH," Praise ye the Lord. Comp. Jer. xxxiii. 11.

Chap. xix. 1-3.—(1) First it was, *as it were a great voice of MUCH PEOPLE IN HEAVEN*; * and then the same voice of praise was heard a second time from the same company in heaven thanking God that the judgment thus executed was now to be final and complete, and no longer partial or temporary as on some previous occasions; now *her smoke*, that of her judgment by fire, *goeth up for ever and ever*.

(2) After this THE TWENTY-FOUR ELDERS,† AND THE FOUR LIVING CREATURES *fall down and worship Him that sitteth on the throne*, giving their assent to what had been said by the former great multitude in heaven; answering the call on heaven, and on saints, apostles, and prophets to rejoice; and saying AMEN! even so! HALLELUJAH! Praise ye the Lord! *And a voice came out from † the throne, saying, Praise our God, all ye his servants, and ye that fear Him, small and great.†*

(3) Then the Apostle heard, in answer to this new exhortation, as it were a voice of a GREAT MULTITUDE,§ and *as it were a voice of many waters and as it were a voice of mighty thunderings*, swelling the tide of praise, and saying, HALLELUJAH; *for the Lord [our] God the Almighty (hath) reigned.*||

* Qu.? Whether the political heaven in contrast to the throne, *vv.* 4, 5; or whether those who here give praise are the same as those who, having come out of the great tribulation, are with Christ in heaven above awaiting his coming and the redemption of the body. In the latter case we should rather have expected "*our blood*," and other tokens to identify them:—"corrupt," ἐφθείρε, 1 Cor. iii. 17: "If any man defile (φθειρεί) the temple of God, him will God destroy," φθερῆ; and link with the present passage, xi. 18, to destroy (διαφθεῖραι) them which [destroy, or rather] corrupt (διαφθείροντας) the earth. Comp. also the two senses of מְרִצָּה, Gen. vi. 11, 12, and 13, 17, together with the LXX. version.

† To these link xi. 16, and xi. 18.

‡ Qu.? If not from the four living creatures, who are not here mentioned, though the twenty-four elders are; but who are described in *iv.* 6, as being in the midst of the throne, as well as round about it.

§ Qu.? Whether on earth, or some on earth and some in heaven: and whether the word "all" *v.* 5 is strictly universal, or limited by some tacit and allusive contrast, as in John xii. 32.

|| To this link xi. 15, 17:—"made herself ready." To this link xxi. 9. The chronology is thus somewhat indicated; the vision of the Bride, the Lamb's wife, commences somewhere in the midst of the vision of the judgment of the harlot; and if we are right in supposing that it was the angel of the seventh, or last, vial who shewed the judgment of the Harlot

Chap. xix. 11-16.—*And I saw heaven opened, &c.**

Vers. 17, 18.—*And I saw an angel standing in the sun, &c.†*

ROME to the apostle, it will be the same angel who shewed him, somewhat later, as representing spiritually-minded men at the time when these events should occur, *the preparation of the Bride, THE NEW JERUSALEM*, for her union with her Lord at his coming:—"fine linen," Contr. xvii. 4. The Harlot's clothing:—"the righteousness," τὰ δικαιώματα, plur. as xv. 4:—"he," i. e., the angel who shewed John these things:—"Blessed," μακάριοι:—"true sayings of God," allusive contrast to some that were not such, and were not of God:—"to worship," προσκυνεῖν. A natural tendency of the human heart, even in an apostle under such circumstances, but contrary to what angels would allow, and to what God commands. There is doubtless allusive contrast to the worship of angels in the Church of Rome, and to the absence of all such worship in the *New Jerusalem*. Comp. what is said of Peter, Acts x. 25, 26, and link with the present passage (comparing the resemblance between the two and the slight variations). xxii. 8, 9. "See (thou do it) not, I am the fellow-servant of thee, and of thy brethren the prophets, and of those who keep the words of this book; worship God:—"prophecy," i. e., bearing testimony to Jesus is doing what the Spirit did which was in the prophets. For "the Spirit of Christ which was in them did testify beforehand to the sufferings of Christ, and to the glory that should follow them." 1 Pet. i. 11. There is of course reference in the passage before us to "the witnesses," xi. 3, who are also called "prophets," xi. 10.

* "A white horse," emblematic of triumph. Comp. and contr. Zech. i., where the Son of Man is seen on a red horse, and with him others on horses of mingled red and white:—"Faithful and True." Link this with the epithets which the Lord Jesus chose in his message to the last of the seven Churches, Laodicea, iii. 14. His truth and faithfulness were now about to be manifested:—"make war," Ps. lxxii. 8-11:—"He himself," Matt. xi. 27:—"dipped in blood," Is. lxiii. 1-6. "Who is this that cometh from Edom, with dyed garments from Bozrah? &c." Thus these events are connected with "the Vintage of the Earth," and, as will be seen from Isaiah, with the restoration and conversion of the Jews. Let the reader turn also to Is. xxxiv. 1-8, which manifestly speaks of the same events; comp. lxiii. 1 with xxxiv. 6, the sacrifice in Bozrah, and great slaughter in Idumea, Edom:—"out of his mouth goeth a sharp sword," Comp. i. 16; ii. 12, 16:—"He himself shall rule," "He himself treadeth," Is. lxiii. 3:—"King of Kings, and Lord of Lords." Comp. xvii. 14.

† Add to the passages referring to the vintage and the treading of the winepress, already quoted from Joel iii. and Is. lxiii., the following, Jer. xxv. 29-33; Is. xxx. 25, 26; lx. 19, 20, which the reader should carefully compare with the Rev. Also for prophecies concerning Jerusalem and her people of old, and which have been *literally* fulfilled in her case, the following in which several of the details are the same as in the above passage from the Revelation; Deut. xxviii. 26; Jer. vii. 33; xvi. 4; xix. 7; xxxiv. 20. So of Egypt, Ez. xxix. 5; and of Gog and Magog, Ez. xxxix. 17-22.

Chap. xix. 19, 20.—*And I saw the beast.**

Chap. xx. 1, 3.—*And I saw an angel coming down, &c.†*

Ver. 3.—*And cast him into the bottomless pit, &c.‡*

Vers. 4-6.—*And I saw thrones and they that, &c.§*

* “*The beast*,” xiii. 1, &c.; xv. 2; xvi. 13; xvii. 3, &c.:—“*the kings of the earth*,” xvii. 12, 14; xviii. 9; xvi. 14.:—“*gathered*,” xvi. 14, 16:—“*the war*,” xvi. 14; xvii. 14:—“*his army*,” xvii. 14. “They that are with him, called, and chosen, and faithful:”—“*the beast*,” the Papal power continues to exist therefore even up to this period. Qy.? therefore if not after the destruction of “the Roman City:”—“*the false prophet*,” identified by the article and other particulars with the two-horned lamb-like beast of xiii. 11, &c.; the Papal clergy:—“*the wonders*” [or *miracles*], those before spoken of, xiii. 13, 14:—“*the mark*,” that before spoken of, xiii. 16, 17; xv. 2:—“*His image*,” that before spoken of, xiii. 14, 15; xv. 2:—“*the lake*,” definite probably by reference to Is. lxvi. 24; or possibly because it is something well known. See afterwards xx. 10, 14, 15; xxi. 8.:—“*with the sword*,” by the *word* of his power:—“*their flesh*.” See references to the prophets already given.

† “*The key*,” ix. 1. The key is there used to open the abyss, here to close it:—“*bottomless pit*,” Heathenism here, Mohammedanism in ch. ix., the Papacy in ch. xvii., are declared to have their origin in the bottomless pit:—“*the old serpent*,” Gen. iii. 1; Rev. xii. 9. The present passage has manifest reference to the latter of these two, where Satan is described in exactly the same terms, and where we saw reason to believe that he was spoken of in his character as the author of *heathenism*, in which the *whole world*, ἡ οἰκουμένη δαη, and not merely the Roman earth, ἡ γῆ, has been at one time or another involved:—“*the Devil*,” ὁ διάβολος, i. e., The Traducer of God to man:—“*Satan*,” ἰαζα, “The Adversary,” deceiving, then accusing man to God.

‡ “*The nations*.” In Rev. xii. 9, “the whole world,” here “the nations,” τὰ ἔθνη, which might even be rendered “the heathen,” or “the Gentiles.” xi. 2. Comp. xi. 15, “The kingdom, or sovereignty, βασιλεία, of the world is become (the kingdom) of our Lord, and of his Christ, and He shall reign for ever and ever,” the anticipative announcement at the first sound of the seventh trumpet, or last woe, foretelling the result of what would take place under it; also xv. 4, “*All nations* shall come and worship before Thee,” the anticipation of the result of the seven vials of the last wrath of God, which vials are embraced by the seventh trumpet. The prophecy of xx. 2, 3, appears therefore to imply the overthrow of heathenism, whether heathenism or Papal heathenism, xi. 2, in all nations, for a 1000 years, whatever period that may be, after and as the result of the last terrible judgment of the vintage, or Treading of the Winepress. Comp. Matt. vi. 10, “Thy kingdom, βασιλεία, come;” and Dan. ii. 44, “And in the days of these kings (= kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, (but) it shall break in pieces and consume all these kingdoms, and it shall stand for ever:”—“*a little season*,” v. 7.

§ “*Judgment was given*,” Dan. vii. 26, 27, “The judgment shall sit, and they shall take away his dominion [that of the little horn that spake

This seems the place for considering some important questions connected with all the latter part of the Revelation, the part yet unfulfilled.

[i] Is the resurrection here spoken of a literal resurrection?

[ii] Who are to have part in it?

[iii] Where is the chronological place of the New Jerusalem? Is it before, or after, or contemporary with and prolonged after, the thousand years?

[iv] Is the New Jerusalem to be in heaven, or on earth?

[v] Is the second coming of the Lord Jesus Christ to take place before the thousand years, or after the thousand years and at the general judgment, xx. 11-15?

[vi] Are the new heavens and the new earth to be created before the thousand years, or after the general judgment?

great words against the Most High (or by the side of $\Upsilon\epsilon\lambda\iota$, *i. e.*, putting himself and his words on a par with the Most High), and that wore out the saints of the Most High], to consume and destroy it to the end (comp. 2 Th. ii. 8). And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Comp. Ps. lxxii. 8, 11, 5; Phil. ii. 9, 10.) 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world?"—"beheaded." The sufferers under *Pagan* persecution probably, and a reference to the fifth seal, vi. 9, "I saw under the altar the souls ($\tau\alpha\varsigma$ $\psi\upsilon\chi\acute{\alpha}\varsigma$) of those that were slain because of the word of God, and because of the testimony which they held:—"such as worshipped not." The sufferers probably under *Papal* persecution; those for whom the former were told to wait, ere their blood could be avenged on them that dwelt on the earth:—"they came to life," $\xi\zeta\eta\sigma\alpha\nu$. Comp. ii. 8-11, "These things saith the *First and the Last, who was dead and came to life*," $\xi\zeta\eta\sigma\epsilon\nu$ "Fear not the things which thou art to suffer: behold the devil shall cast some of you into prison, that ye may be tried, $\pi\epsilon\iota\rho\alpha\sigma\theta\eta\tau\epsilon$, and ye shall have tribulation, $\theta\lambda\acute{\iota}\psi\iota\varsigma$, ten days: be thou faithful unto death, and I will give thee the crown of life [= reigning with Christ]. He that hath an ear to hear, let him hear what the Spirit saith unto the Churches: He that overcometh shall not be hurt of the second death:—"and reigned." 2 Tim. ii. 10-12:—"These things," "I endure, $\upsilon\pi\omicron\mu\acute{\epsilon}\nu\omega$, all things for the elect's sake that they also may obtain the salvation which is in Christ Jesus with eternal glory. (It is) a faithful saying: for if we died with Him [clearly from the context, as Ellicott takes it, δ $\delta\iota\acute{\alpha}$ $\pi\alpha\theta\eta\mu\acute{\alpha}\tau\omega\nu$ $\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$, *i. e.*, "If we suffer with Christ," see especially *vv.* 3, 9. $\kappa\alpha\kappa\omicron\sigma\alpha\theta\acute{\omega}$ $\mu\acute{\epsilon}\chi\rho\iota$ $\zeta\epsilon\sigma\mu\acute{\omega}\nu$, I suffer, even unto bonds and imprisonment for the Gospel; do thou, Timothy, *suffer with me, συγκακοπάθησον*, as a good soldier of Jesus Christ], we shall also live with Him; if we endure, $\upsilon\pi\omicron\mu\acute{\epsilon}\nu\omicron\mu\epsilon\nu$, we shall also reign with Him":—"priests," Comp. i. 5, 6; v. 9, 10; also 1 Pet. ii. 5, 9.

Before we enter on any of these questions it will be well to remember that on the subject of unfulfilled prophecy it is our wisdom and duty to think and speak with more than usual diffidence. We can see what is yet future but indistinctly, even when it has pleased God to reveal it. Some things yet future are spoken of very explicitly, with many details, in a great variety of ways, and by almost every one of the prophets as well as here in the Revelation, and elsewhere in the New Testament. Yet even the most clearly revealed are, in a degree, like objects in the distance, and seen through a haze; much more the others.

It is also our wisdom and duty to remark that prophecy was not given to satisfy vain curiosity; but for a higher, and a practical purpose.

[i] As to the first question, there can be, we think, but little doubt. Literal and figurative are frequently intermingled in the older prophets and in the Revelation, as Mr. Elliott has shewn, and they are so here; but in general it is easy to distinguish them. When we read here of men who were *beheaded* for bearing testimony to Christ, it is manifest that this is to be taken literally. The persons meant are certainly persons who suffered a literal death because they preferred to obey God rather than man, and to lay down their lives rather than deny their Lord and Saviour Jesus Christ. This being so, we can hardly resist the conviction that the resurrection here spoken of is also *a literal resurrection*. So also the reign of Christ and that of those who are to reign with him, must be understood literally, and not figuratively; just as certainly as, when it is said elsewhere, "If we suffer with Him we shall also reign with Him."

[ii] Who are to have part in *The First Resurrection*? It would seem, at first sight, that those only will be admitted to enjoy this privilege who have suffered death for Christ under Pagan persecution, or who, in Papal times have suffered (whether unto death, or not, does not so clearly appear) for their faithful adherence to Christ, and their refusal to worship, or render spiritual allegiance, *προσκυνεῖν*, to those who had usurped his place, changed his laws, and laid claim to his authority. If this is the meaning, it need not surprise us that the purpose of God should be to honour some of his faithful servants, viz., those who have actually and painfully suffered for his sake,

by raising them from the dead to reign with Christ, before He calls from the grave the rest of his children, and the whole company of the unjust. God has not seldom been pleased to put exceptional honour on some of his servants, as on Enoch, Elijah, Moses, on some of the prophets, some of the apostles, some of the saints who came forth from their graves after the resurrection of Christ, and before others. The parable of the labourers in the vineyard comes in to teach us here. There are, however, not a few reasons for believing that The First Resurrection will not be confined to such only as have actually suffered death for obedience to God and faithful testimony to their Saviour. When it is said that those who have so suffered shall be partakers of The First Resurrection, all others are not *necessarily* excluded; but these may be expressly mentioned, because as their sufferings, and in one case their prayers for deliverance, are prominently recorded in the former parts of the prophecy, so also is the kingdom they shall receive, through the mercy of God, as the reward of their patient waiting for Christ.

The reasons for believing that The First Resurrection will not be confined to those only who have actually suffered death for Christ in Pagan or Papal times, will be better understood after we have considered the other questions.

[iii] Where is the chronological place of the New Jerusalem? Before, or after, or contemporary with and to continue after, the thousand years? We may confidently answer that it is the last of these, and that for the following reasons: (a) The seventh or last trumpet is a *woe* trumpet. It embraces the seven vials of the last wrath of God. The thousand years can hardly be embraced in these, notwithstanding what we find in xx. 9, 10. The period of the last vial of the last wrath must end with the terrible judgment with which the xix.th ch. ends. (b) Both The terrible Judgment on "The Beast," and "The New Jerusalem," are shown to the Apostle by one of the Angels who pour out the vials of the last wrath. We have already seen reason to believe that the angel who shewed him the first of these is the last of the seven. Much more must it be the same angel of the last vial who shewed him The New Jerusalem. This seems to indicate a close connexion in point of time between the two events. (c) There can

hardly be a doubt that the *wife* mentioned, xix. 7, is the same as the *bride, the wife*, mentioned in xxi. 9. The latter is distinctly identified with The Holy City, New Jerusalem, xxi. 2. The mention of the *wife* in xix. 7, precedes the mention of the Lord Jesus Christ, THE WORD OF GOD, going forth to judge and make war, to smite the nations, and tread the winepress of the fierceness of the wrath of God, with great and terrible slaughter. Already before this treading of the winepress it is said that the *wife* had made herself ready, that the marriage of The Lamb was come, and that happy were those called to the marriage-supper. We cannot, therefore, suppose that an event, already *in preparation* at least even before the treading of the winepress, is to be deferred not only until after the thousand years, but until after an indefinite period beyond this, *i. e.*, until after the general judgment. The *description* of The New Jerusalem, xxi. 9 &c., does not occur, it is true, until after the mention of the general judgment, xx. 11-15: but the order of narration cannot there be the order of time. The *description* of The New Jerusalem must be retrogressive. We have seen that this plan is often pursued in the Revelation, and in the writings of the Old Testament. Indeed we seem to have here another of those numerous links, which serve to connect, and not seldom to fit into their chronological place, the different parts of the Apocalypse. At the first mention of the *wife*, xix. 7, she is described as even then *prepared* for her husband, and already clothed in her bridal raiment; and the marriage of the Lamb is said to be come. At the second mention, xxi. 2, the *bride* is also seen *adorned* for immediate union with her husband, thus carrying back the subject to the same chronological place as at the first mention, xix. 7; and then a great voice is heard out of heaven declaring the union to have taken place, for the voice said, "The tabernacle of God is with men; and He will dwell with them, and they shall be his people, and God himself shall be with them." When the Apostle had *heard this voice* he was carried away in the spirit by the angel to a great and high mountain, from which he could have a commanding view, and actually see what the *voice* had *spoken of*, "The Holy City, Jerusalem, The Bride, The Lamb's Wife," xxi. 9. (d) There are other things which still further confirm our conclusion respecting the chronological place of the New Jerusalem.

Before the general judgment, and between that and the thousand years, we hear of "*the beloved city*" as existing, and defended by God Himself. Comp. Zech. ii. 5, &c. (e) "The second death" follows the general resurrection, xx. 14; and therefore still more the thousand years, xx. 6. It also follows the period of the New Jerusalem, and of God's dwelling with men, xxi. 8. (f) In the introduction to the seven vials it is said, "Just and true are thy ways, thou King of the nations; who shall not fear, O Lord, and glorify Thy name? For Thou only art holy, for *all nations shall come and worship before Thee*; for Thy righteous ways are become manifest!" But it is added that although "The temple of the tabernacle of witness was opened [*i. e.* the ark of his covenant seen, xi. 19] in heaven," "none" (of the nations) would be "able to enter in until the seven plagues of the last wrath should be finished." And so, in accordance with the view here contended for respecting the chronological place of The New Jerusalem, we find, 1st., Satan bound, and shut up during the thousand years, so that he could no longer deceive the nations; and 2ndly, under The New Jerusalem, the nations walking by means of its light, xxi. 24; healed by means of the leaves of the tree of life in the midst of it, xxii. 2; and they and the kings of the earth bringing their glory to it, xxi. 24, 26. (g) Already at the very commencement of the seventh trumpet, "there were great voices in heaven, saying, The kingdom, or sovereignty, of the world, is become that of our Lord and of his Christ, and He shall reign for ever and ever." We found reason for thinking that this announcement is anticipative of the results produced by the judgments of this last trumpet; but it is difficult to believe that the anticipation reaches all through and beyond the thousand years, and the indefinite period between their termination and the general judgment.

[iv] The fourth question has been virtually answered in what has been said on the third. But the internal proofs, drawn from the Revelation itself in support of the points contended for, pale beside the mass of overwhelming evidence from the older prophets.

The key to the solution of most, if not of all, the questions above proposed, is to be found in what the Old Testament Scriptures foretel of the yet future restoration of God's ancient people to the land which He gave by an ever-

lasting covenant to Abraham and his seed after him, the rebuilding of Jerusalem, the conversion of the people there, their forgiveness and re-establishment in God's favour, and the new condition of the world which will accompany these events. The Old Testament prophecies throw a most remarkable light on these latter chapters of the Revelation, and these parts of the Revelation on the Old Testament prophecies; as the Ep. to the Hebrews throws light on Leviticus, and Leviticus on the Ep. to the Hebrews. In both cases the one can hardly be understood without the other. If the reader will go regularly through the prophets—not to speak of Deuteronomy and the Psalms—collecting all the passages which have reference to God's final purposes of mercy to his ancient people, he cannot fail to be struck with their number, variety, and many and explicit details. He will note these facts: (1) that almost every one of the prophets speaks of this subject, and several of them frequently; (2) that the punishment and rejection of the people of Israel for their sins is hardly ever mentioned without the subject being carried on to God's final purposes of mercy to them. This is so much the case that the intermediate events of Christ's first coming and his rejection are in some instances hardly, if at all, brought into view in the prophetic picture; but the eye is carried on at once "to the end of the indignation," and their re-establishment in God's favour thenceforth for ever. He will find that the following events stand in close connexion:—

(A) "*The end of the indignation,*" or "*the time of the end:*"—*The restoration of God's ancient people Israel to their land, and the rebuilding of Jerusalem and of other cities; their conversion there; their forgiveness and re-establishment in the favour of their God, thenceforth for ever; their rebuke taken away, and Jerusalem a praise in the whole earth.* Comp. Rev. xix. 7; xxi. 3, 9-27; xxii. 1-5.

[i] The original promises on these subjects, made through Moses.—Lev. xxvi. 40-45; Deut. xxx. 1-10; xxxii. 36-43; xxxiii. 26-29.

[ii] The promises through the prophets, in approximate chronological order.

(a) Prophets of the ten tribes.—Hos. i. 11; ii. 15-23; v. 15; vi. 11, in Heb.; xi. 10, 11; xiv. Amos ix. 11, &c.

(b) Prophets of Judah.—Is. ii. 2-4; xi. 11, 12; xii. 1, &c.; xviii. 7; xxv.; xxvi.; xxx. 19, 22, 26; xxxi. 6, 7; xxxiii.

24; xxxv. 10; xl. 2; xliii. 5; xlix. 11, 12, 19; li. 3, 11, 17; lii. 1, &c.; liv. 4, &c.; lvii. 13, 14, 18; lviii. 12; lx. 1, 4, 9, 10, 11, 15, 21; lxi. 4, &c.; lxii. 4, &c.; lxiii. 7-11; lxv. 8, 9, 10, 16, 18-25; lxvi. 19-22. Mic. iv. 6, 7; v. 3; vii. 8-11, 18. Joel iii. 16-21. Jer. iii. 13, 14, 18, 19; xvi. 15; xxiii. 3, 8; xxx. 3, 8, 10, 11, 17, 18, 19, 20, 21, 22; xxxi. 4, 5, 8, 9, 10, 12, 16-19, 21-24, 27, 28, 31, 34, 35-40; xxxii. 37-44; xxxiii. 6-14; xlvi. 27. Hab. iii. 13. (Comp. v. 11 with Deut. xxxii. 41.) Zeph. ii. 7; iii. 11-20. Ez. xiv. 22, 23; xvi. 42, 60, 61, 63; xx. 34-38, 40-44; xxviii. 25, 26; xxxiv. 13, 14, 25-29; xxxvi.; xxxvii.; xxxix. 23-29. Dan. viii. 13, 14, 19; ix. 27; xii. 1, 7. Obad. 17. Zech. i. 14-17; ii. 1-7; iii. 9; viii. 4-8; x. 6, 8, 10; xii. 6, 10; xiii. 1, &c.; xiv. 21.

(B) *A period of terrible judgments on Gentile nations, the harvest of the earth, and the vintage, or treading of the wine-press, involving great slaughter; the time of the Lord's final controversy for Zion; the Lord fighting for Zion; terminating the power of the four great Gentile Empires, and the times of the Gentiles; and leaving some of the Gentile lands an eternal desolation, like Sodom and Babylon.* Comp. Rev. xi. 18, 19; xiv. 14-20; xix. 11-21.

(a) The original prophecy on this subject through Moses.—Deut. xxxii. 40-43.

(b) The prophecies through the other prophets.—Hos. ii. 18. Is. ii. 4; xiv. 25; xvii. 12-14; xxiv. 20-22; xxvi. 21; xxix. 7, 8; xxx. 25, 27, 28, 30-33; xxxiii. 3, 12; xxxiv. 2, 3, 6, 7; xlix. 26; li. 22, 23; lix. 18; lxiii. 1-6; lxvi. 14-16, 24. Mic. i. 2-4; iv. 13; v. 8, 11, 15; vii. 10. Joel ii. 31?; iii. 1, 2, 9-19. Jer. xxv. 29-33; xxx. 11, 16, 23; xlvi. 28; l. 28; li. 11. Hab. iii. 6, 12. Zeph. iii. 8. Ezek. xxi. 4, 5, 9, 10, compared with 27, but?; xxxix. 9, 15, 17? Dan. ii. 34, 35, 44; vii. 11, 26. Obad. 15, 16. Hag. ii. 22. Zech. i. 21; ii. 8; ix. 13-17; x. 5; xii. 4, 9; xiv. 2, 13, 14. The Lord fighting for Zion. Is. xi. 4; xxxi. 4, 5; xxxiii. 3, 5, 10; xlix. 24-26. Mic. vii. 9, 16. Zech. ix. 15; x. 5; xii. 7, 8, 9; xiv. 2, 3.

(C) *A happy peaceful condition of "the Pleasant Land;" "the Holy City," "a quiet habitation;"* sorrow and mourning no more: *their inhabitants* no longer a remnant, according to the election of grace, but *all righteous.* Comp. Rev. xxi. 3, xxii. 5.

Jerusalem, &c., in peace. Is. xxv. 8; xxx. 19; xxxiii

20; xxxv. 10; li. 3, 11; lx. 4; lxii. 8, 9; lxv. 19; lxvi. 13. Jer. xxx. 10, 19; xxxi. 4, 12, 13, 16, 17, 25; xxxii. 37; xxxiii. 6, 10, 11; xlvi. 27. Zeph. iii. 14-17. Ez. xxxiv. 25, 28. Israel and Jerusalem, &c., holy. Hos. ii. 19; iii. 5. Is. xxxiii. 5; lii. 1; liv. 11-14; lx. 14, 21; lxii. 1, 12; lxv. 9. Joel ii. 28; iii. 17. Jer. xxxi. 23, 32, 34; xxxii. 39, 40. Ez. xxxvi. 26; xxxvii. 14, 23, 24, 28. Zech. xii. 10; xiii. 1-4; xiv. 20. Mal. iv. 6.

(D) *The marriage of the Land, and of the Holy City, and their people to the Lord.* Comp. Rev. xix. 7; xxi. 2, 9. Hos. ii. 19. Is. xlix. 18; liv. 5; lxi. 10; lxii. 5.

(E) *The Lord dwelling and reigning in Jerusalem; his glory there; the Sovereignty of the world that of our Lord and of his Christ; his kingdom to endure for ever.* Comp. Rev. xx. 4; xxi. 3, 5, 11, 22; xxii. 3, 4; xix. 6; xi. 15. Is. iv. 5, 6; xi. 10; xii. 6; xxiv. 23; lix. 20; lx. 1, 2, 7, 13. Mic. iv. 7; v. 4. Joel iii. 17. Jer. iii. 17. Hab. ii. 20. Zeph. iii. 15, 17. Dan. vii. 13, 27. Obad. 21. Zech. ii. 5, 10; viii. 3.

(F) *The coming of the Lord.* Comp. Rev. xix. 11; xx. 4; xxi. 3, 11, 22, 23; xxii. 3, 4, 5. Is. xxvi. 21; xxxiii. 17?; xxxv. 4; lxiii. 1-6; lxiv. 1-4; lxvi. 15. Mic. i. 3. Hab. iii. 3 (in Heb.). Ez. xxi. 27; xliii. 2-5, 7. Dan. vii. 13, 27. Zech. ii. 13; ix. 14; xiv. 4. Mal. iii. 2, 3.

(G) *New heavens and a new earth.* Comp. Rev. xxi. 1, 5. Is. li. 16; lxv. 17; lxvi. 22. Comp. Mic. i. 3, and Hab. iii. 9.

(H) *The veil taken from the nations that are left, and this through the means of God's ancient people restored and converted to him; these nations going up to Jerusalem, as the great centre from which the knowledge of the Lord will then be spread; the Lord its light; living waters going forth from it; the earth thus filled with his praise.* Comp. Rev. xx. 2; xxi. 24, 26; xxii. 2. Is. ii. 2-4; xi. 9, 10; xii. 4; xix. 21, 24, 25; xxv. 7; xxx. 25; xliii. 21; xlv. 14, 20-23; li. 4, 5; liv. 5, 6, 7, &c.; lvi. 7, 8; lix. 18, 19, 20; lx. 3, 5, 11, 12; lxi. 6, 11; lxii. 2, 7; lxvi. 12, 18, 19, 21, 23. Mic. iv. 1. Jer. iii. 17; iv. 1, 2 (in Heb.); xxxiii. 9; xlviii. 47; xlix. 6, 38. Hab. ii. 14. Zeph. ii. 11; iii. 9 (in Heb.), 19. Ez. xvi. 53; xvii. 24; xx. 41; xxxvi. 23, 24, &c., 36; xxxvii. 28; xxxix. 21, 22, &c. Dan. ii. 35; vii. 27. Zech. ii. 11; viii. 20-23; xiv. 9, 16-19.

The reader should now compare with these passages from the Old Testament the xi.th ch. of the Ep. to the Romans,

and what is there plainly said, viz., that the receiving of Israel again into the favour of God shall be as life from the dead to the rest of the world.

We now return to the questions we left unanswered.

[v] Is the second coming of the Lord Jesus Christ to take place before the thousand years, or after the thousand years, and at the general judgment?

(1) The early Church fully believed that it would precede, or usher in, the thousand years of his reign with his saints, as Mr. Elliott has amply shown. A general change of view came in after the establishment of Christianity under Constantine, and when corruption in doctrine and practice had begun.

(2) The Apostles kept the second coming of the Lord before the mind of the Church of their day constantly; not as a speculative doctrine, nor as a matter of curiosity, but in the most practical manner; employing it as an incentive to every and the most common duties, &c., of daily life, *e. g.*, as a comfort under suffering for the Gospel's sake, and under the loss of believing relatives and friends; as a stimulus to ministerial faithfulness; as a reason why we should not judge others, nor judge even ourselves, definitively, but wait for his decision on both; as a motive even with servants to fulfil all the details of duty to their earthly masters, not purloining, not answering again, &c.; and to all, as one of the most effectual of all motives to become in heart and mind like their Heavenly Master, and to purify themselves as He, whom they would hope to see and to reign with, is pure. 1 Th. i. 9, 10; ii. 19; iii. 12, 13; iv. 13; v. 11; v. 23. 2 Th. i. 6-10; ii. 1-8; iii. 5. 1 Cor. i. 7, 8; iii. 12-15; iv. 2-5; xv. 22-26, 51, &c. Phil. i. 6; iii. 11, 20, 21. Col. iii. 4. Heb. x. 35-38. Jas. v. 7-9. 1 Pet. i. 7, 13; iv. 13; v. 1-4. 2 Pet. i. 16; iii. 3, &c. Jude 14, 24. 1 Joh. iii. 2, 3. These references are in approximate chronological order as regards the time when they were written.

(3) The Lord Jesus Christ himself, when He was soon to take his departure from his disciples and the earth, urged on all who are called to know Him, and that in the strongest and most practical manner, the duty of always looking for His return, always acting with a view to the account which we shall then have to give to Him. Matt. xxiv.; xxv.; Lu. xxi.

(4) To impress this the more strongly, He told his

disciples of the Father's purpose in this matter, viz., to withhold the knowledge of the day and the hour from all, from the angels in heaven, and even from that human nature, like ours in all but sin, which was taken into the Godhead when the Word was made flesh and dwelt among us.*

(5) It seems difficult to believe that what is held forth to the Church, as the great object of her hope, is not to take place until after the thousand years, after the reign of Christ during those thousand years with his saints, and after the indefinite period between that and the general judgment.

These considerations will help us to enter on the inquiry, not as a matter of curiosity, nor one of mere literary disquisition, nor as a party question, but for a holy and practical end, and as applicable every day and to every duty.

i. When the Lord Jesus Christ, God manifest in the flesh, the Word, that was in the beginning with God and became flesh, and dwelt [ἐσκήνωσεν ἐν ἡμῖν, *tabernacled*; comp. Rev. xxi. 3, σκηνώσει μετ' αὐτῶν] among us, and whose *glory* the Apostle saw, was about to be rejected of the Holy City and the people, He wept over it, and said: "O, Jerusalem, Jerusalem (thou), that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your † house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord. ‡ And Jesus went out and departed from the temple." Thus from the second house, or temple, whose glory was to be greater than that of the first (Hag. ii. 9), the glory of God (2 Cor. iv. 4, 6) in the face, or person (προσώπω) of Jesus

* Some of the Apostles seem to have expected that the Second Coming might take place during their own life-time; though the Ap. Paul, and possibly the others, may have been made sensible as their end drew near that they should depart this life before His return. Comp. 1 Thess. iv. 17; 1 Cor. xv. 51; 2 Cor. v. 4; with the following written at a later date, Phil. i. 23; 2 Tim. iv. 6.

† "Yours" now, no longer "Mine." Contrast xxi. 13.

‡ From Ps. cxviii. 26. הָיָה לְיְהוָה כְּשֶׁבַע אֲבֹתָיו. Comp. Exod. vi. 3 in the Heb.

Christ, who is the image of God, and in whom dwelt all the fulness of the Godhead bodily, departed; as Ezekiel had seen it depart from the first (Ezek. i. 26-28; x. 18-20; xi. 22, 23). But the words, "You shall not from, or after this time, ἀπ' ἄρτι, see me until you say, Blessed is he that cometh, ὁ ἐρχόμενος, in the name of the Lord," seem to intimate that his return will take place when they return to Him. Comp. Lu. xiii. 35.

ii. When he stood before the High Priest and the great Council of the nation, and was adjured by the High Priest to tell them whether He were the Messiah (Dan. ix. 25), the Son of God (Ps. ii.), He declared that He was. He added, as they were now rejecting Him, Ps. cxviii. 22, that moreover, πλὴν, "from after that time, ἀπ' ἄρτι,* they should see the Son of Man (Dan. vii. 13) sitting on the right hand of power, and coming in the clouds of heaven." The meaning cannot be that immediately after the moment of His answer He should so come, and they so see Him; but rather that He would now depart from them, and that when they *next* saw Him, after his rejection by them, it would be at his coming in glory, as foretold by the prophet Daniel. Comp. Acts x. 41.

iii. When the Apostle Peter boldly charged the Jews with rejecting and murdering their Messiah, and declared to them that the Scriptures had foretold this, he tenderly added, "Repent, and return, to the end that your sins may be blotted out, and *in order that* † times of refreshment may come from the presence of the Lord, and that He may send Him who has been foreappointed for you, Jesus Christ (*i. e.* Messiah), whom (the) heaven must receive till the times of the restoration of all things, which (times) God spake of by the mouth of all his holy prophets from of old." The repentance of Israel, and the return of Jesus, the Messiah, and the times of the restoration of all things, times spoken of by all the prophets from of old, are thus plainly connected, and referred to the same epoch. There can be

* ἄρτι in later Greek came to signify "soon," "presently;" see Liddell and Scott; and thus our translators, correctly, "Here-after," which leaves the actual time of the event future, but not necessarily immediate.

† ὅπως ἐν, with subj., and aor. This can only mean "in order that," not "when," as Auth. Vers. See Alford's note, and Donaldson's and Winer's Grammars.

little doubt that these times are none other than those so plainly pointed out in the passages quoted above from so many of the prophets, and foretold in these last chapters of the Revelation, where reference is made to the thousand years and the New Jerusalem.

iv. It may be well to offer a few observations on some of the passages from the old prophets which relate to *The Coming of the Lord*.

(a) Is. xxvi. 21. "Behold, *the Lord cometh out of his place* to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Let the reader carefully examine the whole context from xxiv. 21 to xxvii. 13, and he will find connected with the Lord's thus coming out of his place great slaughter, xxvi. 21; xxiv. 21, 22; the slaying of a certain dragon, xxvii. 1; the gathering of Israel and of all lands, xxvii. 12; their language and feelings on their conversion, xxv. 9; xxvi. 1-18; their rebuke taken away throughout the earth, xxv. 8; a resurrection from the dead, xxvi. 19; the Lord reigning in Zion and before his ancient people in glory, xxiv. 23; his rest there, xxv. 10; the light of the sun and moon as nothing, xxiv. 23; in comparison no doubt with the Lord's presence, comp. Rev. xxi. 23.

(b) Is. xxxiii. 17. "*Thine eyes shall see the King in his beauty.*" Connected with Jerusalem become a quiet habitation, and the Lord her Judge, Lawgiver, King, and Saviour, xxxiii. 20, 22.

(c) Is. xxxv. 4. "Behold *your God will come with vengeance*, even God with a recompense: *He will come and save you.*" The thoughts are here evidently carried beyond the First Coming to the Second, and the restoration and conversion of Israel (comp. xxxv. 10 with Rev. xxi. 4); and the coming is connected in the passage itself with a period of judgment, and the Lord's controversy for *Zion*; "He will come, and save you."

(d) Is. lxiii. 1-4. "Who is this that cometh from Edom, with dyed garments from Bozrah? this (that is) glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? I have trodden the winepress alone; and of the peoples יְהוּדִים there was none with me;

for I will tread them in mine anger and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." Here, as the reader will see, if he looks onward into the context, the treading of the winepress is connected with God's great goodness to the house of Israel, his calling to mind the days of old, Moses, and his people, and with this prayer, which in their repentance they will pour out, that He would come and save them, lxiv. 1: "*Oh! that thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, (and) the fire causeth the waters to boil, to make Thy name known to thine adversaries, that the nations may tremble at thy presence. When thou didst terrible things which we looked not for, Thou camest down [or, Thou camest down doing wonderful things that we expected not], the mountains flowed down at thy presence.* For since the beginning of the world (men) have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him."

(e) Is. lxvi. 15, 16. "For, behold, *the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.*" Here the coming of the Lord is connected with great slaughter; and, as may be seen from the context, with his comforting Jerusalem, v. 13; with the restoration of her people, vv. 19, 20; with the new heavens and the new earth, v. 22; with Jerusalem become the great religious centre of the earth, and all flesh going up there to worship before the Lord, vv. 23, 24.

(f) Micah i. 3, 4. "Behold, *the Lord cometh forth out of his place (comp. Is. xxvi. 21), and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire, and as the waters (that are) poured down a steep place*" (comp. Is. lxiv. 1). Here the coming of the Lord is connected with judgments on all nations, and the mountains melting.

(g) Ezek. xxi. 27. "I will overturn, overturn, overturn

it [*i. e.* the kingdom]; and it shall be no (more), *until He come* whose right it is; and I will give it to (Him)." Here the coming is connected, as may be seen from the whole ch., with a sharp sword, and sore slaughter, and the Lord's not returning it to the sheath, till all flesh know that He has unsheathed it.

(h) Ezek. xliii. 1-7. "Afterward he brought me to the gate (even), the gate that looketh toward the east: and, behold, *the glory of the God of Israel came from the way of the east*, and his voice was like a noise of many waters, and *the earth shined with his glory . . .* And the *glory of the Lord came into the house*, by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court: and, behold, the glory of the Lord filled the house. And I heard (one)* speaking to me out of the house: and a man † stood by me. And he said unto me, Son of man, *the place of my throne, and the place of the soles of my feet* (comp. Is. lx. 13) *where I will dwell in the midst of the children of Israel for ever*, and my holy name shall the house of Israel no longer defile . . . xliv. 1. Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the LORD, *the God of Israel, hath entered in by it*, therefore it shall be shut." Here is the *return* of the glory of the LORD to the temple, which glory Ezekiel had seen depart from it, x. 18-20; xi. 23. He tells us expressly, v. 3, that it was the same as he had before seen by the River Chebar; and if the reader will refer to i. 27, 28, he will find that the appearance of *this glory was as the appearance of a man above on a throne*, with the rainbow round about it, and with the four living creatures, at the sight of which the prophet fell on his face. The whole vision corresponds in numerous particulars with that which stands at the beginning of the Bk. of the Revelation of Jesus Christ. It cannot refer to the First Coming, for after that here in question the children of Israel are to defile the holy "name of the Lord, and the place of his feet no more."

(i) Dan. vii. 13. Here one like *the Son of Man is seen*

* Auth. Vers. "him;" but the Heb. is אֲנִי־יָמֵע מְדַבֵּר.

† Auth. Vers. "the man," the Heb. is anarthrous.

coming in the clouds of heaven, and "to him the dominion is given, and his kingdom is an everlasting kingdom, and all dominions are then to serve and obey him." This coming of the Son of Man is connected with the overthrow of the little horn, and of the last form of 'The Fourth, or Roman Empire, to consume and to destroy it unto the end, v. 26. Comp. 2 Th. ii. 8, "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

(k) Hab. ii. 20; iii. 3. "The LORD is in his holy temple: let all the earth keep silence before him. [A prayer of Habakkuk, &c.], O LORD, when I heard thy report [*i.e.* "the report of thee," comp. Is. liii. 1 in Heb.] I was afraid: O Lord revive thy work in the midst of the years, in the midst of the years thou wilt make known; in wrath wilt remember mercy. God shall come.* from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise." This will be found connected in the context with "the end," ii. 3, comp. Heb. x. 36, 37; with severe judgments and a period of great trouble, iii. 5, 12, 16, specially among the Gentile nations, iii. 6, 12; and the head † of the house of the wicked, iii. 13, probably the last form of the last of the four Gentile empires, the little horn of Daniel; with the trembling and melting of the mountains, as in other passages referring to the coming of the Lord, iii. 6, 8, 9, 10; and with the salvation of his people, iii. 13, 14.

(l) Zech. ii. 10, 13. "Rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the LORD. . . Be silent, O all flesh, before the LORD, for He is raised up ‡ out of his holy habitation." Connected with the Lord's inheriting Judah, his portion in the Holy Land, and his choosing Jerusalem again, ii. 12; with judgments on the Gentile nations for Zion's sake, ii. 8, 9; with many nations being joined to the Lord, when He dwells in the midst of her, ii. 11; and with her recognition of Him whom the LORD of Hosts had sent unto her, ii. 9, 11.

(m) Zech. ix. 14. "And the LORD shall be seen over them." Connected with a great slaughter, ix. 14, 15;

* יבוא fut.

† Comp. Ps. cx. 6, where the Heb. is also in the singular.

‡ יעור Niphal, in its true, or reflexive sense.

with the Lord's fighting for Zion and her people, ix. 14, 15; and saving them as the flock of his people, ix. 16.

(n) Zech. xiv. 1-4. "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all the nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations; as when He fought in the day of battle. *And his feet shall stand in that day upon the Mount of Olives* (comp. Lu. xxiv. 50, 51; Acts i. 9-12), which is before Jerusalem on the east (comp. Ezek. xliii. xliv. as above); and the Mount of Olives shall cleave in the midst thereof (comp. Mic. i. 4; Hab. iii. 10) toward the east and toward the west, and (there shall be) a very great valley," &c. Connected, first, with a remnant brought through the fire and purified, xiii. 8, 9; and then with living waters going out of Jerusalem, xiv. 8 (comp. Rev. xxii. 1, 3); with the Lord's being King over the whole earth, 9; with the restoration of Jerusalem, 10; safely inhabited, 11; and become holy, 21; and with all flesh going up to worship the Lord, the King, there, 16, &c.

(o) Mal. iii. 2, 3. "Who may abide *the day of his coming?* and who shall stand when *He appeareth?* for He (is) like a refiner's fire, and like fullers' soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." The thoughts are here manifestly carried on through the First to the Second Coming, to a time when the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old, in the former years, iii. 4. Thus there is very strong ground for believing that the Second Coming of the Lord Jesus Christ will precede the thousand years and the New Jerusalem. The balance is greatly on this side, though we do not deny that there are some remaining difficulties. Be it how it may, happy he who is prepared to go forth to meet the Bridegroom at any moment; more blessed he, who is always looking for his master's coming, than he, who, without this, has the truest notion on the question whether He will return before or after the millennial period.

[vi] The sixth, or last question, Are the new heavens and the new earth to be created before the thousand years, or after the general judgment? is not of easy solution; but the following remarks may throw light on it.

(a) The formation of new heavens and a new earth appears to be contemporaneous with the coming of the Lord, in 2 Pet. iii. Their creation is mentioned in connexion with the creation of a New Jerusalem, Is. lxxv. 17, 18, in such a way as to convey the idea that the two events are to be contemporaneous, or nearly so. Is. lxxvi. 22, 23, standing alone, might not, perhaps, lead to the same conclusion, but seems to do so, when found to be a reference to the foregoing passage. They are also mentioned in close connexion, Rev. xxi. 1, 2.

(b) Many passages in the Old Testament prophets speak of great physical convulsions of the heavens and the earth at the coming of the Lord. The earth trembles, valleys are cleft, mountains melt and flow down at his presence, "The Lord will come with *fire*" Is. lxxvi. 15. So in the New Testament we read that "the Lord Jesus will be revealed from heaven with his mighty angels in flaming *fire*," 2 Th. i. 7, 8. "THE* day (that great well-known day) will make manifest every man's work, for it (that day) is† revealed in *fire*, and so fire will try every man's work of what sort it is." In 2 Pet. iii. also, The second coming of the Lord, and the creation of new heavens and a new earth, are accompanied by intense fire.

(c) In 2 Th. i., one purpose of the coming of the Lord is *to take vengeance on them that know not God*, and that obey not the Gospel of our Lord Jesus Christ. In 2 Pet. iii. the coming of the Lord is "a day of judgment and destruction of ungodly men." So, Is. lxxvi., when the LORD comes it is "to *rebuke* with flames of fire, and *by fire*, and *by his sword* (xi. 4; xlix. 2; Rev. i. 16) *to plead with all flesh*." These judgments would seem, then, to be a part of the same events as the treading of the winepress.

(d) Moreover, what is to take place at the period intended in this passage, and in the new condition of things which is to result from it, is likened to what took place at

* So Mal. iv. 1 in the Heb., though the LXX. omit the article.

† The present tense, because a reference to a revealed (Is. lxxvi. 15, as above; Mal. iv. 1, well-known, and undoubted truth. So, also, in classical Greek. See Donaldson's Greek Grammar, s. 423, and Winer.

the Deluge, and to what resulted from that. The κόσμος, which then was, perished; *i. e.*, the order and arrangement of the world then underwent *some important and considerable physical change*. A part of this was that all the fountains of the * great deep were cleft.† The greater number of mankind then living perished; some, though but a few, were saved through the water, and survived. It is plain that at the coming of the Lord the present κόσμος, or order and arrangement of the world, will undergo some yet greater and more important physical change. Valleys, as we have seen, will be cleft, Mic. i. 3, 4; Hab. iii. 9; Zech. xiv. 4; molten rocks poured down, Mic. i. 3, 4; Is. lxiv. 1-3: the sea will overflow, and its waves rise and roar with terrible violence.‡ Hab. iii. 10: great earthquakes will occur,§ Hab. iii. 10; Nahum i. 5: the revolution of the earth will in some way be affected, the sun and the moon standing still in their habitation, as seen from the earth, Hab. iii. 11. Thus the heavens and the earth will undergo some great physical modification, such that in their altered condition they may be called new heavens and a new earth; and in these righteousness shall dwell, 2 Pet. iii. 13; Rev. xxi. 27; Is. lii. 1; lx. 21. A large part of mankind will perish when the Lord thus renders his rebuke with fire, and by fire and by his sword pleads with all flesh, but nations will remain. He who brought the world and some of its inhabitants, though it were but a few, through water,

* Anarthrous in the Heb.; אֵתֶּהוֹם is so generally. At the same time the absence of the article may indicate that the distribution of land and sea was not then the same as now.

† Gen. vii. 11. בְּקָעָה; בְּקָעָה is used of the great valley of Lebanon, Κοιλὴ Συρία, and of other valleys. The verb occurs also Micah i. 4; Hab. iii. 9; Zech. xiv. 4; Prov. iii. 20; Hab. iii. 9, "Thou shalt cleave (fut.) the earth with rivers."

‡ The well-known effect of great earthquakes. In that of Lisbon, A.D. 1755, the shock extended to Spain and France, and the agitation it caused in the sea, and the enormous masses of water it put in motion, were felt with more or less destructive effect in Ireland; in the north of Africa, where 10,000 people were overwhelmed by the sea; at Madeira; in short from Martinique to Lapland, and from the coast of Africa to Greenland, *i. e.*, over the greater part of the Atlantic.

§ "When the mountains see thee they shall *urithe*, וְיִחִילוּ, a storm of waters shall pass by; the deep shall utter his voice, and lift up his hands on high."—Hab. iii. 10.

when the greater part of the human family then existing perished for their wickedness, will be at no loss for means to bring some, and even many, through fire in these still greater convulsions, though we may not be able exactly to see how this can be accomplished.

(e) The same events appear to be spoken of by the Lord Jesus Christ himself, when He said, as recorded by St. Luke, xxi. 24, &c., "They (the Jewish people) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken (Hag. ii. 21; Heb. xii. 26, 27, 28, 29; Exod. xix. 16-20). And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." When they *begin* to come to pass *look up* (for Christ's appearing), for your REDEMPTION *draweth nigh*, *i. e.*, the redemption of the body, Rom. viii. 23, also 21, 22; and 1 Cor. xv. 51-57; *your* redemption, *i. e.*, of those who have believed, or shall then be found believing, on the Lord Jesus Christ. Comp. the First Resurrection, Rev. xx.: "(Seeing) then (that) all these things shall be dissolved, what manner (of persons) ought ye to be in (all) holy conversation and godliness. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."*

* 2 Tim. iv. 1, in Auth. Vers., seems to connect the Second Coming with the General Judgment; but this arises from a wrong reading. The critical reading is *καί*, not *κατά*; "I charge thee before God and the Lord Jesus Christ, who shall judge the living and the dead, and by his appearing, and his kingdom," &c. The chief difficulty is 2 Pet. iii.; but there the text is in one important place, ver. 10, and just where it most affects the present subject, a matter of some doubt. As the Auth. Vers. is at fault in more than one part, and the meaning of many of the words requires careful attention, we subjoin from Treg.'s text a paraphrastic translation. "For this they willingly are ignorant of, that there were heavens of old and an earth which having emerged)

On a review of the whole subject, as it has now been considered, we think that the balance of evidence lies in favour of the opinion that not those only who have actually suffered persecution and death for Christ, but all who have believed in Him, will have part in the First Resurrection, 1 Cor. xv. 23, alone would seem to decide it: "They that are Christ's at his coming." After this He will reign until

out of water (Gen. i. 2, 9), stood firmly together¹ in the midst of water by the word of God; notwithstanding which² the then (existing) order of the world, was overflowed with water, and so, destroyed. But the heavens that (are) now, and the earth, are reserved for fire, and, by his word, are kept in store unto the day of judgment and destruction of ungodly men. . . . But (the) day of the Lord will come as a thief, in which the heavens shall pass away³ with a rushing sound; elementary⁴ matters shall be on fire, and be loosed and broken up⁵ and (the) earth and the things that shall be found in it.⁶ Seeing then that all these things shall certainly be loosed and broken up, what manner (of persons) ought you to be in (all) holy conversation and godliness, waiting for, and hastening (the coming of) the day of God, for the sake of which (even) heavens shall be on fire, and be loosed and broken up, and elementary matters shall burn and melt. But we, according to his promise, wait for new heavens and a new earth, wherein righteousness shall dwell." Two observations in conclusion. 1st. It is plain that the physical events spoken of in this passage are spoken of in connexion with the Lord's Second Coming. 2nd. That they cannot be those which are to occur at the General Judgment, for then "the earth and the heaven (sing.) are to flee away from the face of Him who sits on the throne, and *place is to be found for them no more.*"—Rev. xx. 11.

¹ συνίστημι. See Lidd. and Scott's Lex.

² δι' ὧν. Alf. has missed the sense. For this use of διά see Rom. iv. 11; ii. 27; 1 Tim. ii. 15.

³ παρελεύσονται, properly "shall pass by;" does not necessarily imply "annihilation," or "complete destruction;" but only existence in an entirely new state. Comp. "This generation shall not pass away."

⁴ No article; therefore not necessarily all such.

⁵ λυθήσονται "shall be loosed," or "set free." It is difficult, however, to give the full meaning without a paraphrase as above.

⁶ The reading adopted by Trög., and undoubtedly the true one, if MSS. authority, B, S, K, is to prevail, and the canon of the more difficult reading. C has ἀφανισθήσονται; A, 13, 4, κατακάσεται. It is highly probable that as St. Peter wrote the passage the antecedent was expressed in the relative clause only.—See Winer, p. iii. s. 24, 2, b, and that this rather unusual construction led to the confusion. The reading of A, "utterly destroyed by fire," is inconsistent with what is said in many passages of the old prophets; which St. Peter evidently had in view, see ver. 13, "*we, according to his promise, &c.*"

He delivers up the kingdom to the Father. See also 1 Th. iv. 16.

We have now only to return to the remaining text of the Revelation, and to call the reader's attention to a few of the passages from the prophets which foretel the same things as the texts to which they are appended.

Chap. xx. 7-10.—*And when the thousand years, &c.**

Vers. 11-15.—*And I saw a great white throne, &c.†*

Chap. xxi. 1.—*And I saw a new heaven, &c.‡*

Vers. 2-4.—*And I saw the holy city, &c.§*

Vers. 5-8.—*And he that sitteth upon the throne, &c.||*

* "*Gog and Magog.*" See Ezek. xxxviii.; xxxix.; specially, xxxviii. 8, 11, for the chronological place of these events; although xxxix. 22 presents a difficulty. That we should meet with such in endeavouring to arrange all these great future events in the order in which they are to occur is not surprising. "We see in a glass, darkly, as yet."

† "*The book of life,*" Ex. xxxii. 32; Ps. lvi. 8; Is. iv. 3; Ezek. xiii. 9; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xiii. 8.

‡ "*A new heaven,*" Is. lxv. 17; lxvi. 22:—"The sea is no more." If this refers to what shall take place at the Second Coming, as we have before spoken of that event, there is some little difficulty; because at the great final judgment the sea gives up the dead in it; from which it would appear at first sight that the sea is to exist between the Second Coming and the final judgment. As the copula is not expressed. xx. 13, the meaning may possibly be that the bodies of those who had in previous times perished in the sea shall then arise; but here again "We see in a glass, darkly, as yet." Since the new heaven and the new earth are certainly literal, we can hardly suppose that the words "the sea exists no more" are to be understood figuratively.—See also Is. lx. 5.

§ "*The holy city,*" Is. lii. 1; lxii. 1, 2, 12; Joel iii. 17, &c.:—"New Jerusalem," Is. lxii. 2; lxv. 18; Rev. iii. 12; &c.:—"her husband," Hos. ii. 19; Is. lii. 1; lxii. 4, 5; &c.:—"the tabernacle of God," Is. iv. 6; xii. 6; Ezek. xxxvii. 27; xlviii. 35; Joel iii. 17, 21; Zech. ii. 10; &c.:—"death no more," Is. xxv. 8:—"nor trouble any more," Is. xxv. 8; xxx. 19; xxxii. 17; xxxv. 10; li. 11; lxv. 19; Jer. xxxi. 4; &c. πόνος, "painful labour," or "trouble."

|| "*These words.*" Allusive contrast to some that were not. Contr. x. 4 Comp. xiv. 13; xxi. 6:—"done," x. 7; xv. 17; Ezek. xxxix. 8:—"the end," i. 8; xxii. 13; iii. 14:—"water of life," xxii. 17; Is. lv. 1; Rev. xxii. 1; Zech. xiv. 8; &c.:—"overcometh," ii. 7, 11; xv. 2; &c.:—"inherit," Is. lxv. 19; &c.:—"cowardly," contr. "he that overcometh." It is not a little remarkable that those, who are afraid of confessing Christ, are to be thus cast away with murderers, whoremongers, idolaters, &c. Comp. Matt. x. 38, 39; xiii. 21; Heb. x. 38, 39; &c.:—"idolaters," ix. 20, 21; xxi. 27; xxii. 15; &c.:—"all liars." liars of every kind, Is. xlv. 20; Hab. ii. 18:—"second death," xx. 14, 15.

The New Jerusalem.

Chap. xxi. 9-14.—*And there came unto me, &c.**

Vers. 15-17.—*And he that talked with me had, &c.†*

* "*One of the seven angels,*" comp. xvii. 1:—"the *Lamb's wife,*" xix. 7; xxi. 2:—"high mountain," Ezk. xl. 2; contr. the apostle's being carried away in the spirit to a *wilderness* to see the Harlot:—"the *holy city,*" xxi. 2:—"out of heaven." For the explanation of this see afterwards under ver. 16:—"the *glory,*" the *Shechinah,* the visible glory of God *dwelling* among his people, from יְשׁוּעָה "to dwell." Comp. Ex. xi. 34: "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ezek. x. 18; xi. 23; xliii. 2, 4, 7; xlv. 4; xlviii. 35; Is. lx. 1, 19, &c.:—"her *light,*" Is. lx. 1, 3, 19, 20; lxii. 1, &c.—"a *wall,*" Ezek. xxxviii. 11; Is. xxvi. 1, "In that day shall this song be sung in the land of Judah; we have a strong city; SALVATION will God appoint for walls and bulwarks;" lx. 18. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls SALVATION, and thy gates PRAISE;" Zech. ii. 4, 5, "Jerusalem shall be inhabited as towns without walls, for I, saith the Lord, will be unto her a wall of fire round about," &c.:—"twelve," comp. xii. 1, and what was there said on the meaning of this number as a symbol:—"angels," i. 20; ii. 1, 8, &c.; God's *messengers* to bring men into the holy city, and to exclude those who are unclean:—"written thereon," Ezek. xlviii. 31. Contr. xvii. 3:—"three," according to the encampment of the tribes of Israel about the tabernacle in the wilderness, three on each side:—"foundations," Is. xxviii. 16; 2 Pet. ii. 6; 1 Cor. iii. 11; Eph. ii. 20; Zech. iii. 9; vi. 12, 15:—"the *Lamb,*" Christ, the *Lamb of God,* and the words which He sent to the children of Israel by those whom He chose, being then and there recognised as the very basis of the whole city; comp. Zech. ii. 9, 11; xii. 10.

† "A *golden measuring reed,*" differing from that used at the Reformation of the Church, in that this is golden, and no longer like a *βάββος*, or magistrate's rod of office, xi. 1. Comp. Ezek. xl. 3; Zech. ii. 2, 3, 4. The New Jerusalem will have no need of the protection of the state, nor of the splendour of any earthly sovereign. Contr. xii. 1 with xxi. 23. The Lord will be her Protector and her Glory; the kings of the earth will bring their glory unto her, xxi. 24:—"the *height*" A manifest proof that we have here symbols, and symbols difficult to interpret. Supposing the meaning to be that each side of the city is 3000 stadia, and reckoning the stadium at 606 $\frac{2}{3}$ feet, the height, being equal to the length of each one of the sides, would be more than 340 miles; the height of Mount Everest, the highest mountain in the world, whose top is in the heavens, being only between five and six miles. We may, however, see some part of the meaning, for we have these ideas, at least, conveyed by the symbols. (1) That of a *place*, conceived in the mind of Him from whom "the holy and beloved city" came out of heaven, conceived before its foundations were laid and carried out to the end, and to the very last stone. (2) Perfect order, regularity, and symmetry. (3) Unity and completeness, embracing

all God's people in one, as symbolised by the number "twelve." 4. Vastness in every sense. (5) Security and impregnability. There are two passages which may help us in the interpretation, 1st, Ps. cxxii. 3: "Jerusalem is built as a city that is at unity in itself," Prayer Book Version; "That is compact together," Bible Version; יְהוּדָה יְהוּדָה "Jerusalem, that is built as a city that is *coupled*, or *joined* together, to *itself*;" the word הִבְרָה being used of "the coupling together" of the tabernacle curtains, and of men's "joining in fellowship" with one another. 2ndly, Gen. xi. 4: "They said, go to, let us build a city, and a tower whose top may reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city, and the tower, which the children of men builded. And the LORD said, Behold, the people *is one*, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel." Here was the first great city of the earth, at least since the great physical convulsion of the flood; built on a human plan, for a human purpose, and for men's glory; without regard to God; and, as is manifest, in opposition to his will; to be the centre of unity, probably the religious centre of the whole earth, a religion practically without God, and not improbably idolatrous; to be grand in dimensions; and to astonish by its lofty height, רָאִינוּ בְּשָׁמַיִם, "*its head in the heavens*." The New Jerusalem is in every respect the very opposite; the last great city upon earth; built on a divine plan; for a divine purpose; truly grand in conception, and complete in execution; perfectly united in itself; all order and regularity; founded on what the Lamb of God sent his apostles to teach; the centre of the true knowledge of God; a bond of real union to the whole earth; truly vast in dimensions, and reaching to the heavens, being, like what Jacob saw in vision, a communication between earth and heaven, the Lord there dwelling among the children of men, and being their effectual security. There will be no longer any scattering there, nor any confusion of tongues, "For then will I turn to the peoples עַמִּים a pure language, that they may all call upon the name of the LORD, to serve him with one consent," Zeph. iii. 9; comp. Zech. xiv. 9. There will in that day be a literal and material Jerusalem, as we learn distinctly from numerous passages in the Prophets; here we have its moral aspect symbolically expressed. The literal and the figurative may perhaps be mingled in some parts of the description of the New Jerusalem, but the symbolical appears to be the most prevalent. The simple fact of the New Jerusalem being called The Bride, The Lamb's Wife, is in itself enough to show this. The literal and material city, rebuilt and restored, could hardly be thus spoken of. Once satisfied then on this point, we shall better be able to see the meaning of many of the expressions which are used; e.g., xxi. 2, 10. "I saw the holy city New Jerusalem, coming down out of heaven from God." This may now be easily understood, and we have its equivalents elsewhere in the New

Chap. xxi. 18-21.—*And the building of the wall of it, &c.**

Vers. 22-27.—*And I saw no temple therein, &c.†*

Testament; e.g., Heb. xi. 10, "He (Abraham) looked for a city which hath foundations, whose builder and maker is God." Comp. 1 Cor. iii. 9. "Ye are God's building." Zech. vi. 13. Let us say once for all, that in connexion with this subject of the New Jerusalem we should not forget the following passages of the Epistle to the HEBREWS, xii. 20, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first-born, which are written in heaven" (Rev. xx. 6), &c.; xiii. 14, "For here we have no continuing city, but we seek one to come."

* "The foundations of the wall." There is little difficulty in explaining several of these symbols. The name of a city stands frequently in the Scriptures, as in the language of every day, for the inhabitants of that city, as when the Lord said, "O Jerusalem, Jerusalem, thou that killest the prophets, &c." When it is said, "The city was pure gold," it is equivalent to what is foretold by Isaiah, and others of the old prophets, lx. 21, "Thy people shall be all righteous," and therefore precious in the eyes of God. Comp. what is said of an opposite condition of the nations, Is. i. 21, 22, 28, "How is the faithful city become an harlot. . . Thy silver is become dross. . . I will turn my hand upon thee, and purely purge away thy dross, &c." Lam. iv. 1, 2, "How is the gold become dim! the most fine gold changed! The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" "Like pure glass," i.e., as men themselves employ the figure, "transparent," "in whose spirit there is no guile," Ps. xxxii. 2. "The foundations of the wall" are the twelve apostles of the Lamb. These are all precious in the sight of God, comp. Is. xxviii. 16; 1 Pet. ii. 5, 6; Exod. xxviii. 15-22; though different in character. "The wall" itself is precious also in the sight of God, and may be supposed to signify those who, resting on the apostles of the Lamb, succeed, in some sort, to their functions, defining the precincts of the city, and contributing to its security. "The gates" may receive illustration from the use of the term in the Old Testament, not to say the New; John x. 9; Ps. cxviii. 20; Ps. lxix. 12; 2 Sam. xix. 8; 2 K. vii. 17; Prov. xxxi. 23; Neh. xii. 25. Thus the symbol may signify those who are charged to give or refuse admission to the city; or those who administer its affairs, and sit as its judges; or more plainly expressed; Is. lx. 17, "For brass I will bring gold, and for iron I will bring silver; and for wood brass; and for stones iron: I will also make thy officers peace, and thine exactors [overscers, or taskmasters. Ex. iii. 7, same word in Heb.] righteousness." "The broadway" is the place of meeting for the transaction of public business, equivalent, therefore, to the public meetings, or councils of the city (the sense in which the same symbol is used, xi. 8. See Elliott on that passage): these are to be pure, and without guile.

† "No temple," Is. lxvi. 1, 2:—"no need of the sun," see what is said on the sun, &c., as emblems, xii. 1; and comp. the use of the measuring

Chap. xxii. 1-5.—*And he shewed me a river of water of life, &c.**

Conclusion.

Vers. 6, 7.—*And he said unto me, These sayings, &c.†*

Vers. 8, 9.—*And it was I, John, who was, &c.‡*

reeds, the one like a magistrate's rod, xi. 1. the other all of gold, xxi. 15. Add Is. lx. 19, 20; xxiv. 23, &c. Here also we have emblems, not physical realities; see for proof Is. lxvi. 23; Zech. xiv. 16:—"the nations," see the passages cited under letter (H), ch. xx.:—"gates not shut," allusive contrast to those who in other times, pretending to have the keys of the kingdom of heaven, shut it against such as desired to enter in:—"no night," no darkness, and the city always open to such as seek to enter it:—"common," that is, unclean, Acts x. 14. Comp. also Is. lx. 21; Zeph. iii. 11-13, and other texts under letter C), ch. xx.

* "*Water of life.*" Here again the emblem is not of difficult interpretation. The Scriptures are often their own best interpreter, and here tell us plainly what is intended, viz., The Spirit of Life in Christ Jesus, proceeding from the Father and from the Son, John viii. 38, 39; Rom. viii. 2; John xv. 26; xiv. 16. Whether any literal, as well as figurative, sense is meant, the reader must judge for himself. See Joel iii. 18; Is. xxx. 25; Ezek. xlvii. 1-11; Zech. xiv. 8:—"a tree of life," Christ. John i. 4; xi. 25; xiv. 6; 1 John i. 1, 2. Comp. Gen. ii. 9; Rev. ii. 7; John vi. 33, 48, 50, 51:—"its fruit every month." The fruit of this tree of life is ready at all seasons, and at all times, for those who desire to eat of it, and live; for the inhabitants of the "holy city," and for those who from month to month shall go up to it from among the nations that are left. Comp. Ezek. xlvii. 12; Is. lxvi. 23; Zech. xiv. 16-19:—"no more curse," allusive contrast to the innumerable anathemas of the Beast from the sea, and the abyss, or Papal Rome, poured on those who kept the commandments of God, and bore witness to Jesus:—"the throne of God," see under letter (E), ch. xx.:—"his name," allusive contrast to xiii. 16; comp. xiv. 1.

† "*These sayings,*" allusive contrast to others which were not so. See also xix. 9, and contr. Dan. vii. 8; Rev. xiii. 5:—"prophet," the things which in these visions were shown to the Apostle were the same as those which were revealed of old to the prophets.

‡ "*I, John.*" We suppose the apostle to mean by this something like what his brother apostle said, 2 Pet. i. 16-18; and also hereby to put his signature to this Revelation which he received from God through Jesus Christ:—"to worship," προσκυνῆσαι. As many parts of this Revelation were made known to the apostle through the instrumentality of angels, there would have been the greater danger of angels being worshipped, without such an event, and such answers as we have here, and in xix. 10, had thus clearly established the opposition of such worship to the will of God. The angels themselves thus humbly, and tenderly, but emphatically reject all such worship, and direct all worshippers to God, declaring themselves to be no more than their fellow-servants.

Chap. xxii. 10-15.—*And he saith unto me, seal not, &c.**

Vers. 16, 17.—*I, Jesus, sent mine angel to testify, &c.†*

Vers. 18, 19.—*I testify unto every one that heareth, &c.‡*

Vers. 20, 21.—*He who testifieth these things saith, Yea! I come shortly! Amen! Come, Lord Jesus.*

The grace of the Lord Jesus Christ be with all the saints. Amen!

*ΕΡΧΟΙ. COME! LORD JESUS!

* "*At hand,*" Contr. Dan. viii. 26; x. 14; xii. 9 :—"beginning," Ἀρχή, showing the meaning of the same word, iii. 14, where it appears among the attributes of the Lord Jesus Christ when addressing the last of the seven churches :—"dogs," animals unclean by the law, Lev. xi.; and the symbol of those who draw back again to sin and error, "after having been enlightened, having tasted of the heavenly gift, having been made partakers of the Holy Ghost, and having tasted of the good word of God, and the powers of the world to come," Prov. xxvi. 11; 2 Pet. ii. 22; Phil. iii. 2; Heb. x. 39.

† "*The root,*" Is. xi. 10 :—"the offspring," Is. xi. 1. These two passages lie in the midst of a context which largely speaks of the same subjects as all the latter chapters of the Rev. This root of Jesse is to 'stand as an ensign of the peoples, מִצִּיּוֹן, to it shall the Gentiles seek, and his REST shall be GLORY :—"the morning star," the star of whom Balaam spoke, Numb. xxiv. 14-24, when he was constrained by the Spirit of God to declare that there was no enchantment against Israel; spoke of the latter days; of what should then happen to all the enemies of God's ancient people, and to the last of the great Gentile empires; and foretold that SCYTHIA which should rise out of Israel to destroy them; which Scythia even the Targum of Onkelos acknowledges to be MESSIAH!—"freely," Is. lv. 1.

‡ "*If any one,*" Deut. iv. 2; Prov. xxx. 6.

NOTICE.

Our limits have necessarily, for the most part, excluded details in proof of the interpretation. For these the reader is referred to the 'Hor. Apoc.' in parts abridged therefrom. In others, writers belonging to the period generally supply abundant materials. We give a few extracts for ch. xii., where we chiefly differ from Mr. Elliott :—

(A.) Thus for *the man child openly seen, exalted far above all principalities and powers, πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ, to God and to His throne,* we have the public acts of the Nicene Synod, and passages like this in Athanasius and others. [i.] πρὸς τὸν Θεόν :—Athanas. 'de Decr. Syn. Nic.' 11. "Where the Father is, there also is His Word, λόγος." 19. "He is of the being, οὐσία, of the Father. To none of the created does this appertain." 20. "He is not only like, but He is inseparable from the being of the Father. . . . The Word is ever in the Father, and the Father in the Word." 23. "The holy men have said that the Word is with the Father, πρὸς τὸν Θεόν (Joh. i. 1); . . . they

proclaimed Him to be His brightness, ἀπαύγασμα (Heb. i. 3), in order that they might make manifest the peculiarity and inseparability of His being, and His oneness with the Father, πρὸς τὸν Θεόν." Or. c. Ar. i. 31. "He is everlastingly with the Father, σύνεστι." 30. "The Arians shut up and destroy everything only in order to separate the Father from the Word." 58. "It is peculiar to Him to be, and remain throughout, ever with the Father." 35. "The Father is, ὢν ἐστι, and ever is; on this account His Word is ὢν ἐστι, and is everlastingly with, μετὰ, the Father." 57. "The Word has being in no other beginning, ἀρχῆ, but in the Father (who, according to them, is without beginning), in order that He also may be without beginning in the Father, being begotten of, and not created by Him." 66. "He has inseparable the oneness of His Godhead with, πρὸς, the Father." So Hilary Op. Hist. frag. ii. 28. "The inviolable solidity of the eternal unity of the Father and the Son." And Lucif. of Cagl. De non par. 22. "The Son was never without the Father, nor the Father without the Son. . . . The Father and the Son have one Godhead." [ii.] Πρὸς τὸν θρόνον αὐτοῦ:—Athan. c. Ar. i. 61. "Governing the government of His Father, the Son sits with the Father on the same throne." Lucif. of Cagl. De non par. 22. "You (the Arians) deny that He always reigned with the Father. . . . He who has the Spirit cannot say of the only Son of God that there was a time when He was not, that He was made from nothing, since he believes that without a beginning He reigned with the Father, and will reign without end." So Greg. Naz. Or. iii. c. Jul. speaks of Christ as σύνθρονον with the Father.

(B.) For the figurative expression of the Dragon seeking to devour the man-child, we have not only the scriptural doctrine of Christ's suffering in his members, but the mental realization of this in those who suffered under the Arian persecutions:—Lucif. of Cagl. Pro S. Athan. i. 5. "In Athanasius you persecute God." 11. "As a fierce wild-beast you have begun to punish us with Athanasius. . . . You are the forerunner of Antichrist." 15. "You persecute the house of God, Constantius, not knowing that you persecute God Himself, in His house." ii. 11. "As Herod, in the Apostle James, persecuted the only Son of God, so do you in those whom you have killed, and in us whom you persecute." 15. "Whom, think you, did the Jews persecute in the Prophets but the only Son of God, as also in the apostles and martyrs? So do you in Athanasius and in us persecute the true Son of God. You say he is not the true Son of God, but made from nothing, and that there was a time when he was not. We Christians vindicate the one Godhead of the Father and of His only Son. . . . You are not less in unbelief, Constantius, than Antichrist: for you do not cease to devour the servants of God with iron teeth." Mor. pro. F. D. "Though you be Emperor, the Serpent, crying out for the death of us who are innocent, is trodden under foot in you, since he cannot prevail through you, his executioner."

Numerous like passages might be added.



